Mikyal al-Makarim Fi Fawa'id al-Du'a Li'l Qai’m

vol. 1

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Perfection of morals among the benefits of praying for al-Qa'im

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This text titled "Mikyalul Makarim" authored by Ayatullah Sayyid Muhammad Taqi Musawi Isfahani is a two-part book about the perfection of morals among the benefits of praying for our 12th Living Imam (aj). The first part addresses the recognition of the Imam and the rational proofs discussed. Among other topics, the second part of the book discusses the times and conditions emphasized for supplicating.

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Translator(s):

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Person Tags:

Imam al-Mahdi [7]

Dedication

In the Name of Allah the Beneficent the Merciful

دُعاءِ الفَرَج

Du'a al-Faraj

اَللّهُمَّ كُنْ لِوَلِيّكَ الْحُجَّةِ بْنِ الْحَسَنِ

O Allah! Be for Your servant, Hujjat bin al-Hasan,

صَلَواتُكَ عَلَيْهِ وَعَلى آبائِهِ

Your blessings be upon him and upon his forefathers,

في هذِهِ السّاعَةِ وَفي كُلِّ ساعَةٍ

in this time and all times,

وَلِيّاً وَحافِظاً، وَقائِداً وَناصِراً، وَدَليلاً وَعَيْناً

a Master, a Protector, a Leader, a Helper,a Guide and a Guardian,

حَتّى تُسْكِنَهُ أَرْضَكَ طَوْعاً، وَتُمَتِّعَهُ فيها طَويلاً.

till You make him dwell in Your earth and provide him with a long life in it.

About the Author

بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ

In the name of Allah the Beneficent the Merciful

Praise be to Allah the Lord of the worlds and may Allah bless our chief and our prophet, Muhammad and his pure and chaste progeny till the day of Qiyamat.

The author was born in the 1301 year of the Hijra in Isfahan and he passed away in the same town in 1348 A.H. at the age of 47 years. In spite of such a brief life he has left behind a valuable treasure of knowledge which is having such perfection and excellence that it could only be as a result of his sincerity and devotion. He was in fact extremely devoted to the family of the Prophet, especially the Awaited Imam, al-Hujjat Ibnil Hasan al- Askari (aj). He has penned many treatises and books on the subject of the duties of the believers during the period of occultation, and the book in your hand is considered to be the most important work on this subject.

In the year 1330 A.H. the author traveled to the Holy Mecca to perform the Hajj. At that time there was a terrible epidemic of plague in Mecca and innumerable Hajis and pilgrims succumbed to it. The author made a vow that if he reaches his hometown safely he would write this book. Upon returning home he fulfilled his vow.

The late author has stated in his preface about his deep longing to see the Imam of the time which was fulfilled when he saw Imam Mahdi (aj) in his dream who directed him to write this books and even suggested the title.

The present book is divided into eight parts like the eight gates of Paradise. It was first published by the efforts of his sons in 1369 A.H. in Isfahan. It was published in two volume in 1398 A.H.

Author's Preface

بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ

In the name of Allah the Beneficent the Merciful

O One whose greatness is such that the height of intellectual courage cannot appreciate, and the divings of understanding cannot reach. O One in whose awe the heads humble. And the necks humble themselves for His greatness. And in His fear all the hearts are worried. O Lord You are my hope in the two abodes. Your sacredness is more exalted that Your praise. Glory be to You. Your praise cannot be sufficient and Your glorification cannot encompass.

You are like You have praised Yourself and above than what the sayers say. Praise be to You for one bounty after another and tremendous blessings. Send Your blessings and peace on the seal of Your prophets and the most superior of Your chosen ones, Muhammad and his infallible progeny, Your proofs and trustees. Especially the one who is saved for taking revenge from Your enemies. Through whose reappearance is the deliverance of all Your Awliya. And permanent and multiple curses on his enemies who are also Your enemies.

The most important and the most obligatory matter from the point of view of intellect and law is that: You must fulfill the rights of one who has them upon you. And also that you must recompense one who has done a favor to you. And the one who is having the most rights upon us[1] and the one who has done the best and the most favors on us is the same who according to Almighty Allah is the one whose recognition is the completion of our faith, belief in whom is the perfection of our faith, awaiting whose reappearance is our best worship act, to see whom is the heartfelt desire of us all.

That is the Master of the Age, the Standard bearer of justice and goodness, the eliminator of the signs of disbelief and rebellion; following whom is made incumbent upon us, whose name we are not supposed to pronounce[2]; the twelfth Infallible Imam and the last of the favorite successors and legatees of the Holy Prophet (s.a.w.s.): the Imam al-Qa'im (one who will rise) al-Muntazar (the awaited one) ar-Radi bin az-

Zaki al-Hasan al-Askari, may Allah hasten his reappearance and may He ease his program of reappearance and uprising and let us not be separated from him in the world and the hereafter:

From the author:

My I be sacrificed on the one in whose separation I am distressed.

He was the sun and I am a moth in his love.

In his hand would be the God-given standard of victory and help.

That unique gem of ours is unseen to the eyes of the people.

He shall revive the religion of his grandfather and destroy falsehood.

That ruler of our time will judge like Prophet Dawood.

He shall completely eliminate the branches and roots of oppressors.

My soul be sacrificed on him, I am obsessive about him.

May Allah hasten the reappearance of His representative.

May He destroy the arrogance, rebellion and mischief of the oppressors.

Since we are incapable of fulfilling the rights of His Eminence, or to thank him as it befits, we should at least make efforts to fulfill them as much as is possible to do: "If it is not possible to carry out the required obligation one must at least do as much as one can."

The best worship act during the period of occultation of His Eminence is waiting for the reappearance and praying for his early reappearance; and to prepare for that which will earn his

pleasure and make us close to him.

I have written about 80 odd secular and spiritual benefits of praying for the reappearance of His Eminence (aj) in the book, Abwaab al-Jannaat Fee Adaab al-Jama-aa.

Reason for Writing this book

Then I began to think about writing a unique book which would contain those benefits, arranged in a distinctive manner. However the events of the time, the unfavorable circumstances and one calamity after another prevented me from this pursuit. Till the time I saw in my dream one whom I can neither describe in my writing nor by speech, that is, my Master and by beloved;

the Imam for whom I am waiting. I saw him telling me:

“Do write this book, and also write its Arabic version and give it the title: Mikyalul Makarim Fee Fawaaid ad-Duaa Lil Qaaim.”

In this way I awoke from the dream eagerly and began to fulfill his command but I did not get continued Tawfeeq till the year 1330 A.H. when I traveled to Mecca. Because there was an epidemic of plague, I made a vow to the Almighty Allah that if He saved me from that peril and conveyed me to my hometown safely I will begin the compilation of this book.

The Almighty Allah answered my prayers and I reached home safely just as He has always showered His blessings and favors on me. Thus I began to work on the book in order to

fulfill the vow because the Almighty Allah says:

وَأَوْفُواْ بِعَهْدِ اللّهِ إِذَا عَاهَدتُّمْ

“And fulfill the covenant of Allah when you have made a covenant.” (***Surah Nahl 16:91***)

And He also says:

وَ أَوْفُواْ بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْؤُولاً

“...and fulfill the promise; surely (***every***) ***promise shall be questioned about.”*** (***Surah Isra 17:34***)

Now this book is like ‘a lofty garden, the fruits of which are near at hand: Wherein you shall not hear vain talk.’ ‘Therein flow springs (of knowledge and recognition);’ It has eight doors (chapters) so that it may be a reminder for you. And indeed, the hearing ears will hear it. And I have made a seal for this book in which there is neither intoxication nor drunkenness. The sealing of it is (with) musk; and for that let the aspirers aspire. And it is for this reward that the workers must work.’[3]

1. It is narrated from His Eminence, Abi Abdullah Sadiq (as) in Kafi that he said, “The Messenger of Allah (s.a.w.s.) did not depart from the world until he made this Ummah obliged with regard to our rights...”(Author)
2. According to some scholars it is prohibited to pronounce the name of the Twelfth Imam (as). One should just mention the Arabic Letters M-H-M-D. Some think it is detestable (Makruh) and some consider it to be permissible. Other opinions are mentioned in the second volume of this book.
3. Words within quotes are adapted from the translation of Qur’an from Surahs, Haqqah, Ghashiya, Waqiyah, Mutaffifeen and Saffat.

Part 1: It Is Incumbent To Recognize The Imam of The Time (as)

Religious faith without recognizing the Imam will not attain certainty; this matter is supported by textual as well as rational proofs.

1) Rational Proof

The same arguments and reasons advocated to prove the need and necessity of the Prophet are also applicable in proving the necessity of the presence of the successor and legatee of the Prophet. That after the passing away of the Prophet it is necessary that a successor of his should be present, so that people may refer to him in various matters of their life like they used to refer to the Prophet. Thus it is incumbent on the Almighty Allah to appoint him and it is also incumbent on the people to know the Imam because it is not possible to follow him without having his recognition and identification.

If someone objects that: The reason for sending of the prophets is different in this regard, because people are needful of the prophets in matters of earning livelihood, material aspects of life, the matters connected to the hereafter and resurrection so that they may bring from the Almighty Allah a law for them and that they should act according to it.

And since the prophet brought for the people what they needed and explained to them the divine laws and principles and the people recognized them and acted upon them the other need is removed. And there are scholars and authentic books for explanation and teaching of rules and commands of religion, so the presence of the legatee and successor of the Prophet is not necessary!

We reply: This objection is improper from some aspects:

First

The Prophet stated the laws in general and he explained the rules of religion according of the general need of that time. And this matter is clear to anyone who refers to the traditions of the Holy Prophet (s.a.w.s.). On the basis of this the need of the people was not fulfilled to that extent. Rather some of the religious problems are even not understood fully by the scholars leave alone the common people. Thus people are in need of the being of the Imam and the infallible leader so that they may refer to him and learn various things from him.

There is no doubt that the Holy Prophet (s.a.w.s.) entrusted all the laws and sciences to his successor who was appointed by Allah as the guide of people after him. And every Imam entrusted them in turn to the Imam after him till the matter reached the Imam of our time (aj). In other words the Holy Imams explained to the people the divine laws they had received from the Holy Prophet (s.a.w.s.) and they made them aware of the foundations and meanings of the holy religion.

It is said that if the one explaining the laws of religion is not infallible the people will not be able to completely rely on him and trust his words and the aim of selecting him will not be realized.

Second

Human beings due to their natural makeup and circumstances and as result of their carnality are always involved in a tussle and contradictions. This matter could be perceived through conscience and can also be seen with the eyes. Therefore it is the demand of divine grace that for removal of conflicts and differences He must appoint someone who is perfectly cognizant of the reality and facts so that people may refer to him in every age and take his help in their conflicts and problems.

And as a result everyone will obtain their rights and divine justice shall be established among the people. One whom the Almighty Allah selected for removing differences and conflicts is that same Imam to whom the people are obliged and to whom they must refer in their different matters and they must rely upon him.

If you have a doubt that: The Holy Imams (as) during their times never commanded except on the basis of apparent rules, and in other words they issued orders according to the same set of rules that religious scholars follow in the period of the occultation of the Imam. Then how can it be claimed that it is demand of divine grace to appoint the Imam so that he may act on the reality and facts?

I say: This practice was due to the obstacle from the side of the people themselves. Such that the obstacle of the reappearance of the Imam was also from the people's side. Thus in such circumstances no objection could be made against them and in no way could one imagine such a matter to be opposed to divine grace.

That which proves this claim are traditional reports that are related from themselves and which explain clearly that if they are given absolute rulership and caliphate comes to them with authority over the world they would govern according to the system of Prophet Dawood and they would make the realities known to the people. Among the traditions narrated from Imam Ja'far Sadiq (as) in Usul al-Kafi[1] is the following:

From Abu 'Ubaydah al-Hadhdha' that His Eminence, Abu Abdillah Sadiq (as) said: "O Abu 'Ubaydah, when the Qa'im of the family of Muhammad rises he shall judge according to the law of Dawood and Sulaiman (as) and he will not ask for evidence and testimony."

In the same book it is mentioned[2] from Aban who narrates that His Eminence, Abu Abdillah Sadiq (as) said:

"The world shall not end till a man from our progeny reappears who will judge like the progeny of Dawood and who will not ask for evidence and testimony; he will restore the rights

of every person."

Also the same book mentions[3] from an authentic chain of narrators from Ammar Saabiti that he said:

I asked His Eminence, Imam Ja'far Sadiq (as): How will you rule if the kingdom reaches you? He replied: "By divine law and the judgment of Dawood. Thus whenever we have a case to solve whose solution we do not have, Ruhul Qudus will inspire it to us."

In the same way it is narrated from Jauid Hamadani from his chain of narrators that when he asked His Eminence, Imam 'Ali Ibne Husain (as): What shall be the basis of your judgment? He

replied: "According to the judgment of the progeny of Dawood and when we are unable to solve a matter the Ruhul Qudus will bring it for us."[4]

I say: This topic shall be further elaborated in the fourth part of this book under the letter H'a, if the Almighty Allah wills.

Third

If we suppose that all the religious scholars and intellectuals acted on all the rules even then it will not make us needless of the existence of the Imam because they are not immune to mistakes and forgetfulness so in every age we are in need of a person who is infallible and immune from mistakes and forgetfulness so that he may be a point of reference for the people and refuge for them. And that he may explain and tell them about the realities and facts of religious laws, and such a person is none but the Holy Imam.

If at this point someone says: What is the difference between 'no Imam' and 'an Imam who is out of the sight of the people'? We would say: first of all since the obstacle for the reappearance of His Eminence is from the side of the people themselves it is not having contradiction against divine grace and it does not prove that there is no need of His Eminence. Rather it is incumbent on the people that they must remove the obstacles to reappearance so that they may benefit from his holy presence and that they may gain from his various sciences and recognitions.

Secondly: The occultation of His Eminence is not in all the times and from all the people. Rather a large number of senior believers had the chance to meet the Imam and had access to him. Their incidents are mentioned in books of senior scholars but quoting them right now is beyond the scope of this topic and

since the incidents are narrated by a large number of people we can be certain of their authenticity.

Thirdly: The benefits of the blessed being of His Eminence are not restricted to explanation of the sciences, rather all the benefits and divine graces that reach the creatures are through the Barakat of his being as will be explained in Part Three of this book, if the Almighty Allah wills.

1. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 2/247
2. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 2/247
3. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 2/247
4. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 2/249

2) Textual Proof

Numerous traditional reports that reach to the level of Tawatur (widely related) are recorded on this subject but here for the sake of brevity we shall only relate a few selected ones from the book, Kafi of Thiqatul Islam Muhammad Kulaini:

In an authentic report from Muawiyah Ibne Ammar it is related that: When His Eminence, Imam Ja'far Sadiq (as) was asked regarding the verse:

وَلِلّهِ الأَسْمَاء الْحُسْنَى فَادْعُوهُ بِهَا

"And Allah's are the beautiful names, therefore call on Him thereby."(Surah Araaf 7:180)

He said: "By Allah! We are those beautiful names as the Almighty Allah does not accept any deed of the people except through our identification and recognition."1

We say: Perhaps the Imams are compared to the 'beautiful names' because they are the proof and guidance of the people towards Allah and they are the signs of divine power and might just as the name is a means of identifying the person to whom it belongs; Allah knows best.

In a reliable report from Abdus Salih, His Eminence, Imam Moosa bin Ja'far (as) is reported to have said:

"Verily, the Proof is not established by Allah on His creatures except through an Imam who is recognized."2

I say: His Eminence intends to highlight the necessity of establishment of proof by Allah and the recognition of Allah is not possible except through the existence of the Imam (as). Therefore it is

incumbent on the people to recognize the Imam and his appointment is necessary for Allah.

In an authentic report is mentioned a sermon of His Eminence, Abu Abdillah Sadiq (as) wherein he is describing the qualities of the Imams (as). In that sermon it is mentioned:

“Verily, Allah to Whom belong Might and Majesty, has unveiled His religion through the Imams of right guidance of the Ahlul Bayt of our Prophet (s.a.w.s.), and has made clear through them the direction of His path. He has opened through them the innermost part of the springs of His knowledge.

Thus, whoever among the community of Muhammad (s.a.w.s.) has recognized the rights of his Imam which are obligatory has found the taste of sweetness of his faith and has known the superiority of the goodliness of his Islam, since Allah, the Blessed, the Sublime, has set up the Imam as a sign for His creatures and has made him a Proof for those who receive his provisions and those of his time. Allah has crowned him with dignity and has enveloped him with the Light of His Might. He makes a rope to stretch up to heaven, whose provisions are not cut off from him.

Nothing can be obtained from what is with Allah except by means of him, nor does Allah accepts the good deeds of His creatures except through their recognition of him. Thus, he knows (with certainty) what reaches him of the ambiguities of darkness, the obscurities of the paths and the complications of the disturbances. Allah, the Blessed, the Sublime, has not ceased to select them for His creatures from the sons of al-Husain (as) after each Imam. He prefers them for this and chooses them, He approves them for His creatures and is well pleased with them.

Whenever one Imam from them passes away, He sets up an Imam after him for His creatures, as an evident sign, a brilliant light, a custodian leader (Imam) and a knowledgeable Proof. They are Imams from Allah, who guide to the truth and by it act with justice[3]

They are the Proofs of Allah, the callers to Him and His shepherds for His creatures through whose guidance the people practice the religion. Places of habitation are lit up by their light, what they (people) have from old is revived through their blessing (increase, Barakah). Allah has made them life for the created beings, lamps for the darkness, keys for speech and pillars for Islam. Allah’s determining for them occurred in this way with certainty.

Thus, the Imam is the one who is selected and approved; the guide, the one entrusted (by Him); the upholder, the one in whom there is hope. Allah has preferred him in this way and has formed him in His sight, in the (world of) scattering when He scattered him, and in the (world of) fashioned things when He fashioned him. He was a Zill before the creation of any living thing, on the right side of His throne, being gifted with wisdom because of the hidden knowledge which was with Him. Allah has selected him (through) His knowledge, and has chosen him for His purity.

The Imam is what remains of Adam, the best of the seed of Nuh, the preferred one from the progeny of Ibrahim, the descendant of Ismail and the elite of the relatives of Muhammad (s.a.w.s.). He does not

cease to be watched over in the sight of Allah; He protects him and guards him with His covering, being kept far from the net of Iblees and his hordes; the gathering darkness and the blowings of every evil-doer is repelled from him, and he is free from any physical defect. He is veiled from misfortunes, immune from slips and well-protected from indecencies, well-known for forbearance and virtue from his youth.

He is qualified by modesty, knowledge and excellence in his last days. The affairs of his father have been passed to him. He remains silent during the life-time of his father, then when the extent of his father's life comes to an end, the decree of Allah concerning him (his father) becomes fulfilled by His Will; the Will of Allah comes to him by His Love, and the extent of his father's life reaches its end, then he passes away, and the command of Allah reaches him after him (his father), and He entrusts His religion to him, and appoints him the proof over His creatures and His custodian over His inhabited lands, and confirms him with His Spirit, and gives him His knowledge, and makes him to know his decisive speech, and commits His secret to him, and appoints him to His great affairs, and makes him to know the excellence of the expression of His knowledge, and establishes him as a sign for His creatures, and appoints him as the Proof over the people of his time, the Light for the people of His religion, and the custodian over His creatures.

Allah approves him as an Imam for them, commits His secrets to him, makes him the safeguard for His knowledge, confines His Wisdom to him, makes him a shepherd of His religion, appoints him to His great affairs, and to light through him the tracks of His way, His ordinances, and His restrictions. When the ignorant are confused and the disputers (in matters of religion) confuse, he sets up in justice the brilliant light and the beneficial healing through the clear truth and a lucid explanation of everything which requires it by the trodden path along which his truthful fathers (as) passed.

There is no-one who ignores the right of this man of knowledge except a wicked person, no-one denies him but the misled and the misleader, and no-one bars from him except the insolent towards Allah, to Whom belong Majesty and Supremacy."[4]

Some commentators have stated that 'those of his time': in the sentence:

And has made him a Proof for those who receive his provisions and those of his time.

Denotes the people or the provisions. And perhaps it implies the intellects because the provision of Marefat is that same intellect and these two additions that is the provision and 'those of his time' by the use of pronoun of the Almighty Allah by attaching it to Laam in 'Le Khalqihi' has restricted its connotation. That is the Almighty Allah appointed the Imam as a proof and everything must refer to the Imam in its praise, glorification, worship and humility.

There is another possibility also that 'those of his time' implies the ages and physicalities and the word 'those' denotes the individualities and spiritualities. As for the possibility that 'those who receive his provisions' denotes the people who love him, it is a very remote possibility because it would mean that we have relied on the words preceding that.

I say: The correct thing is that there is no individuality except for the Almighty Allah and the above statement is not a solid proof in its favor, rather it a proof against it which was proved in its place and there is no need to explain the matter further. And as for that the retroactive be taken as the interpretation and explanation of that which is mentioned before, it is not remote even though there is a rule for it that the retroactive can be taken on some other meaning.

In a traditional report just like authentic, it is related from His Eminence, Imam Muhammad Baqir (as) or Imam Ja'far Sadiq (as) that he said:

"No one can be a believer until he knows Allah, His Messenger (s.a.w.s.) and all the Imams (including) the Imam of his time, and refers (everything) to him and submits to him."

Then he said: "How can someone know the last one when he is ignorant of the first?"5

In an authentic tradition it is narrated from Zurarah that he asked His Eminence, Imam Muhammad Baqir (as):

"Let me know whether knowledge about the Imam from among you (Ahlul Bayt) is obligatory on all people." He said: "Verily, Allah, to Whom belong Might and Majesty, has sent Muhammad (s.a.w.s.) to all mankind as His Messenger, and to all His creatures on His earth as Allah's Proof. So it is obligatory on one who believes in Allah, in Muhammad (s.a.w.s.) the Messenger of Allah, and who follows and affirms him, that he knows the Imam from among us; and how can it be obligatory on one who does not believe in Allah and His Messenger, who has never followed him and affirmed him, and has never known the right of both (i.e., Allah and His Messenger) to know the Imam, while he does not believe in Allah and His Messenger, and know the right of both of them?"6

I say: It implies that the obligatoriness of Marefat and recognition of Allah and the Prophet is more important and the obligatoriness of recognizing the Imam is not that it negates the obligatoriness of the Imam for one who does not recognize Allah and the Prophet. In other words, anyone who in the first stage is obliged to recognize Allah and the Prophet in the second stage he has to create recognition and Marefat of the Imam and leader that the Almighty Allah has appointed for him.

In an authentic report from Muhammad bin Muslim it is narrated that he heard His Eminence, Imam Muhammad Baqir (as) saying:

"Everyone who is obedient to Allah, to Whom belong Might and Majesty, by worship in which he exerts effort but who does not have an Imam (appointed) from Allah, his strivings are unacceptable; and he is astray and bewildered. Allah detests his actions. Such a person is like a sheep which has strayed away from its flock and its shepherd, and which runs in this and that direction the whole day. When the night descends on it, it sees some flock of sheep with a shepherd. It goes towards it and is deceived. It passes that night with that flock in their resting- place.

And when the shepherd herds the flock, that sheep refuses to recognize the flock and the shepherd. It runs in bewilderment seeking its shepherd and its flock. Then it sees another flock of sheep with its shepherd. Again the sheep turns towards it and is deceived by the second flock. The shepherd shouts: "Join your shepherd and your flock. You are lost from, and bewildered over, your shepherd and your flock." So the sheep runs away in fear, bewilderment and loss, having no shepherd to guide it to a pasture or back to its own place. Being like this, a wolf takes

advantage of its being lost, and eats it.

Thus is it, by Allah, O' Muhammad! He who wakes up in this community without having an Imam (appointed) from Allah, to Whom belong Might and Majesty, who is manifest (Zaahir) and just, wakes up astray and lost.

If such a person dies in this condition, he dies the death of unbelief and hypocrisy. Know, O' Muhammad! Unjust Imams and their followers have been expelled from the religion of Allah. They are misguided and they misguide.

***"So the actions which they perform are as ashes whereon the wind blows strong upon a tempestuous day. They have no power over that they have earned - that is the far error* (*Ibrahim, 14:18*)*."*[7]**

I say: Note the Imam's words:

"O' Muhammad! He who wakes up in this community without having an Imam (appointed) from Allah, to Whom belong Might and Majesty, who is manifest (Zaahir) and just..."

If the text of the tradition is supposed to have the word 'Taahir' instead of 'Zaahir' it would imply the infallibility of the Imam. That is one who will attach himself to an Imam who is infallible...If it is 'Zahir', that is the existence of the Imam is clear for the people from the manifest proofs and clear signs even though the Imam may be hidden from short-sighted eyes.[8]

According to a chain of narrators that is as authentic or from certain aspects is authentic, it is recorded from Imam Muhammad Baqir (as) that he said:

"Verily, he who knows Allah, to Whom belong Might and Majesty, and worships Him is the person who knows Allah and recognizes His Imam from among us, the Ahlul Bayt: and he who does not know Allah, to Whom belong Might and Majesty, and does not recognize the Imam from among us, the Ahlul Bayt, knows and worships other than Allah. By Allah, all such as this is misguidance."

In an authentic report is stated that Imam Muhammad Baqir (as) said:

"The apex of the thing, the height of it, the key to it, the gate to everything and the good pleasure of ar-Rahman, the Blessed, the Sublime, is obedience to the Imam after knowing him." Then he said: "Allah,

the Blessed, the Sublime, says:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

***Whosoever obeys the Messenger, thereby obeys Allah; and whosoever turns his back – We have not sent thee to be a watcher over them."*(*Surah Nisa 4:80*)**

"And if a person stands for prayer in the nights, fasts during the days, gives away all his property in Sadaqah and goes for the Hajj every year of his life but does not have recognition of the Wali of Allah so that he may follow him and perform all his deeds under his guidance, he is not eligible to receive any rewards from Allah and he is not from the believers."9

Also in an authentic report from Isa bin as-Sirri Abul Yasa it is said that he asked Imam Ja'far Sadiq (as):

"No one can reduce the recognition of the pillars of Islam and if one deranges them his religion will become corrupted and his deeds will not be accepted in the court of Allah. And one who recognizes them and acts according to them, his religion is accepted by Allah and he will not be punished for knowing other matters. They asked: Please enumerate them. The Imam said: The testimony of 'There is no god except Allah' and to believe that Muhammad (s.a.w.s.) is the Prophet and Messenger of Allah and to confess that His Eminence has been sent by Allah, and the share of Zakat in wealth and Wilayat that the Almighty Allah has commanded is the Wilayat of Aale Muhammad (as)."

The narrator asked: Is there in Wilayat something less than other that its minimum should be understood? He replied: "Yes,

Allah, the Mighty and the High says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

***"O you who believe! obey Allah and obey the Apostle and those in authority from among you..."*(*Surah Nisa 4:59*)**

And the Holy Prophet (s.a.w.s.) said:

"One who dies without recognizing the Imam of his time, dies the death of ignorance."

"And this Imam was the Prophet and 'Ali while others said it was Muawiyah; after that it was Hasan and then, Husain while others said, Yazid bin Muawiyah!! No! No! They were not equal. At that moment he fell silent and after that he said: Shall I say more? Hakam Awaar a person present there said: Why not, may I be sacrificed on you? He replied: After that it was 'Ali bin al-Husain, then Abu Ja'far Muhammad

bin ‘Ali (as). And theShias before the period of the Imamate of His Eminence, Abu Ja’far Baqir (as) were not knowing the rules of their Hajj till His Eminence opened the door of knowledge and explained to them the rules of Hajj and lawful and unlawful because the people were in need of Ahle Bayt (as) after they had been needful of others and in this way it will pass and the earth shall not be without the Imam and one who dies without recognizing the Imam of his time is like one who dies in the age of ignorance. And it is the most needful matter for you when your soul reaches here – and he pointed to his neck – and the world is cut off from you, he will say: I was in a good condition and I has had a righteous religion.”[10]

I say: In narrator’s question (is there in Wilayat something lesser than something?) there are two possibilities:

1 – It is that there is a determined limit for Wilayat and the least of it is not the permissible limit that the questioner may take it as the Imam (as) has replied to him mentioning two matters: First is the Marefat of Imam and second is his obedience and he proved it by quoting the holy verse of obedience and tradition of the Holy Prophet (s.a.w.s.) about the Marefat of Imam (as) and this aspect is supported by the authentic tradition mentioned previously.

2 – It is that the aim of explaining was the proof from Qur’an or Sunnah of the Holy Prophet (s.a.w.s.) that proves the obligatoriness of Wilayat of Aale Muhammad (as) so that it be an evidence for the opponents, because when His Eminence said that the Wilayat that the Almighty Allah has commanded is the Wilayat of Aale Muhammad (as) the narrator asked: Is there in it something, that is an evidence that would be reliable for the opponents and which they cannot reject or deny? After that mentioned two proofs, one from the Holy Qur’an and another from the Sunnah which the opponents cannot refute.

Explanation: The point of evidence in the verse and the tradition quoted by the Holy Imam (as) is: One who possesses the least insight if he makes his intellect a judge he will confess that Allah, the Mighty and the High has not ordered His believer servants to follow a person who is a transgressor, a sinner or a tyrant. Rather He has ordered them to follow a person who is pious and infallible. In the same way the Holy Prophet (s.a.w.s.) did not say that one who dies without recognizing a person who committed various sins like Muawiyah and Yazid and others like them, would die the death of ignorance. Rather it is obligatory to refer to one without whom it is not possible to understand the religious laws and that which supports this possibility is the last portion of the tradition that he said:

“And others said it is Yazid bin Muawiyah and Husain bin ‘Ali No! No! They were not equal.”

The authentic report of Muhammad Muslim quoted above (6 tradition) also supports this point.

10 – In an authentic tradition from Harith bin al-Mughaira it is mentioned that he said: I asked His Eminence, Abu Abdillah Sadiq (as):

Did the Holy Prophet (s.a.w.s.) say:

Note

“One who dies without recognizing the Imam of his time dies the death of ignorance?”

He replied: “Yes.”

I asked: “What ignorance is it, absolute ignorance or the ignorance of one who does not recognize his Imam?”

He replied: “Ignorance of disbelief, deviation and hypocrisy“[11]

I say: A large number of traditions are recorded on this subject.

11 – It is mentioned in Kamaluddin that: The Seventh Imam, Abul Hasan Moosa bin Ja’far Kazim (as) said:

“One who doubts in any of the four things is a believer in all the affairs the Almighty Allah has sent; one of them is the recognition of the Imam in every period of time, with regard to his identity and characteristics.”[12]

12 – In the same way this book also narrates from Imam Ja’far Sadiq (as) from his respected forefathers that the Holy Prophet (s.a.w.s.) said:

“Whoever denies the Qa’im from my progeny during his occultation, dies the death of ignorance.”[13]

The same book also contains a tradition related from His Eminence, Imam Ja’far Sadiq (as) who quotes that the Holy Prophet (s.a.w.s.) said:

“Whoever denied the Qa’im from my progeny has in fact denied me.”[14]

13 – It is mention in Ghaibat Nomani from the author’s chain of narrators that Imam Ja’far Sadiq (as) said:

“One who passes a night without recognizing the Imam of his time, dies the death of ignorance.”[15]

Numerous other traditional reports narrated from the Purified Imams (as) have been recorded stressing the above point. However, what recognition and identification actually means? If Allah wills, in the first of the eight chapters it shall be explained that two things are incumbent in recognition; one is knowing the identity of the Imam by his name and genealogy and secondly knowing his characteristics and special qualities that make him superior to other people.

Note

The latter Mujtahids have stated: An authentic report is one whose narrator at every stage is a just Imam. However, the former scholars maintained that an authentic report is one about which one is satisfied that it has come from the Infallible. In this chapter I have taken ‘Sahih’ in the former sense and

when I have stated that a particular report is 'like authentic' it is on basis of some aspects implied to the second sense.

1. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 2/249
2. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/143
3. Ref al-Araaf, 7:159,181
4. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/203
5. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/180
6. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/180
7. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/374
8. That which supports this matter is a tradition that Thiqatul Islam Kulaini has mentioned in Kafi (Vol. 2/336, Tr. 3) narrating from Mufaddal bin Umar that he said: I heard from His Eminence, Abu Abdillah Sadiq (as) that he said: Lest you reveal it, by Allah, your Imam will be in occultation for a period of time and you shall be involved in a difficult test. Till different things will be said about him; (he is) dead, killed, gone to which valley?

   Indeed the eyes of the believers will weep at that, and they will be tossed by the waves of calamities just as a boat is tossed by stormy waves. Then no one will get deliverance except those from whom the Almighty Allah has taken a covenant, whose faith is strong and whom He supports by revelation from Him. And twelve flags of doubts will be raised which must be rejected, as they won't know where to turn.

   The narrator says: So I began to weep as asked: Then what should he do? His Eminence glanced at the Sun that was illuminating the courtyard and said: O Aba Abdillah, do you see this Sun? "Yes," I replied. He said: By Allah, our affair is more illuminated than the Sun. (Writer)
9. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/185
10. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 2/19
11. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 2/377
12. Kamaluddin; Shaykh Saduq; Vol. 2/413
13. Kamaluddin; Shaykh Saduq; Vol. 2/412
14. Kamaluddin; Shaykh Saduq; Vol. 2/412
15. Al-Ghaibah; Ibne Abi Zainab Nomani; Pg. 62

Part 2: Proofs of the Imamate of His Eminence, Hujjat bin al-Hasan al-Askari (aj)

Dear Readers!

May Allah keep you and me steadfast on the confirmed word and faith in truth in the world and the hereafter, and may He gather us together with the Khalaf al-Muntazar (the awaited vicegerent) of the family of infallibility and purity as there is no way to prove the Imamate except Nass (text of appointment) and miracle just as it is proved that infallibility is among the proven conditions of the Imam. Such that if the Imam is not infallible, the aim of his appointment will not be served and in religious terminology it

would be ‘against purpose’.

Infallibility is a personal condition and a grade hidden from common view and no one is aware of it except the Almighty Allah and one whose knowledge Allah has inspired it with. In this connection it is necessary for the Almighty Allah to introduce the infallible Imam in one of the following two ways:

1 – Through the Holy Prophet (s.a.w.s.) or the preceding Imam.

2 – or through a miracle performed by him. And when the Imam has been appointed for the people it is incumbent on them to refer to him and rest assured that:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

***“And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying.”* (*Surah Ahzab 33:36*)**

What we have stated above is supported by a Mutawatir (widely related) tradition from the aspect of its meaning.

1 – It is a tradition that the great trustworthy Shaykh Ahmad bin Abi Talib Tabarsi has mentioned in Ihtijaaj. Though very lengthy, this traditional report is having many benefits and important matters. In this tradition is proved the Imamate of our Master (aj) through Nass and miracle so that the Ummah may not appoint an Imam for itself. Thus we quote the full text of the tradition and pray to Allah that He include us among those who accept it. Shaykh Tabarsi (a.r.) has stated: In the debate of His Eminence, Hujjat Qa’im Muntazar Sahib az-Zaman, peace be upon him and his ancestors Saad bin Abdullah Qummi Ashari has said:

“I became involved in a debate with a Nasibi (Ahle Bayt hater) who was the strongest among Nasibi debaters. One day during the debate he told me: Death be on you and all your co- religionists. You Rafidis lay curse on the Emigrants and Helpers and deny their love for the Holy Prophet while the Siddiq was the most exalted persons among the companions and he had precedence in accepting Islam. Don’t you know that the Messenger of Allah took him along to the cave on the night of migration due to the risk to his life, just as he was concerned for his own safety. Because he knew that he would be his caliph and successor.

Therefore he wanted to protect his life like he was concerned about his own security. So that the religion may not be destroyed after him. In those very circumstances he made ‘Ali sleep on his bed as he knew that even if he were killed there would be no problem for Islam in the future because there were people among the companions who could have taken his place, therefore he did not accord much importance to

his ('Ali) getting killed."

Saad says: I replied to it but the replies were not so effective. So he said: "You Rafidis say that the first and the second caliphs were hypocrites and you support it by what happened on the Lailatul Uqbah." Then he said: "Come let us see if they accepted Islam willingly and happily or it was under duress and pressure?"

Here I did not give any reply, because if I said it was under duress it would not be correct as Islam at that time was not dominant and if I said they accepted willingly it would negate their hypocrisy. I returned from this debate with a heavy heart, took a paper and wrote down forty odd questions that were difficult for me and said to myself that I must hand it over to the representative of Maula Abu Muhammad Hasan bin 'Ali Askari (as) (that is Ahmad bin Ishaq who resided in Qom). But when I went to him I learnt that he had left on a journey. I departed in his pursuit and when I reached him I told him all that had happened.

Ahmad bin Ishaq said to me: Come let us go together to Surre man Raa (Samarrah) and ask our master, Hasan bin 'Ali (as) about this. So I accompanied him to Surre man Raa till we reached the house of our master and asked for permission to enter, which was given and we went inside. Ahmad bin Ishaq had a leather bag that he had concealed inside his Tiberian cloak. The bag contained one hundred and sixty purses containing gold and silver coins. Each purse was sealed with the seal of the sender. When our eyes fell on the elegant face of His Eminence, Abu Muhammad al-Hasan bin 'Ali (as) we saw that his face was like a full moon and a child was sitting in his lap. He was very beautiful, like a Jupiter star having nice locks of hair. In front of the Imam was placed a golden pomegranate decorated with jewels and precious stones; it was presented by an affluent gentleman from Basra. T

he Imam was holding a pen and writing something on paper. Whenever the child caught his hand he tossed the pomegranate and the little one chased it and brought it back. In the meanwhile he wrote whatever he wanted. So Ahmad bin Ishaq opened the cloak and the leather bag before Imam Hadi (as) [a title of Imam Hasan Askari (as)]. His Eminence threw a glance at the child and said: Remove the seals from the gifts of your Shias and friends. It was asked: O my master, is it lawful that a pure hand should extend towards impure gifts and filthy monies?"

His Eminence asked Ahmad bin Ishaq to take out the contents of the bag so the lawful and the unlawful can be separated. He did as he was told. The child said: "This is from so-and-so of so-and-so locality of Qom, containing 62 dinars from sales proceeds of a house, and inheritance from his father 45 dinars and from the money of six dresses 40 dinars and the rent of three shops amounting to three dinars." Our master said: "You are right, my son. Now tell us what is unlawful in it?"

The child said: "There is a dinar in this purse which was minted in Ray in so-and-so year. Half of its inscription is worn out; its three corners are cropped, such that its weight is reduced by 1.5 Daniq. This same amount is unlawful in it because the sender of this purse in so-and-so year, so-and-so month gave to a weaver who was his neighbor a mound and a quarter of old cotton for spinning. That cotton

was stolen from the weaver who informed him about it but he didn't accept his version and in its place took a mound and a half of softer cotton.

Then he ordered a garment to be made for him from this material. Thus that money and the cropped amount is from that money." Ahmad bin Ishaq untied the purse and removed from it the said dinar and the cropped pieces from it. Then he took out another purse. The child said: "This is from so-and-so of so-and-so locality of Qom, containing 50 dinars. It does not befit us to touch it at all." Ahmad bin Ishaq asked: "Why?" He replied: "It is the sale proceed of wheat that the sender had paid to his farmers but while giving he measured some with a correct measure and some with a tampered measure."

Imam Hasan Askari (as) said: "You are right my son." Then he said: "O Ibne Ishaq, take that purse and return it to the sender and tell him to give the money to its actual owner, that is those farmers as we are not in need of this money." At that moment he said: "Give me the garment sent by the old lady." Ahmad bin Ishaq said: "I have forgotten it." He went out to look for it.

At that moment my master, His Eminence, Abu Muhammad Hadi (as) looked at me and asked: "What a surprise that you came here?" I said: "Ahmad bin Ishaq encouraged me to come and meet you." He asked: "What happened to those questions that you wanted to ask?" I said: "They are yet unanswered, my master." He said: "Ask whatever you want from my dearest son." And he gestured to the child. I asked: "O our master and master's son, it is narrated to us that the Holy Prophet (s.a.w.s.) had given Amirul Momineen (as) the right to divorce his wives. Therefore on the day of Jamal he sent message to Ayesha that she had wreaked havoc with Islam and Muslims (and taken wrong advantage of her position). That she has in an ignorant way condemned her children to perdition. 'Thus if you do not refrain from your act I will divorce you.' Tell me, my master, that what is the meaning of divorce here? That the Messenger of Allah (s.a.w.s.) left it at the discretion of Amirul Momineen (as)?"

He replied: "The Almighty Allah, hallowed be His name, gave an exalted status to the wives of the Prophet and gave them the honor of being the mothers of the faithful. Thus the Messenger of Allah (s.a.w.s.) told Amirul Momineen (as): O Abal Hasan, this status is valid for them till they remain in the obedience of the Almighty Allah. So whoever of them disobeys Allah and after me comes out in armed confrontation against you, remove her from my wifehood and take away her status of motherhood of faithful."

Then I asked: "What is open obscenity? That if the wife commits, the husband is entitled to expel her from his house even during her menses?"

He replied: "It is Musahiqa and not fornication. Because if she commits fornication they will apply the penalty on her and if one wants to marry her there is no problem in it. And the penalty that is given is no obstacle for it. But if she commits Musahiqa, it is obligatory that she must be stoned and being stoned is a disgrace as for whomsoever Allah has ordered stoning, He has disgraced that person. Therefore no is permitted to marry her."

Then I asked: “O son of the Prophet, Tell me about the statement of the Almighty Allah to His Prophet Moosa (as) that:

“Therefore put off your shoes; surely you are in the sacred valley, Tuwa.”

Scholars of the two sects are of the view that the shoes of Moosa (as) were made of skin of dead animal?”

He replied: “Whoever says this has made a false allegation against His Eminence, Moosa and considers him ignorant in his prophethood because it implies one of the two possibilities and each of them is a mistake; either prayer was allowed in it or not. If it was allowed it would also be allowed to hide them in that place as it is pure. If his prayer was not allowed, then His Eminence, Moosa (as) failed to discriminate between lawful and unlawful, that wearing what one can pray and with what not, and this is infidelity.”

I said: “So, my master, tell me the exegesis of this verse.” He replied: “His Eminence, was in the sacred valley when he said: ‘O my Lord, I have made my love sincere to You and washed my heart of everything other than You. But Moosa was very much attached to his family. So the Almighty Allah told him:

“Therefore put off your shoes...”

If your love for Me is sincere and your heart is devoid of inclination for anyone except Me, remove the love of your family from your heart.”

“Please tell me what is the interpretation of the verse Kaaf Ha Ya Ain Saad?”

He replied: “These letters are from the unseen informations that the Almighty Allah conveyed to His servant, Zakariya. Then He related the story to Muhammad (s.a.w.s.). It was that when Zakariya implored his Lord to teach him the names of Panjetan (the holy five) the Almighty Allah sent Jibraeel to him and he taught him their names. Thus whenever Zakariya mentioned (remembered) the names of Muhammad, ‘Ali, Fatima or Hasan (as) his sorrow and grief used to go away, but whenever he thought of Husain (as) a terrible grief used to beset him and he was very much astonished why it was so. Thus one day he prayed to the Almighty:

O my God, how is it so that when I remember the four names I obtain peace, but when I think of Husain tears flow from my eyes and I begin to wail?

Allah, the Mighty and the High informed him about the tragedy of Imam Husain (as) and told him that in Kaaf Ha Ya Ain Saad: Kaaf is for Kerbala, Ha stands for Halakat (getting killed) of ‘Itrat’ (progeny) the Holy Prophet (s.a.w.s.), Yaimplies Yazid who would oppress Husain (as), Ain denotes ‘Atash’ (thirst) of Husain (as) and Saad indicates ‘Sabr’ (patience).

Thus when Zakariya heard this he did not leave the Masjid for three days and did not allow anyone to meet him and continued to weep and wail. He lamented on Husain (as) and prayed to Allah: My God, will they make the best of Your creature sit in mourning for his son? O Lord, would this tremendous tragedy befall him? My God, would they make 'Ali and Fatima put on the dress of mourning? Would they make the shock of this calamity reach their abode? Then he said: Bestow me a son so that I can be pleased in my old age and that his love affects my heart. After that make me sit in his mourning as You would make Muhammad, Your beloved sit. So the Almighty Allah gave him Yahya and later his martyrdom made him aggrieved. And the period of Yahya's pregnancy was six months like in the case of Husain (as)."

Then I asked: "O my master, why is it so that people cannot select the Imam for themselves?"

He replied: "Righteous or a corrupt Imam?" I said: "Righteous."

He said: "Is there a possibility that they may choose a transgressor while they are not aware what goes on in his mind, whether is righteous or corrupt?" "Yes," I said.

He said: "That is the reason that I shall explain to you with logical argument." I said: "Please do."

He said: "Let us consider the prophets that the Almighty Allah has appointed, on whom He revealed heavenly scriptures and supported them with revelation and infallibility. They were the leaders of nations, like Moosa and Isa. Inspite of having knowledge and sharp insight were they not prone to select hypocrites considering them believers?"

"No," said I.

The Imam said: "Then how did it happen that His Eminence, Moosa Kalimullah, inspite of having that same knowledge and receiving revelations he chose seventy persons from the senior ones of the community and those who were in the forefront of his army; about whose sincerity he was sure and about whom he had no doubt, in fact he had selected hypocrites. Allah, the Mighty and the High says:

وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا

"And Moosa chose out of his people seventy men for Our appointment..."(Surah Araaf 7:155)

As we have seen that when someone who is appointed by the Almighty Allah (like Moosa and Isa) when he could select the corrupt instead of the righteous we realize that selection is not lawful except for one who is aware of hidden secrets and the concealed thoughts. And we understand that the selection of the Emigrants and Helpers was worthless, after the prophets intending to select good people ended up choosing corrupt men.

Then he said: O Saad, your opponents claim that the Holy Prophet (s.a.w.s.) took with him the selected

one of this Ummah to the cave as he was afraid for his safety in the same way as he was worried about his personal security because he knew that he would be the caliph of the Ummah after him. While the necessity of hiding in the cave only arose because he took him along.

As for ‘Ali (as) he made him sleep on his bed as he knew that the vacuum created by the death of Abu Bakr will not be as that due to the death of ‘Ali because there were others who could fill that vacuum. You can reply by asking him that are you not having the belief that the Holy Prophet (s.a.w.s.) said: After me the caliphate shall be for thirty years. And they apply it to the tenures of the four persons, Abu Bakr, Umar, Uthman and ‘Ali (as).

The opponent will have to agree. Tell him if this is correct, why did he take only one caliph, Abu Bakr, to the cave, leaving the other three. This shows that the Prophet considered them unimportant since it was necessary that he acts with them all like he did with Abu Bakr. Since he did not do it, he considered their rights unimportant and he discriminated between them in his kindness to them while it was necessary for him to have the same concern for all of them.

And as for your opponent’s question that: Did those two accept Islam willingly or unwillingly?

Why don’t you say: It was due to greed. Because they used to sit in the company of Jews and they were knowing about the proclamation and victory of Muhammad (s.a.w.s.) on the Arabs. The Jews had told them all about the prophecies in the Old Testament and ancient scriptures. They had said that his domination over the Arabs would resemble that of Nebuchadnezzar in Bani Israel except that he would be claiming prophethood while in fact he would not be one.

Thus when the proclamation of the Messenger of Allah (s.a.w.s.) was made they helped him on the testimony of ‘There is no god except Allah and Muhammad is the Messenger of Allah’ with the greedy intention that when circumstances are good and his affairs are in order, they would also be able to get his deputyship and authority. But when they despaired of getting rulership from His Eminence they joined other people having same view on the night of Uqbah to frighten the camel of Prophet (s.a.w.s.) so that it may throw him down, killing him.

They covered their faces like others but the Almighty Allah kept His Prophet safe from their plot and they could not harm him in any way. Those two were just like Talha and Zubair who came and pledged allegiance to ‘Ali (as) coveting governorship of a province. But when they despaired, they broke the pledge and rose up in rebellion against His Eminence till they met the fate of those who break the pledge of allegiance.”

When the conversation reached this point, our master, Imam Hasan bin ‘Ali (as) arose to pray. Qa’im (as) also arose with him and I returned from their company and came out looking for Ahmad bin Ishaq. I saw him coming to me weeping. I asked: “Why were you delayed? And why are you crying?”

He replied: “I don’t have the garment that my master has asked for.” I said: “Don’t be upset, go and tell

the Imam about it." So he went inside and returned smiling and reciting Durood on Muhammad and Aale Muhammad. I asked: "What happened?" He replied: "I saw the garment concealed under the feet of my master." So we praised Allah the Almighty. After that day we visited the house of our master a few times more but did not see that child with His Eminence again. When it was time to say farewell I, Ahmad bin Ishaq and some of our co-religionists came to His Eminence.

Ahmad bin Ishaq stood up and said: "O son of Allah's Messenger, departure is soon and our grief is intense. I pray to Allah to convey our Durood on your grandfather Muhammad Mustafa, your father, Murtuza, your mother, Sayydatunnisa and the two chiefs of the youths of Paradise, your uncle and your father and the Purified Imams after them from your forefathers. And also we convey our Durood and Salawaat on you and your son. And we pray that may your station be exalted and may your enemies be disgraced. And may not Allah make this our last audience with you." When Ahmad bin Ishaq reached this point His Eminence was moved to such an extent that tears flowed from his eyes. Then he said:

"O Ahmad bin Ishaq, in your supplication, do not ask for invalid thing as in this journey you will meet the Lord." When Ahmad bin Ishaq heard this he fell down unconscious. On regaining consciousness he said: "I implore you by the sanctity of your grandfather, grant me a piece of cloth that I can take as my shroud."

Our master, put his hand under his seat and removed thirteen dirhams and said: "Take this and don't spend anything else on yourself and you will not be deprived of what you desire. Indeed Allah does not waste the reward of the doers of good."

Saad continues: "On the return journey when three farsangs remained from Halwan, Ahmad bin Ishaq developed fever and became seriously ill and was on the verge of death. When we arrived at Halwan and lodged at one of the caravanserai, Ahmad bin Ishaq summoned one of his townsmen who lived in that place, and after that he said to us: 'Tonight, you all leave me alone.' Each of us retired to our bedrooms, and near dawn a thought came to my mind. When I opened my eyes I saw Kafoor, servant of my master, Abu Muhammad (as) who said to me: 'May Allah increase your reward in this calamity and may He compensate you for this tragedy. We have finished the funeral bath and shrouding of your friend. You may please get up for his burial, because his status in the view of your master is more exalted than that of you all.' After that he went out of my sight and we participated in the funeral of Ahmad bin Ishaq, weeping and wailing. We fulfilled his rights and completed his last rituals, may Allah have mercy on him."[1]

2 – There is a traditional report quoted by the Thiqatul Islam Kulaini in Kafi that Imam Ja'far Sadiq (as) said:

"I heard Abu Abdillah (as) say: 'Do you think that the appointer among us (Imams) can make anyone he wants his successor? No, by Allah, it is rather a covenant from Allah and His Messenger (s.a.w.s.) for one man after another, until it comes down to the one who is entrusted with it."[2]

As you have understood this matter it must be said that the Imamate of our Maula and Sayyid, Hujjat Ibnul Hasan al-Askari, the Master of the Time (aj) is proved in two ways, through Nass (Islamic texts) and Miracle by the medium of Mutawatir traditions some of which we would mention in the coming section so that this book is not lacking in proof

1. Al-Ihtijaaj; Shaykh Tabarsi; Vol. 2/268
2. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/277

Section One: Some Mutawatir Traditions that Particularly

Prove The Imamate Of His Eminence

1 – There is an authentic tradition related by Thiqatul Islam Kulaini in *Kafi* narrated from His Eminence, Imam Jawad (as) that he said:

Amirul Momineen (as) entered Masjidul Haraam accompanied by Imam Hasan (as) and leaning on the hand of Salman and he sat down (in the Masjid). A man of elegant appearance and nice dress entered and saluted Amirul Momineen (as). His Eminence returned his salutations. He said, “O Amirul Momineen (as) I wish ask you about three things. If you give me correct replies I would know that those who claimed caliphate before you were false and that their world and the hereafter are not safe. If you do not reply correctly I will know that your path is the same as those who preceded you. Amirul Momineen (as) said: “Ask me whatever you like”. He asked, “When a person dies, where does his soul go?” “How does man remembers one thing and forgets the other?”

“Whom does a child resemble more, the paternal uncles or the maternal.”

His Eminence told Imam Hasan (as) to reply the queries. Imam Hasan (as) replied all the questions. The man said, “I bear witness that there is no god except Allah and I have always borne witness thus. And I bear witness that Muhammad is the Messenger of Allah and I have always testified to it. And I bear witness that you are the legatee of the Messenger (s.a.w.s.), and one who establishes his proof and evidence (pointing towards Amirul Momineen (as) he said, “I have always testified this.” Then indicating towards Imam Hasan (as) he said, “I bear witness that you are the legatee of Amirul Momineen (as) and one who shall establish his proof and evidence. That is you and the one who proves the prophethood of the Messenger of Allah (s.a.w.s.).

And I bear witness that Husain bin ‘Ali (as) is the legatee of his brother and he is the one to establish the

proof after him. And I bear witness that ‘Ali bin al-Husain (as) after the Imamate of

Husain (as) is the proof of Allah. Then Muhammad bin ‘Ali, after him Ja’far bin Muhammad, then Moosa bin Ja’far, then ‘Ali bin Moosa, then Muhammad bin ‘Ali, then ‘Ali bin Muhammad, then Hasan Ibne ‘Ali. After that I bear witness that that person is the Divine Proof who is the son of Hasan bin ‘Ali whose name and agnomen will not be revealed till the time he fills the earth with justice and equity like it would have been fraught with injustice and oppression. And peace be on you, O Amirul Momineen (as)!”

After that he arose and departed from there. His Eminence told Imam Hasan (as), “O Aba Muhammad, go after him and see where he goes.” Imam Hasan (as) went out and returned after a moment and said, “He placed one foot outside the Masjid and after that I don’t know where he disappeared.” Amirul Momineen (as) said, “O Aba Muhammad, you know who it was?” Imam Hasan (as) replied “Allah, His Messenger and Amirul Momineen (as) know better.” He said, “He was Khizr.”[1]

2. There is a tradition quoted by Shaykh Sadooq, the great scholar, Abu Ja’far Mohammad bin ‘Ali bin Husain bin Moosa bin Babawahy Qummi in the book, Ikmaluddin Wa Itmamin Niama through a chain that is like authentic due to some reasons. This tradition is narrated by Yunus bin Abdur Rahman that he says, “I was in the presence of the seventh Imam, Moosa bin Ja’far (as) when I asked.

‘O son of Allah’s Messenger! Are you the Qa’im bil Haqq?

He replied, “I am Qa’im bil Haqq, but the Qa’im who shall purify the earth from the enemies of Allah Almighty and who shall fill it with justice in the same way as it would be fraught with injustice and oppression, is my fifth descendent who will have a prolonged occultation because his life shall be in danger. During this period (of occultation) some people will deviate from the truth but some would remain steadfast on it.’ Then he said, ‘Blessed are those of our Shias who during the occultation of our Qa’im remain attached to our Wilayat (guardianship) and who are steadfast in devotion for us, who have declared immunity from our enemies. They are from us and we are from them. And indeed they have preferred us for Imamate and we have also selected them as our followers (Shia). Congratulations to them and blessed be they (Shias). By Allah, on the Day of Judgment they shall be in our grades.”[2]

3. It is mentioned in al-Kharaij that Muhammad bin Muslim said:

“I was honored to be in the assembly of Imam Abu Abdillah Sadiq (as) when Mualla bin Khunais entered weeping and wailing. His Eminence asked, “What has caused you to lament?” He replied, “There are some people outside who imagine that you have no superiority over us and that you and them are equal.” His Eminence, Sadiq (as) remained quiet for sometime, then he ordered for a tray of dates. Then he picked up a date and split it into two. He ate the fruit and buried the seed in the ground.

It grew up into a tree slowly and bore raw date fruits. His Eminence took them and ate them. At that moment a writing appeared on its skin. The Imam gave it to Mualla and said: Read it. On it was written: In the name of Allah, the Beneficent, the Merciful. There is no god except Allah, Muhammad is the

Messenger of Allah. 'Ali al-Murtuza, al-Hasan, al-Husain, 'Ali bin al- Husain...one name after the other till that of Imam Hasan Askari (as) and his son (Mahdi)."[3]

4. Shaykh Sadooq has narrated from the companions of Ibne Sult that he said: I asked Imam 'Ali Reza (as):

"Are you the Sahibul Amr (Master of the Affairs)? He replied: I am also Sahibul Amr but not the Sahibul Amr who will fill the earth with justice as it would have been fraught with tyranny and oppression. And how can I be that person? While you can see that I am physically weak. Whereas the Qa'im is the one who at the time of his reappearance will be senior in age but have the appearance of the youth. His body shall be so strong that if he catches hold of the biggest tree of the earth he shall be able to uproot it and if he shouts between the mountains, their stones will roll down.

The staff of Prophet Moosa and the seal ring of Prophet Sulaiman (as) are with him. He is my fourth descendent. The Almighty Allah will keep him in occultation as long as Divine wisdom dictates. Then He will reveal him so that he may fill the earth with justice and equity just as it would fraught with injustice and oppression."[4]

5. Shaykh Sadooq has also narrated an authentic tradition from Abu Hashim Dawood bin al-Qasim Ja'fari that he said: I heard His Eminence, Abul Hasan of Askar (Imam Hadi) (as) that he said:

"The successor after me is my son al-Hasan but what will you do with the successor of my successor?" Al-Ja'fari said, "May Allah make me your sacrifice! Why?" The Imam said, "Because you will not see his physical body and it is not permissible for you to reveal his name." Al-Ja'fari said, "How shall we mention him?" Al-Hadi said, "Say 'The proof [al- Hujja] from the family of Muhammad."[5]

6. In the same way Shaykh Sadooq has quoted a correct report from Uthman bin Saeed Amri (q.s.) that he said:

"I was in the presence of Abu Muhammad Hasan bin 'Ali (Imam Askari) (as). When he was asked about the traditional report that is narrated from his forefathers that: The earth will not remain devoid of Divine Proof over the creatures till the Day of Judgment. And whoever dies without recognizing the Imam of his time dies the death of ignorance. He said, "Yes it is correct and the truth is as clear as the day. He was asked, "O son of Allah's Messenger, who is the Imam and Divine Proof after you?" He replied. "My son Muhammad, who is the Imam and Divine Proof after me. Whoever dies without recognizing him will die the death of Ignorance and know that he shall have such a prolonged occultation that ignorant people will be confused in that time and they shall be involved in destruction and one who fixes a time of his reappearance is a liar. Then he shall reappear. As if I can see the white standards waving over his head in Najaf Kufa."[6]

I say: The noted scholar, Shaykh 'Ali bin Muhammad bin 'Ali al-Khazzaz Qummi (r.a.) has narrated 170 traditions from Shia and Sunni sources in his book Kifayatul Athar fil Nassi Alal Aaimmatil Ithna Ashar,

all of which prove the Imamate of His Eminence, Qa'im al-Muntazar (as). We shall also be quoting some of these traditions under various headings in the following pages.

1. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/525
2. Kamaluddin; Shaykh Saduq; Vol. 2/361
3. Al-Kharaij; Rawandi; Pg. 98
4. Kamaluddin wa Tamaam an-Ni'mah; Shaykh Saduq; Vol. 2/376
5. Kamaluddin; Shaykh Saduq; Vol. 2/381
6. Kamaluddin; Shaykh Saduq; Vol. 2/409

Section Two : Regarding some miracles and faith healings of the Master of Age that are Mutawatir

1. A tradition is narrated by Shaykh Sadooq from Muhammad bin Uthman al-Amari in which he said:

"When the Mahdi was born a light shone from above his head to the sky. After that he placed his forehead on the ground and began to praise the Almighty in prostration. Then he raised his head saying:

شَهِدَ اللَّـهُ أَنَّهُ لَا إِلَـٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ...

"Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge..."(Surah Aale Imran 3:18)1

2. It is mentioned in a traditional report that:

"When His Eminence was born, white birds descended from the sky and touched their wings to his head, face and other parts of his body. After that they flew away to the sky again."

Then His Eminence, Imam Hasan Askari (as) said: "They were angels who had come down to seek blessings from this newborn child. And when this boy reappears, they shall be his companions."

Shaykh Sadooq has quoted this tradition in Ikmaluddin2

3. It has come in a correct report from Muhammad bin Shazan bin Naseem that in Nishapur he repeated that:

"An amount of 480 dirhams collected with me from the money that was supposed to be paid to His

Eminence, Qa'im (aj). So I did not like sending it without rounding off the amount (to 500). Therefore I added 20 dirhams of my own and sent 500 dirhams to Muhammad bin Ja'far but I did not mention that 20 dirhams were from my side. Thus Muhammad bin Ja'far received acknowledgment from the Holy Hidden Imam (as) that he sent to me in turn. It was written on the receipt: "Received 500 dirhams of which 20 were your own."

I say: The same tradition is mentioned with slight variation in Kafi from 'Ali bin Muhammad from Muhammad bin 'Ali bin Shazan Nishapuri.[3]

4. In the same way it is mentioned in an authentic narration from Muhammad bin Haroon that he said:

"Five hundred dinars were payable upon me from the Imam's share. One night when I was in Baghdad and the night was also stormy and dark, I was worried how I should make the payment of Imam's money. I thought that I was having some shops that I had purchased in 530 Dinars. I should give them to the Holy Imam (as) in lieu of 500 Dinars. (so that the Imam's share is paid). I did not mention this to anyone neither did I write to the Imam. But a person arrived from the Imam to take possession of the shops."[4]

5. A tradition is related from 'Ali bin Muhammad as-Saymoori that he said:

"I wrote a letter to Qa'im (aj) requesting him for a burial shroud. The reply came: You do not require the burial shroud at present. It will be needed when you are eighty or eighty-one years of age." Thus he died only at the age predicted by His Eminence and a month prior to his death, the Imam had sent the burial shroud for him."

The above report is mentioned in Ikmaluddin.[5]

I say: And among the clear miracles of His Eminence is the fulfillment of the requests of the people when they write it (Areeza) and throw it in a well or running water and this phenomenon is witnessed all the time and it is proven effective, which we shall discuss in more detail in the last portion of the book.

Dear readers, if you like you can read about the miracles of His Eminence in books compiled on the topic. Like Ikmaluddin of Shaykh Sadooq, Kharaij of Shaykh Saeed bin Hibtallah, Biharul Anwar of the perfect scholar, the late Muhammad Baqir Majlisi and Najmus Thaqib of Mirza Husain Noori.

Thanks be to the Almighty Allah for their contribution in this regard and may Allah reward them greatly.

If I say more on this topic I would not be able to achieve the main purpose. Therefore this much is enough for those who can understand.

1. Kamaluddin; Shaykh Saduq; Vol. 2/433
2. Kamaluddin; Shaykh Saduq; Vol. 2/431
3. Kamaluddin; Shaykh Saduq; Vol. 2/485 & Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/523
4. Kamaluddin; Shaykh Saduq; Vol. 2/492

5. Kamaluddin; Shaykh Saduq; Vol. 2/501

Part 3: Regarding some rights and favors of His Eminence upon us

The rights of that great personality upon us are numerous and the blessings and favors are uncountable, Rather, it is like a raging sea in which it is impossible to dive, but we can just taste some of it as per the thirst and aim for proximity.

The First Right: Existence And Being

The Almighty Allah has created you and others by the Barakat of His Eminence and if he had not been there no one else had been there. Rather if he hadn't been there neither the earth would have come into existence nor the sky. This point is mentioned in the traditions, some of which are as follows:

1. Among the epistles (Tawqee) of His Eminence mentioned in Ihtijaaj is the following:

"We are the creations of our Lord, and the creatures after that were created by us."1

Indeed the meaning of this statement is having two aspects. One of it is the same that is mentioned in another epistle in the same book. A group of Shias had a dispute whether the Almighty Allah had delegated creation of and providing sustenance to the creatures to the Holy Imams (as). Thus some people said that it was impossible because no one other than Allah could create physical bodies. But some people said that the Almighty Allah has delegated the power of creation to the Imams (as) and consequently they are the creators and sustenance givers.

A severe dispute arose among the Shia people on this matter. Someone suggested why they should not contact Abu Ja'far Muhammad bin Uthman and ask him about it so that the facts become clear? Because he was the path leading to the Imam of the time. All agreed to this proposal and they wrote a letter to Abu Ja'far explaining the matter. Thus the reply to this inquire was received from the Imam of the Age (aj) as follows:

"The Almighty Allah has created the bodies Himself and distributed the sustenance because He neither a body nor does he incarnates into a body. There is nothing like Him and He is all- hearing and all-seeing. As for the Imams, they requested the Almighty Allah and He created and He gave sustenance to

fulfill their request and due to the respect of their rights."[2]

The conclusion of this reason is that Imam az-Zaman (as) and his honorable forefathers are the mediums through whom the divine favors reach the creatures. The same point is mentioned in Dua Nudbah:

"Where is the medium through whom heavenly benefits reach the people of the earth?"

The second reason is that the aim of the creation of all that Allah, the Mighty and the High has created are His Eminence and his purified forefathers; that is, they are the main aim of creation and all that is present was created for their sake.

That which supports this matter is a traditional report from Amirul Momineen 'Ali (as) that he said:

"We are the creations of our Lord, and the creatures after that were created by us."

Many traditions prove this point some of which are as follows:

Shaykh Sadooq has quoted an authentic tradition from His Eminence, 'Ali bin Moosa ar-Reza (as) from his father, Moosa bin Ja'far from his father, Ja'far bin Muhammad from his father Muhammad bin 'Ali from his father 'Ali bin al-Husain from his father, Husain bin 'Ali from his father 'Ali bin Abi Talib that the Holy Prophet (s.a.w.s.) said:

"The Almighty Allah has not created any creature better than me and there is no one more respectable near Him than me."

'Ali (as) says that he asked, "O Allah's Messenger, you are better or Jibraeel?" He (the Prophet) replied, "O 'Ali, the Almighty Allah has given superiority to the Messenger Prophets over His proximate angels and He gave me superiority over all the Messengers and Prophets. And O 'Ali, after me you and after you the Imams are having superiority over them because the angels of God are our servants and servants of our friends. O 'Ali, the bearers of the Arsh and the angels around it praise and glorify their Lord and they pray for the forgiveness of those who believe in your Wilayat (mastership). O 'Ali, if we hadn't been there, the Almighty Allah would neither have created His Eminence, Adam (as) nor Her Eminence, Hawwa (as) neither Paradise nor Hell, neither the earth and the sky. And why shouldn't we be superior to the angels?

We have preceded them in praising and glorifying our Lord. It is so because the first creations of Allah were souls and He made us speaking with His unity and magnification. Then He created the angels. When they saw us with an effulgence (Noor), they considered our affair to be of a great importance. I said: 'Glory be to Allah', so that the angels may understand that we are creatures and servants of God. And that the Almighty Allah is more exalted and purified of our qualities. So by our glorification the angels learnt how to glorify Allah and they understood that God is purified and clean of qualities (of the creatures).

And when they noticed our greatness and majesty, we said: ‘There is no god except Allah’, so that the angels may understand that there is no one worthy of deification except Allah and that we are the servants of God, we are not partners in His divinity. Thus they (also) reiterated: ‘There is no god except Allah.’

When the angels realized our greatness we said: ‘Allah is the Greatest’, so that they may understand that God is much greater that which can be imagined and all the greatness, power and strength is reserved only for God. After that when they saw that Allah has bestowed us with honor and power, we said: ‘There is no power and strength except by Allah, the High and the great’, so that the angels may understand that there is no power and might except for Allah. Thus the angels also repeated: ‘There is no power and strength except by Allah.’

When they witnessed the bounties that Allah has bestowed on us and that our obedience is made incumbent on all creatures by Him, we said: ‘Al Hamdulillaah’ (Praise be to Allah) so that the angels may know that it is the right of Allah upon us to thank Him for His bounties. So the angels also said: ‘Al Hamdulillaah’. In other words, the angels received guidance through our Barakat, and understood the unity, glorification, praise and magnification of God.

After that Allah created Adam (as) and entrusted our effulgence to his loins and due to our respect and honor ordered the angels to prostrate before him. Their prostration was due to their servitude of God and their respect and honor to His Eminence, Adam (as) was due to His obedience. Because we were in his lions, then why we shouldn’t be superior to the angels, as all of them prostrated before His Eminence, Adam (as).

And when I was taken to the heavens, His Eminence, Jibraeel (as) recited the Azan and Iqamah twice and told me, ‘O Muhammad go ahead and lead the Prayers’, I said: ‘O Jibraeel, should I take precedence over you?’ ‘Yes’, he replied, ‘because god had given superiority to all prophets over the angels and endowed you with a special excellence’. Thus, I stood in the front and prayed with him. But I do not say this due to pride. After that I reached upto the veil of effulgence and His Eminence, Jibraeel (as) said, ‘Muhammad (s.a.w.s.), now you go ahead,’ and he himself remained there. I said, ‘You are leaving me at this juncture?’ He replied, ‘O Muhammad (s.a.w.s.) this is the limit that Allah has fixed for me, if I take a step forward my wings will burn down.’ Thus I was put into the ocean of effulgence and I began to swim in the seas of divine lights. Till I reached at that place in the cosmos upto which Allah desired.

Then a voice came to me, ‘O Muhammad.’ I said: ‘Here I am My Lord, You the bestower of honor and dignity.’ ‘Muhammad, you are My servant, My messenger among My creatures, You are My Proof upon My servants. I have created Paradise for everyone who obeys you and prepared the fire of Hell for all those who oppose you. I have made favors and honor incumbent upon Me for your successors, and made divine rewards incumbent for their Shias.’ I said, ‘My Lord, please introduce my successors to me.’ He said, ‘Your successors are those whose names are inscribed on the empyrean of My throne.’

So I looked and I was before my Lord. I saw twelve lights on the empyrean of the throne. In each light I saw a green line. The names of each of my successors was written in it. The first name was that of 'Ali Ibne Abi Talib and the last was Mahdi.

I asked, 'O my Lord, are they my successors after me?' The reply was, 'Yes, O Muhammad, after you, they are My friends, legatees, the chosen ones and My proof on My servants. They are your successors and Caliphs and the best of Creations after you. By My majesty and glory, I shall reveal My religion through them and I shall exalt My words through them and through the last of them, I shall purify the earth from My enemies. And I shall make him the absolute master of the whole world. I shall make the wind subservient to his command and I shall make the hard cloud proof for him so that he may ride upon it to go wherever to likes in the sky and the earth and I shall assist him with My armies. And I shall strengthen him with My angels. So that My call is raised and all the creatures gather upon My Oneness. Thus his rulership would endure and continue and from My friends, I shall make one after the other the leaders of My faith till Qiyamat. And Praise be to Allah, the Lord of the worlds and blessings be upon our prophet, Muhammad and his purified and chaste progeny.'"[3]

1. Al-Ihtijaaj; Shaykh Tabarsi; Vol. 2/278
2. Al-Ihtijaaj; Shaykh Tabarsi; Vol. 2/284
3. Kamaluddin; Shaykh Saduq; Vol. 1/254

Second: Right Of Survival In The World

It is necessary to take note of the fact that if Imam al-Zamana (as) had not been there you will not remain for even a moment and rather nothing in the earth shall remain. This matter is clearly understood from traditions that Thiqatul Islam Kulaini has mentioned in Kafi, through authentic chains of narrators from Hasan bin 'Ali al-Washsha that it was asked from His Eminence, Abu Hasan Imam Reza (as):

'Can the earth remain without an Imam?' He said: 'No.' I said: It has been narrated to us from Abu Abdillah (as) that the earth cannot remain without an Imam except when Allah, the All-high, becomes angered towards the earth or (His) slaves.' He said: 'No, it (the earth) cannot remain (thus), otherwise, it would become a mire.'[1]

2. In another traditional report it has come from His Eminence, Abu Abdillah Sadiq (as):

"If the earth remains without an Imam, it will become a mire."[2]

3. Shaykh Sadooq has narrated in his book, Ikmaluddin through strong chain of narrators like correct or correct upon correct chain from Abu Hamza Thumali from His Eminence, Ja'far bin Muhammad Sadiq from his father from his forefathers (as) that:

The Messenger of Allah (s.a.w.s.) said, "Jibraeel (as) has reported to me from the Lord of the Might, may His Majesty be Mighty, that He said, 'Whoever knows (believes) that there is no god but Me alone, Muhammad (s.a.w.s.) is My servant and My messenger, 'Ali Ibn Abi Talib (as) is My caliph and that surely the Imams from his progeny are My proofs, I will make him enter Paradise on account of My mercy, save him from My hell due to My forgiveness and allow him to reside in My neighborhood. I will make My honor obligatory on him, complete My bounties on him and make him from My special and pure (servants). If he calls Me, I will answer him, if he invokes Me, I will accept his invocation and if he asks Me, I will grant him. If he is silent, I will initiate the talk with him and if he errs, I will have mercy on him. If he flees from Me, I will call him and if he returns unto Me, I will accept him. If he knocks on My door, I will open it.

But one who does not witness that there is no god but Me alone; or bears testimony for the same but does not bear witness that Muhammad is My servant and My messenger; or testifies for the above two but does not acknowledge that 'Ali Ibn Abi Talib (as) is My caliph; or witnesses for all the above but refuses to confess that the Imams (as) from his progeny are My proofs, then indeed He has denied My bounties, belittled My greatness and disbelieved in My signs and My books. If he desires Me, I will veil Myself from him and if he asks Me, I ccept his invocation. If he expects from Me, I will disappoint him. This is my retribution for will deprive him. When he calls Me, I will not hear his call and when he invokes

Me, I will not ahim and I am not unjust unto My servants.'" At this juncture, Jabir Ibn Abdullah Ansari stood up and asked, 'O Messenger of Allah (s.a.w.s.)! Who are the Imams from the progeny of 'Ali Ibn Abi Talib (as)?' He (s.a.w.s.) informed:

"Hasan and Husain, the two leaders of the youth of paradise. Then, the chief of the worshippers in his time, 'Ali Ibn Husain, then Baqir, Muhammad Ibn 'Ali; soon you will reach unto him, O Jabir, so when you meet him, convey my salutations to him. He will be followed by Sadiq, Ja'far Ibn Muhammad, then Kazim, Moosa Ibn Ja'far, then Reza, 'Ali Ibn Moosa, then Taqi, Muhammad Ibn 'Ali, then Naqi, 'Ali Ibn Muhammad, then Zaki, Hasan Ibn 'Ali, then his son, the one who will rise with the truth, the Mahdi of this Ummah. He will fill the earth with justice and equity, as it would be fraught with injustice and oppression.

These, O Jabir, are my caliphs, my successors, my descendants and my progeny. Whoever obeys them has obeyed me and whoever disobeys them has defied me. Whoever denies them or denies even one of them, then indeed he has denied me. Through them, Allah, Mighty and Glorified be He, will prevent the skies from falling on the earth, of course, with His permission. Due to them, Allah protects the earth from swallowing up its inhabitants."[3]

In Ghaibat Nomani it is narrated from Imam Sadiq (as) from Amirul Momineen 'Ali (as) that he said:

"Then Allah will bring a virtuous congregation, who will fill it with equity and justice, as it will be full of oppression and injustice."[4]

There are numerous traditional reports regarding this point.

1. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/179
2. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/179
3. Kamaluddin; Shaykh Saduq; Vol. 1/258
4. Al-Ghaibah; Ibne Abi Zainab Nomani; Chap. 10, Pg. 141

Third: Right Based On Relationship To The Holy Prophet (S.A.W.S.)

As mentioned in Surah Shura:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

"Say: I do not ask of you any reward for it but love for my near relatives..." (***Qur'an, Surah Shura 42:23***)

It is narrated from His Eminence, Abu Ja'far Imam Muhammad Baqir (as) that the word al-Qurba in this verse denotes, the Imams.1

And it is said in traditions that at the time of his reappearance, His Eminence, Qa'im (aj) will call out:

"And I call you by the right of Allah, by the right of the Messenger of Allah and by my right as I have the right of relationship to the Prophet over you."2

1. Tafseer Al-Burhan; Sayyid Hashim Bahrani; Vol. 4/121
2. Ghaibah; Ibne Abi Zainab Nomani; Pg. 149

Fourth: The Right Of The Bestower Of Favor On Whom He Bestows And The Right Of Being The Medium Of Favor

It has come in the traditions of the Messenger of Allah (s.a.w.s.) that he said:

"You must reward the one who does good to you. If you are not able to do that you must at least pray for

that person till you are sure you have recompensed that person for the good he has done."

These two rights are there from our master, His Eminence, the Master of the Time (aj) because all the favors and benefits that reach human beings are due to the blessings of the being of the Imam of that time. We read in Ziarat Jamia regarding the Imams (as) that: "And the patron of the favors..."

Also in Kafi it is mentioned that he said: "The Almighty Allah created us and made our creation good. And he shaped us in a goodly shape. And he made us His eyes among His servants (so that we can witness their deeds and behavior) and He made us His speaking tongue and He made us His hand of mercy and beneficence spread over the head of His servants and He made us His face (so that through us attention may be called to Him). And He made us a gate (so that it may be a proof for the people for His knowledge, faith and obedience). And a treasure (of His knowledge, recognition and mercy) in His heavens and the earth.

The trees fructify and fruits grow by our Barakat and the streams flow and the rain descends and plants grow from the earth. And through our worship is Allah worshipped. And if we had not been there, the Almighty Allah would not have been worshipped."[1]

And in Kharaij it is narrated from His Eminence, Sadiq (as) that he said:

"O Dawood, if we had not been there, neither the streams would have issued forth nor the fruits have grown, no the trees would have become green."[2]

And in Kafi there is a famous tradition of His Eminence, Abu Ja'far Imam Muhammad Baqir (as) that he said:

The Messenger of Allah (s.a.w.s.) said: "The Almighty Allah created Adam (as) and left the earth for him. Thus whatever from it is was for Adam it is for the Messenger of Allah. And whatever is for the Messenger of Allah it is for the Imams of the Progeny of Muhammad."[3]

In another tradition it has come that, "the earth and whatever is in it belongs to Allah, the Almighty, His Messenger and us. Thus whoever gets anything from it, must practice piety and pay the share of Almighty Allah, (Khums, Zakat and religious tax) and must do good towards his brothers in faith and if he doesn't do it he has dissociated from Allah, His Messenger and us (family of the Prophet)."[4]

And Darus Salam has quoted Basairud Darajaat from Abu Hamza that:The fourth Imam, 'Ali bin al-Husain (as) said to Abu Hamza:

"O Abu Hamza, do not sleep before the rising of the Sun, as it is not good for you. Indeed, at that time the Almighty Allah distributes the sustenance of the people and He distributes it through our hands."

1. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/144
2. Al-Kharaij; Saeed bin Hibtullah Rawandi

3. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/409
4. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/408

Fifth: The Right Of The Father Upon His Son

The Shias were created from the leftover clay that made the family of revelation just as the son is created from his father. A tradition of His Eminence, Reza (as) is mentioned in Kafi that he remarked: “The Imam is a caring friend and a kind father.”1

And it is narrated from the Messenger of Allah (s.a.w.s.) that he said: “I and ‘Ali are the fathers of this nation.”

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“The Almighty Allah created us from Illiyeen and created our souls from its upper layer and He created the souls of our Shias from the Illiyeen and their bodies from its lower portion. There is relationship and proximity between us and them in every aspect and their hearts are eager for us.”2

And it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“Indeed, the Almighty Allah created us from the Aale Illiyeen and created the hearts of our Shias from the water of our creation and their bodies from its lower most. Thus their hearts are devoted to us because they are created from the same material with which we are created.”3

In Ikmaluddin it is narrated from Umar bin Salih as-Sabiri that he said:

Muhammad Ibn Ajlaan narrates from Abu Abdillah (as), “When the Qa’im rises, he will call people to Islam anew and will guide them to an order that is worn out and the masses have led astray from it. The Qa’im has been named the Mahdi because he will lead to an order that is led astray from and he is named al- Qa’im for his rise with the Truth.”4

In Bihar it is quoted from Amali of Shaykh Tusi from the Holy Prophet (s.a.w.s.) that he said:

“I am a tree, Fatima is the branch, ‘Ali is the graft and Hasan and Husain are the fruits and their friends from this nation of mine are the leaves of this tree.”5

Indeed, there are a large number of traditions regarding this matter and they are mentioned in Kafi, Burhan and other books but we have refrained from quoting more of them to avoid undue prolongation of our discussion and to save our readers from undue hardships. As we all know an indication is sufficient for the wise. And how beautifully the poet says:

“And how tall is that tree that grew in the Paradise.

Such that no other tree is like that in Paradise.

Muhammad Mustafa is its root and Fatima its branch.

Then is its graft, that is the Chief and master of men, ‘Ali.

And those two Hashemites, the grandsons of the Prophet, the fruits of that tree.

And the Shias are its leaves that are attached around the fruits. This is the statement of the Messenger of Allah that the traditionists have related through authentic chains of narrators in the corpus of hadith.”

Through their (Ahle Bayt’s) love I am hopeful of salvation on the Day of Judgment. And success with the group that is the best of groups.

1. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/200
2. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/389
3. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/390
4. Kamaluddin; Shaykh Saduq; Vol. 2/345
5. Amali; Shaykh at-Taifa Abi Ja’far Muhammad bin Hasan Tusi

Sixth: The Right Of The Master Over His Servants And Protégés

It is mentioned in Ziarat Jamia regarding the Holy Imams (as): “And the chiefs of the guardianship...”

In a tradition from the Messenger of Allah (s.a.w.s.) narrated through Sunni channels it is reported that he said:

“We the sons of Abdul Muttalib are the leaders of the folks of Paradise, I and ‘Ali and Ja’far and Hasan and Husain and Mahdi (aj).”

I say: The matter of the leadership and mastership of the Holy Imams (as) with regard to us is proved for us and the meaning of the leadership of those great personalities denotes: They are having more authority on us in all matters than us, just the Almighty Allah says:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

“The Prophet has a greater claim on the faithful than they have on themselves.” (***Qur’an, Surah Ahzab 33:6***)

And in Kifayatul Athar it is narrated from Imam Husain bin ‘Ali (as) that he said:

The Messenger of Allah (s.a.w.s.) said to ‘Ali (as): “I have a greater claim on the faithful than they have on themselves, after that you ‘Ali are having greater claim on the believers than they have on themselves. Then after you it is Hasan, who has a greater claim on the believers than they have on themselves. Then after him Husain has a greater claim on the believers than they have on themselves. Then after him ‘Ali has a greater claim on the believers than they have on themselves. Then after him Muhammad has a greater claim on the believers than they have on themselves.

Then after him Ja’far has a greater claim on the believers than they have on themselves. Then after him Moosa has a greater claim on the believers than they have on themselves. Then after him ‘Ali has a greater claim on the believers than they have on themselves. Then after him Muhammad has a greater claim on the believers than they have on themselves. Then after him ‘Ali has a greater claim on the believers than they have on themselves.

Then after him Hasan has a greater claim on the believers than they have on themselves. And Hujjat Ibnul Hasan has a greater claim on the believers than they have on themselves. They are the righteous Imams and they are with the truth and the truth is with them.”[1]

A somewhat similar thing is said in Kafi and Kamaluddin.

And it is narrated from His Eminence, Abul Hasan ar-Reza (as) that he said:

“People are our slaves in obedience.”[2]

Seventh: Right of the teacher on the pupil

That the Master of the Time (aj) and his purified forefathers are those who are well versed in knowledge is mentioned in some traditions from Imam Ja’far Sadiq (as). And also Allah, the Mighty and the High has also ordered that people may ask the family of revelation whatever they want, as they are the people of remembrance (Ahle Zikr):

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“So ask the people of remembrance if you do not know.” (***Surah Anbiya 21:7***)

Eighth: Right of the Imam on the followers

In Kafi it is narrated from Abu Hamza through his own chain of narrators that:

I asked His Eminence, Abu Ja'far Baqir (as) what is the right of the Imam on the people? He replied: "It is his right that they must hear what he says and obey him."

And in a sermon of Amirul Momineen (as) recorded in Raudatul Kafi it is mentioned as follows:

"So to say, Allah, the Mighty and the High has given me a right upon you and made me your Wali al-Amr (person of authority) and the Almighty Allah, may His remembrance be exalted, has given me a position that is higher than yours. So much so that He said: Thus the most important of the rights made obligatory by Allah are those of the ruler and leader on the subjects (followers)."3

These were some of the rights of the Master of the Time (aj) on the people and some of them will be explained to you in the coming chapters, Insha Allah Taala.

1. Kifayatul Athar/311, Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/187, Kamaluddin; Shaykh Saduq; Vol. 1/270
2. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/187
3. Rauda Kafi; Muhammad bin Yaqoob Kulaini; Pg. 35

Part 4: Regarding the Qualities and special merits of Imam al-Zamana (as) due to which it becomes incumbent to pray for him

Here we have mentioned some points that even if one of them is present in a person it becomes obligatory for us to pray for him, according to the dictates of reason or religious law or human nature or animal instinct.

While it is a fact that all these points are present in the holy being of the Imam of the time (aj), I have arranged some of them in alphabetical order, invoking the Almighty Allah to assist me in this matter and include me among the sincere followers and slaves of the seal of the successors and his repected forefathers, indeed Allah is the hearer of supplications.

The Letter Alif (as)

1. Eimaan (Faith) In God

It is preferable for us to pray for the believers because they are having the same faith and belief and this matter is proved through logic and religious law. Therefore it is necessary for us to pray for those exalted personalities who are the leaders of believers.

It is mentioned in *Kafi* through His Eminence, Abu Abdillah Sadiq (as) that he said:

"The Messenger of Allah (S) said: No one prays for the benefit of believing men and women except that Allah Almighty gives him the same thing for which he had prayed from each of the believers that have come into being since the beginning of the world or those who shall come till *Qiyamat*. And on the day of *Qiyamat* a believer shall be condemned to Hell and shall be forcibly taken towards Hell. Then the believing men and women will say: O our Lord, it is the same person who had prayed for us, so please accept our intercession for him. Allah Almighty will accept it and give him salvation."

In the same book a narration is mentioned on the authority of Isa bin Mansoor that he said:

"I, Ibne Ya'fur and Abdullah bin Talha were present in the gathering of Abu Abdillah and His Eminence himself initiated the conversation saying: O Ibne Abi Ya'fur the Messenger of Allah (S) has said: There are six qualities such that if they are present in a person, he shall have the best position with Allah Almighty.

Ibne Abi Ya'fur asked: May I be sacrificed on you, what are those traits? The Imam said: A believer should like for his believer brother only that which he likes for the nearest of his kin and he should dislike for the believers the same which he dislikes for his closest relatives and he should express pure love.

Hearing this Ibne Abi Ya'fur began to weep and asked: How is that? He replied: If these three traits are present in you he shall reveal his secret and shall be pleased and shall be pleased with the happiness of one that is happy. And he shall be sorrowful with the grief of one who is sorrowful. If he does not have anything to make him happy with, he shall pray to God for him.

Then His Eminence said: These three traits are for you people and another three are for us. The first is that you must recognize our excellence, secondly you must follow our footsteps, thirdly you must await for our rule (kingdom) which shall be at the end of the world. The one in whom these three traits are present shall be proximate to the realm of the Almighty.

Those who belong to ranks lower than him shall obtain light from effulgence of those who are in the position of proximity with the Almighty. When those in the lower ranks see him they shall not like their present comfort and pleasure in comparison to those who are above them in ranks.

Ibne Abi Ya'fur asked: Why would it not be possible to see the group of people who are having divine proximity? Imam replied: They shall be covered with divine effulgence. Have you not heard that tradition

of the Messenger of Allah (S) that there is a creation of Almighty Allah to the right of the *Arsh* whose faces shall be whiter than snow and more brilliant than the sun. An inquirer will ask: Who are they? He will be told: Having regard for the majesty of Allah they used to have regard for each other."

2. Amr Bil Ma'roof (Enjoining Good)

We shall discuss this under the topic of forbidding evil, *Insha Allah*.

3. Ijaabat (Fulfillment) of our prayers through the blessings of His Eminence

You must know that among all the great bounties of Allah Almighty upon us is that He has permitted us to call Him and pray to Him. And that we may express our needs to Him. And the Almighty Allah by His kindness and Mercy, fulfills our prayers. And since it is proved that all the divine bounties reach us through the *Barakat* of the existence of Imam az-Zaman (as) it is also very much clear that the fulfillment of prayers is among the best of bounties; rather it is the most important bounty. Since through this bounty we receive other bounties.

The importance of the rights of our Master, Imam az-Zaman upon us, become clear because the existence of His Eminence is the medium of the realization of this bounty and great bestowals from the Almighty Allah. It is incumbent on us to compensate this favor by praying or by other deeds.

Among the evidences that especially prove the fact that the existence of Imam (as) is the medium and cause of the prayers of the people is a traditional report that Saffar has quoted in his book, *Basairud Darajaat* through his chains of reporters from Imam Abu Ja'far Baqir (as) that he said:

The Messenger of Allah (S) said to Amirul Momineen (as): "Write down whatever I dictate." Ali (as) asked, "O Allah's Messenger, do you fear that I will forget?" He replied, "I don't worry about your forgetfulness. I have prayed to Allah to protect you and not to forget you. But write it down for your partners." Ali (as) asked: "Who are my partners?" He replied, "Imams from your progeny due to whom the Almighty Allah sends down rain on my Ummah, for the sake of whom He fulfills their prayers, and due to whom He removes calamities from them and due to whom mercy descends from the heavens. He is the first of them – indicating towards Imam Hasan – then he pointed towards Imam Husain (as) and said: The Imam's shall be from your progeny."

I say: This tradition, with attention to all its points clearly proves what we have stated.

4. Ihsaan (Favor) Upon Us

The favor of Imam az-Zaman (aj) upon us is having various aspects some of which we will mention in the following pages, if Allah wills...among them are the praying of His Eminence in our favor, the

repulsion of the evil of the enemies and removal of hardships…etc. The Almighty Allah says:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

"Is the reward of goodness aught but goodness?" (***Qur'an, Surah Rahman 55:60***)

Certainly, favor, according to the dictates of reason, religious law and human nature is the stimulant for praying. Such that: "Do favor to the people and you will enslave their hearts. And it is often that favors enslave the people."

5. Making Lawful The Rights That Have Come To Us From His Eminence

There is a lengthy tradition in *Kafi* narrated through Masma from Imam Sadiq (as) in which he is reported to have said:

"O Abu Yasar, indeed, the whole earth is for us and whatever that the Almighty Allah has brought out from it, is for us." – Abu Yasar says that he asked His Eminence, "So, shall I bring all the property for you?" The Imam said, "O Abu Yasar, indeed we have made it lawful for you and made it permissible so keep your property with you. And whatever from the world is in the possession of our Shias, is lawful for them till the time our Qaim will arise and take the possession of its wealth from them and leave the earth in their possession. However whatever is in the possession of non-Shias, every benefit that accrues from it, is unlawful for them and when our Qaim arises, he will take away the earth from them and he shall expel them from it in a humiliating way."[1]

6. Seeking The Help Of His Eminence

Relevant discussion regarding the above shall come under the letters (ظ) z' and (ك) Kaaf in the topic of the similarity of His Eminence with his great grandfather Abu Abdillah al-Husain (as) and the letter (ن) Noon, in the topic of the call of His Eminence, if Allah wills.

7. Helping The Oppressed Ones Of Us, Shias

In the Epistle that His Eminence has written to Shaykh Mufeed it is mentioned:

"We are not neglectful of your affairs and we do not forsake your remembrance, otherwise your enemies would have destroyed you."[2]

We have now reached the point in our discussion where I would like to narrate to you a story that the great scholar, Mirza Husain Noori has mentioned in *Jannatul Maawa,* may Allah exalt his ranks and

increase his effulgence. The anecdotes mentioned in this book concern those who have had the honor of meeting His Eminence, the Hujjat or those who had the good fortune of witnessing his miracles. Mirza Husain Noori says:

Shaykh Ali Rashti was a great intellectual and honorable scholar, possessing all the goodly attributes and the best of excellences. He was a righteous scholar, a pious man and a deeply religious person. He was among the students of the true Sayyid, the great teacher, Hujjatul Islam Mirza Buzurg Shirazi. Since the people of the Fars province had continuously complained that they did not have any scholar or spiritual personality among them, Mirza Shirazi sent him towards them. He lived with them continuously with perfect honor till the time he passed away. I had remained in his company during journey as well as at home. I have seen very few people who could equal him in morals, manners and excellence of character.

He relates: "In one of the journeys I was returning to Najaf Ashraf from the *Ziarat* of His Eminence, Abi Abdullah (as) through the route of River Euphrates. I had boarded a small boat that ran between Kerbala and Tuwairij. At Tuwairij the route diverged to Hilla and Najaf. The passengers, all of whom were the people of Hilla were busy in games, joking and shameful behavior, except for one person who though he also belonged to their group but they occasionally ridiculed his religion and criticized him. I was very astonished at this till we reached a place where the water was too less and the boatman was compelled to make us disembark. As we walked along the banks, by chance I happened to be walking with the same person. I asked him why he remained aloof from his fellow travelers and what was the reason they criticized his religion.

He said that they were from Ahle Sunnat and relatives of his. "My father was also from them but my mother was from the people of faith (Shia). I was also initially in their faith, but through the favor of Hazrat Hujjat (aj) became a Shia."

I asked him the motive of converting to Shiaism and how that had occurred. He said:

"My name is Yaqut and my profession is selling oil besides the Hilla bridge. One year I went out of Hilla to purchase oil from the dwellers of the desert (Bedouins) in the surrounding areas. I traveled some distance and purchased the oil and on the return journey got the company of some people of Hilla. We halted at one place at night and I went to sleep. But when I awoke in the morning I saw that they had all gone away leaving me alone without any water or any other rations in a desert that was infested with wild animals.

The nearest habitation was at least a few *farsakhs* (one farsakh = 6.24 kms). I got up and began my lonely journey, but after sometime I lost the way and was completely confused. In addition to this, I was extremely thirsty and the fear of wild beasts overwhelmed me. I remained there and in that condition prayed to the caliphs and *Mashayakhs,* imploring them to help me and through their intercession begged Allah to save me. But there was no response. Then I remembered my mother saying that we have a

living Imam whose patronymic (*Kunniyat*) is Aba Salih who responds to the call of those who have lost their way and who helps those who help the oppressed and the weak. I made a vow to Allah that if he saved me I shall adopt the faith of my mother.

Then I called out to him and sought his refuge. I saw a man wearing a green turban like grass by the riverside, and he began to walk with me. He ordered me to adopt the religion of my mother and then he said the words (that the writer of the book forgot). And he said: Very soon you will reach a habitation where all the inhabitants are Shias. I said: My master, will you not come to that place with me?

He said: No, as a thousand people around the country are calling me for help, I want to go and help them. After that he disappeared from the view. After traveling for sometime I reached that village. Such was a distance to that place that my previous fellow travelers reached that station only the next day. I returned to Hilla from there and went to meet the chief jurisprudent, Sayyid Mahdi Qazwini (May Allah illuminate his resting place). I narrated my story to him, learnt the rules and regulations of religion from him and asked what I should do in order to see His Eminence again.

He said: Go for the *Ziarat* of Imam Husain (as) for forty Friday eves. I began to go for the *Ziarat* of the Chief of the martyrs every Friday eve. Once it so happened that only one Friday eve remained from forty. I set out from Hilla on Thursday for Kerbala, but when I reached the gates of the city I saw that the tyrannical officials were asking for the permit, and they were very strict about it. Neither did I have the permit not the money to purchase it.

A few times I tried to smuggle myself by mingling in a group of people, but I did not succeed. At that time I saw His Eminence, the Master of the Affair (aj) that he entered wearing a dress of Iranian students and white turban on the head. Outside the city I sought his refuge and pleaded for his help. He came out and took me with himself into the city. But I did not see him again and remained regretful and sad at his separation."[3]

8. Security Of The Roads And Cities By The Reappearance Of His Eminence

It is mentioned in *Bihar* quoting from *Irshad al-Qulub* of Dailami that Abu Abdillah Sadiq (as) is reported to have said:

"When the Qaim (aj) will reappear, he will rule with justice. And during his time tyranny and oppression will be destroyed and through His Eminence, security will be maintained at the roads and the earth will be full of his blessings."[4]

In another tradition it has come from His Eminence regarding the reappearance of His Eminence, Qaim (aj) that he said:

“An old weak lady will travel (alone) from the east to the west but she will not face any problem.”

And in another report regarding the verse:

سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ

“Travel through them nights and days, secure.” (***Qur’an, Surah Saba 34:18***)

It is mentioned “…with the Qaim of us (Ahle Bayt).”

9. Enlivening The Religion Of God And Exalting The Word Of Allah

We read in *Dua* Nudbah:

“Where is the reviver of the teachings and proofs of religion and its people?”

In the *Hadith Qudsi* quoted in the previous section, it is mentioned:

“And I shall enforce My religion through him and I shall make all the programs successful.”

Also in the Tafseer of the Ayat:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

“…that He may make it prevail over all the religions…” (***Qur’an, Surah Fath 48:28***)

It is mentioned that this shall be fulfilled after the reappearance of Hazrat Qaim (aj). And in *Bihar* in a lengthy tradition it is narrated from the Holy Prophet (S) that he said:

“The ninth of them is the Qaim of my family and the Mahdi of this nation. And in looks and speech most resembling me among all the people. Indeed, he shall reappear after a prolonged occultation and reveal the religion of God. And he shall get the support of Allah and His help, and he will be backed with divine angels. Then he would fill up the earth with equity and justice as it would have been fraught with injustice and tyranny.”[5]

Also in the same book of *Bihar* it has come in a detailed saying of His Eminence, Abu Ja’far Baqir (as) that he stated:

“After that he shall return to Kufa. At that time he will send three hundred of his companions to various areas of the world and he will pass his hand over their shoulders and chests. So they shall never have

any difficulty in deciding any matter. Then in every nook and corner of the world will be this testimonial statement: *There is no god except Allah. The One without partner and Muhammad is the Messenger of Allah* (*S*).6

There are many traditions regarding this but we have just provided a few examples.

10. Revenge Of His Eminence From The Enemies Of God

Among the titles of Imam az-Zaman (aj) is *Al-Muntaqim* (the Revenger).

In the book, *Ikmaluddin* there is a tradition of Imam Sadiq (as) and he has quoted his respected great grandfather, Amirul Momineen (as) to have said:

The Messenger of Allah (S) said: "When I was taken to the heavens during the ascension (*Me'raaj*) my Lord revealed to me: O Muhammad, I glanced at the earth and selected you from it, and made you the prophet and named you after My name as I am Mahmood and you are Muhammad. Again I glanced at the earth and chose Ali from it and made him your successor and caliph and the husband of your daughter. I named him also after My name. Thus I am the *Ali Aala* and he is Ali. And I created Fatima, Hasan and Husain from your *Noor* (light/effulgence). At that time I presented their *Wilayat* (Mastership) to the angels so that whoever may accept it, will gain proximity to My court. O Muhammad, if a servant of Mine worships so much that he becomes tired and his body becomes as brittle as musk but he is a denier in their *Wilayat*, and he comes to Me, I will not accommodate him in My Paradise and not shade him under My *Arsh.* O Muhammad, would you like to see them? I said: 'Yes, my Lord!'

The Almighty Allah said: 'Raise your head.' So I raised my head and saw the lights of Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Moosa bin Ja'far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Muhammad bin al-Hasan al-Qaim. And among them one shone like a brilliant star.

I asked: 'O Lord, who is that?' He replied, 'They are the Imams, and he is the Qaim, who will make My lawful, lawful and My unlawful, unlawful. And through him I shall take revenge from My enemies. And he is the source of comfort for My friends. He is the one who will bestow your Shias and followers, respite from the infidels. And he will bring out Lat and Uzza fresh and burn them up. Indeed the trial and test of the people by him will be much more difficult than the mischief of the Calf and Samari.'"7

In the same way it is narrated in *Bihar* quoting from *Ilalush Sharai* through his own chain of reporters, from Abdur Rahim Qaisari from His Eminence, Abu Ja'far Imam Baqir (as) that he said:

"When the Qaim rises, Humaira will be brought to him (after being raised from the dead), so that he may punish her with lashes to avenge for Fatima, the daughter of Muhammad (S)." I asked why he would punish her with lashes?

He replied, "Due to the false allegation she made against Ibrahim's mother." I asked: How is it that the Almighty Allah postponed this matter of (punishment by lashing) till the time of Hazrat Qaim? He said: The Almighty Allah, blessed be He, sent Muhammad (S) as a mercy, but He has created Qaim (aj) for punishing and taking revenge."[8]

In the same book of *Biharul Anwar* it is quoted from *Mazaar Kabeer* from the author's own chain of reporters from His Eminence, Abu Abdillah (as) that he said:

"When our Qaim arises, he will take revenge for Allah, His Messenger and all of us, the family of the Prophet."[9]

Again in the same book it is copied from the *Irshad al-Qulub* of Dailami that Imam Sadiq (as) said:

"He will cut off the hand of Bani Shaiba and hang it on the Kaaba and he will write on it: They are the thieves of the Kaaba."[10]

And in *Ihtijaaj* it is mentioned that the Holy Prophet (S) said in his sermon of Ghadeer as follows:

"Know that: The seal of the Imams from us will be Mahdi (may Allah bless him). Know that, he is the one who will be victorious over all religions, he is the one to take revenge from the tyrants, he is the victor and the destroyer of castles, he is the one who will exterminate all the tribes of the polytheists, he is the one that will avenge the blood of all the saints of truth, he is the one who will drink from the deep sea, he is the one who will designate everyone on the basis of merit and superiority he is the selected one and the chosen one of God, he is the inheritor and encompasser over all sciences, he is the one who will give news of the Lord, the Mighty and the Sublime, and the realities of the faith are for him.

He will inform, he is the one who will be the owner of guidance and prevention in theory and practice. The affairs of religion are delegated to him and left to his discretion, the prophets preceding him and the Imams prior to him have been given the glad tidings about him. He is the remaining proof and after him there is no Divine Proof. There is no truth except with him and there is no light except near him. None shall be victorious and helped over him. He is the *Wali* of God on the earth and the Divine ruler upon the creatures and the trustee of the Lord over the apparent and hidden."

In another part of the same sermon it says:

"O people! The special effulgence of Allah, the Mighty and the Sublime, is present in my being. After that it shone in the being of Ali and after that in his progeny till Qaim-e-Mahdi who will take over the right of Almighty Allah and all the rights that are for us."[11]

In *Tafseer Qummi* regarding the verse:

فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا

"So grant the unbelievers a respite: let them alone for a while." (***Qur'an, Surah Tariq 86:17***)

It is mentioned that: It is regarding the time of the uprising of the Qaim. Thus he will take revenge for us from the tyrants and oppressors from Quraish and Bani Umayyah and all the other people."[12]

11. Establishment And Application Of Divine Penalties

In a *Dua* related from Amari from His Eminence himself it is related as follows:

"And through him will be established the Divine penalties and religious laws that have been neglected."

In the book, *Ikmaluddin* it is narrated from Imam Sadiq (as) under the explanation about the period of reappearance of His Eminence that he said:

"During that time the penalties promulgated by Divine Law shall be established."
Another tradition on the same topic says:

"Indeed the establishment of one penalty from the divine penalties is purer that rain falling for forty days and nights."[13]

As narrated from His Eminence, Abu Ja'far Baqir (as) and in the discussion 'Enlivening of Earth' (Revival of the earth through his blessings) we shall present matter appropriate to the topic, if Allah, the Almighty wills.

In *Bihar* it is narrated from Imam Sadiq (as) that he said:

"Two capital punishments are lawful in Islam. But so far no one has issued a verdict according to this rule. However when our Qaim reappears, he will establish the Divine Law and will not ask for evidence from anyone in these two matters. One is regarding the married adulterer and the Imam will order him to be stoned to death. Secondly he will order the beheading of the one who refuses to pay *Zakat*."[14]

I say: The penalty for adultery (by married man or woman), subject to conditions mentioned in Islamic law, is stoning. This penalty is especially associated to the Imam of the time due to the factual knowledge of His Eminence. And unlike in the case of the tenure of other Imams no one would be able to escape punishment under doubt.

12. Distress And Helplessness Of His Eminence

It is mentioned in *Dua* Nudbah that:

"Where is that distressed one, that when he supplicates, his supplication is answered?"

In *Tafseer* of Ali bin Ibrahim Qummi regarding the holy verse:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ

"Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth." (***Qur'an, Surah Naml 27:62***)

It is mentioned from Husain bin Ali bin Fuzzal from Salih bin Uqbah from Imam Sadiq (as) that he said:

"This verse is revealed for Qaim of the Progeny of Muhammad (as). He is that distressed one who whenever he performs two units of prayer at the place (of Ibrahim) and calls Allah and supplicates to Him, the Almighty Allah answers his supplication and appoints him the caliph on the earth."[15]

1. Usool Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/407
2. Al-Ihtijaaj; Shaykh Tabarsi; Vol. 2/323
3. Jannatul Maawa; Muhaddith Noori; Pg. 292
4. Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/338
5. Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/379
6. Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/345
7. Kamaluddin; Shaykh Sadooq; Vol. 1/252
8. Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/314, Ilalush Sharai; Shaykh Sadooq; Vol. 2/267
9. Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/376
10. Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/338
11. Al-Ihtijaaj; Shaykh Tabarsi; Vol. 1/80
12. Tafseer al-Qummi, Pg. 721
13. Furu Kafi, Vol. 7/174
14. Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/325
15. Tafseer al-Qummi, Pg. 497

The Letter Ba (B)

Bakhshish (Generosity) Of His Eminence

In *Biharul Anwar* it is narrated from His Eminence, Abu Ja'far Baqir (as) regarding the qualities of Hazrat Qaim (aj) that:

"All wealth from the exterior and the interior of the earth shall be gathered for him and he will tell the people: Come here, it was because of this that you severed relations, shed unlawful blood and indulged in unlawful deeds. Then he will bestow to them in such a measure as none before him has ever done."[1]

Under the topic of the generosity of His Eminence we shall again mention some more traditions.

2. Establishing The Proof And Guidance

Among the blessings of the holy existence of His Eminence is the establishment of proof for them so that they may be guided aright and that their conditions may be reformed. In an epistle (*Tawqee*) quoted in *Ihtijaaj* it is mentioned:

"As for the future events refer to the narrators of our traditions, indeed they are my proof on you and I am the proof of Allah."2

3. Tribulations Of His Eminence (Trials And Afflictions)

Shaykh Sadooq from his own chain of reporters from His Eminence the chief of those who prostrate, Ali bin al-Husain (as) has stated:

"Seven traits of the prophets are present in Hazrat Qaim...(till be said), ...as from Ayyub, success and prosperity after tribulation."3

4. Blessings Of His Eminence

We said in Part Three that all the apparent and hidden bounties that reach the people during the time of His Eminence are due to his blessings, salutation and blessings of Allah be upon him. There are such a large number of traditions regarding this, that they exceed the level of *Tawatur* (narrated widely). From the same aspect is the Epistle (*Tawqee*) related in the book of *Ihtijaaj* which says:

"As for receiving benefits from me during the occultation, it is like receiving benefit from the Sun which is hidden behind the cloud (and thus cannot be seen)."4

1. Biharul Anwar; Vol. 52/351
2. Al-Ihtijaaj; Vol. 2/283
3. Kamaluddin; Vol. 1/332
4. Al-Ihtijaaj; Pg. 284

The Letter Ta (T)

1. Uniting People

It is not a simple matter to unite and bring together the hearts (of different people). Most of the people have one of the two conditions, either they do not discern what is really good for them, therefore they resort to what is harmful for them. Or that they adopt what is really good for them but for the sake of

worldly benefits they are satisfied with it. The only one who has reconciled both these conditions is the purified being of the Imam of the Age (aj). Therefore we read in *Dua* Nudbah:

"Where is the one who amidst disunity brings together reconciliation and agreement?"

In a supplication of Amirul Momineen Ali (as) it is mentioned regarding His Eminence:

"The disunity of the Ummah will be transformed into unity by him."

A tradition states:

"Through him will be united the disunited and scattered hearts (of people) into an integrated entity."

In *Kafi* it is narrated from Imam Sadiq (as) that he said:
"Through the medium of His Eminence, the Almighty Allah will unite the hearts (of people) that are divided and scattered."[1]

In *Biharul Anwar* there is a tradition from Amirul Momineen Ali (as) that he said:

"I asked, "O, Messenger of Allah (S), is the Mahdi from us the Household of Muhammad or from the others?" He said, "Rather, he is ours. Allah will complete the religion through him, as He opened it through us. Through us they are rescued from mischief, as they were rescued from polytheism. Through us Allah will bring their hearts together as brothers after the hostility of mischief, as He brought them together as brothers in their religion after the hostility of polytheism."[2]

The above tradition has been narrated through Ahle Sunnat channels and by the grace of Allah we believe in its authenticity.

2. The Mercy And Favors Of His Eminence With Regard To Us

Testifying to the graces and favors of His Eminence with regard to us is the epistle (*Tawqee*) quoted in *Ihtijaaj:*

"It has come to our notice that a group among you is in doubt regarding the religion and their minds are in doubt and confusion regarding the master of your affair. This has caused us sadness.

Indeed, for your own sake and not for us, and the cause of our distress is from your side not ours. Because the Almighty Allah is with us, so we are not in need of anyone else. And the truth is with us, therefore if for any reason one deserts us, he does not leave us in loneliness. We are the creations of our God and the creatures are made by us."[3]

Another tradition quoted in *Basairud Darajaat* also emphasizes this point. It is narrated through his own chain of narrators from Zaid Shahhani that:

I went to His Eminence, Abu Abdillah Imam Sadiq (as) who said to me: “O Zaid, renew your worship and ask for forgiveness.” I asked, “May I be sacrificed on you, are you informing me about my death?” He replied: “O Zaid, Whatever information we have about you is good and you are from our Shias.” He said: I asked, “What does it imply for me?” He replied, “You are from our Shias and the *Siraat, Mizan* and accounting of our Shias is upon us and indeed we are more kind you than you yourselves are.”4

3. Bearing Pain At Our Hands

In a *Tawqee* of His Eminence it is mentioned:

“The ignorant and foolish of the Shias, and those for whom their religion is like the wing of a mosquito, they have caused pain to me.”5

4. Abandoning His Own Right For Us

His Eminence, Qaim (aj) has given up his right in the world and the hereafter for our benefit and he will do so in the future also. As for the world we have previously brought evidence for this matter that whatever we possess from the property of Imam (as) it has been made lawful for us by him. And as for the hereafter it is narrated in the third volume of *Biharul Anwar* from Imam Sadiq (as) that he said:

“When the Day of Judgment arrives, the Almighty Allah will entrust the accounting of our Shias to us. Then as for their sins between them and Allah, Muhammad (S) will invoke the Divine court for their forgiveness and as for that which had been between them and other people He would compensate them from the oppressions suffered by Muhammad (S). And as for that which is between the Shias and us, we shall forgive them about it so that they may enter Paradise, without giving any account.”6

I say: some traditions on this subject are also recorded in *Tafseer Burhan* especially under the exegesis of the verse:

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

“Then surely upon Us is the taking of their account.” (***Qur’an, Surah Ghashiya 88:26***)

5. Attending The Funeral Of Our Dead

Testifying to this matter is a tradition recorded in *Biharul Anwar* quoting the *Manaqib* of Ibne Shahr Aashob that:

The Shias of Nishapur [during the Imamate of His Eminence, Moosa bin Ja’far (as)] gathered and selected a man named Muhammad bin Ali Nishapuri so that he may go to Medina to take presents,

religious taxes and gifts to their Imam. They gave 30000 Dinars and 50000 Dirhams in cash and 12000 garments to Muhammad bin Ali.

During this a believing lady, named Shatita brought an original dirham and a piece of woolen cloth she had knitted by hand which cost 4 dirhams and gave these things saying: The Almighty Allah is not ashamed of the truth (that is even if the share of the Imam is less, it must be conveyed to him).

At that moment that gathering brought a sheaf of paper containing 70 pages and a question was written on each sheet and the rest of it left blank so that the reply may be written below it. Both the pages were placed face to face and tied at three places with a string and a seal was put at the knots. They said: Take the folder and give it to the Imam in the evening and collect it from him the next morning.

Then break the seals and see if the questions mentioned therein are replied or not. If the replies have been included without breaking the seals he is that same Imam and eligible for these monies. If not, bring us back the cash and goods. Muhammad bin Ali reached the holy city of Medina and first happened to go to Abdullah Aftah and tested him and found that he did not have the capability for the position of Imamate. He came out of his house uttering: "O Lord, guide me to the right path."

He was standing in that confused state when a child came and said: Come to the one you are looking for. And he took him to the house of His Eminence, Moosa bin Ja'far (as). His Eminence glanced at him and said: O Abu Ja'far, why did you lose hope and why did you wander like Jews and Christians in bewilderment? Did not Abu Hamza at the masjid of my great grandfather guide you to me, the Divine Proof and His *Wali*? I gave the replies to the questions in the file yesterday.

Bring it to me and also get me the dirham of Shatita that is in the purse. And the weight of her dirham would be one dirham and four*Daniq.* Bring it to me. There will be 400 dirhams in that purse that is from Aan-e-Waazoori and the piece of her cloth is tied together with the garments of two Balkhi brothers. He (the narrator) says: The words spoken by His Eminence left me astounded. I went out and brought back whatever he had commanded and presented it to him respectfully. He picked up the dirham and cloth piece of Shatita and addressed me:

"And Allah does not forbear from the truth."

O Abu Ja'far convey my *Salaam* to Shatita and give this purse to her. That purse contained 40 dirhams. Then he said: "I am also gifting her a piece of my burial shroud. The cotton of this shroud is from our village Saida in the area of Fatima (as) and my sister, Halima, the daughter of His Eminence, Abu Abdillah Ja'far bin Muhammad Sadiq (as) has spun it.

Tell Shatitan that after receiving from Abu Ja'far the money and the piece of shroud she will not remain alive for more than nineteen days. "So spend 16 dirhams on yourself and keep 24 dirhams for your funeral expenses and *Sadaqah*. And I shall recite the funeral prayer on your bier." O Abu Ja'far, when you see me (at that time) keep this matter secret as it is better for the safety of your life. Then he said:

Take these things back to their owners and break the seal on the file and see if the replies were given before you brought the sheaf?"

He says: "I looked at the seals and saw that they were intact. I broke one of the seals from the middle and saw the writing of the Aalim (as) and noted what he had said regarding a man who said that he had made a vow to Almighty Allah that he will free each slave who is in his charge since old, and he has many slaves; does he have to free all of them? The reply in his blessed handwriting was as follows: He must free every slave who has been under his authority for at least six months. The following verse proves the correctness of this matter:

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

***"And* (*as for*) *the moon, We have ordained for it stages till it becomes again as an old dry palm branch."* (*Qur'an, Surah Yasin 36:39*)**

And the new is one who has not been with him for more than six months."

I removed the second seal and saw the following writing: What does the Imam say about one who said: I will give a huge amount in *Sadaqah*. How much *Sadaqah* does he have to pay? The reply to this in the Imam's writing was: One who has made such a vow, if he is having sheep, he must give eighty four sheep in *Sadaqah* and if he has camels he must give eighty four camels and if he has money he must give eighty four dirhams. The evidence of this is the following verse:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

***"Certainly Allah helped you in many battlefields."* (*Qur'an, Surah Taubah 9:25*)**

Since the number of battles fought till the time of the revelation of this verse were 84. Then I broke the third seal and read the question and reply: The Imam (as) had answered the query about the penalty for a person who digs up a grave, beheads the corpse and steals the shroud cloth. The reply in the handwriting of His Eminence was as follows: The hands of the thief shall be cut off due to the theft he had committed. And he must be fined 100 dinars for beheading the corpse because we consider a corpse equal to the fetus that has not yet received the soul and the *Diyah* of *'Nutfa'* is 20 dinars…till the end of the verdict.

When Abu Ja'far Muhammad bin Ali Nishapuri returned to Khorasan he saw that those, whose monies His Eminence had rejected, had started following the Fathiya religion. However, Shatita still followed the true faith. He conveyed the *Salaam* of His Eminence, Kazim (as) to her and gave her the purse and piece of shroud cloth.

Then as the Imam had forecasted she remained alive for 19 days and when she passed away, Imam (as) arrived on a camel. At the conclusion of the rituals he mounted his camel and headed towards the desert saying: "Relate the matter to your companions and convey my salaams to them. And tell them that I and the Imams like me inevitably come to attend their funerals wherever they may go in the earth. So (always) keep the fear of Allah (piety) in yourselves."[7]

6. Rebuilding The Foundations Of Islam After Its Ruin And Destruction

In a *Dua* narrated from Amari (r.a.) His Eminence says:

"O Lord! Through him renew whatever has been obliterated from Your religion."

In another *Dua* that is narrated from His Eminence, Abul Hasan ar-Reza (as) it is said:

"Through him renovate whatever that has been ruined from the fort of Your religion and the rules of religion that have been changed and distorted. And make a foundation anew till the religious law is renewed at his hands and a new beginning and freshness is restored to the people."[8]

And in *Biharul Anwar* it is quoted from *Irshad al-Qulub* of Dailami from Abu Abdillah Sadiq (as) that he said:

"When the Qaim arises, he will call the people towards Islam again and he will guide them by the commands that have become extinct and the majority of the people have abandoned them and become deviated. Due to this aspect, His Eminence is named as *Mahdi* as he will guide by the rules that they have been abandoned. And he is named *Qaim* because he will arise with the truth."[9]

In the book, *Ghaibat Nomani* it is narrated from His Eminence, Abu Ja'far Imam Baqir (as) that he said:

"His Eminence, Qaim (aj) will arise with a new code of religion, a new book and fresh verdicts that shall be severe upon the Arabs."[10]

And in reply to a query regarding the method and style of His Eminence, Mahdi (aj), His Eminence, Abu Abdillah Imam Sadiq (as) said:

"His Eminence, Qaim will complete the same program that the Holy Prophet (S) had adopted. He will destroy the previous foundations just as the Holy Messenger (S) destroyed the system of *Jahiliya* (age of ignorance) and began Islam anew."[11]

In another report similar to this narrated from His Eminence, Abu Ja'far Baqir (as) it has come and from the same Hazrat [Imam Baqir (as)] that he said:

"Indeed when our Qaim arises, he will call the people to a new religious concept just as the Holy Prophet

(S) had done and initiated Islam in a strange way. And it will return in a strange way just as it had begun. Blessed are the strangers."[12]

It is related from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Islam began in a queer way and again just like that it will return to its original condition, thus blessed be the strange ones." Abu Baseer asked, "Please explain this to me, that will the Almighty Allah reform your condition?" The Imam replied, "The caller from us will call anew, just as the Messenger of Allah (S) had begun his call."[13]

The same Holy Imam (as) is reported to have said:

"As if I can see Qaim (aj) upon the pulpit wearing his cloak. He takes out from his cloak a sealed proclamation. Then he breaks the seal and reads out the proclamation. The people become horrified and scatter away from him like goats and sheep and except for his close confidants none remains with him. Then he says something, hearing which those who had run away from him are compelled to return. And I know what he would say."[14]

7. Completion Of The Matter By His Eminence

In *Tawheed* of Shaykh Sadooq through his own chain of narrators it is related from His Eminence, Reza (as) under the exegesis of alphabets that he said:

"And 'Ta': Completion (Tamam) of the matter by the Qaim of the Progeny of Muhammad."[15]

8. Qur'anic Teachings Collected By Amirul Momineen (as)

In *Biharul Anwar* it is quoted from Nomani from Amirul Momineen Ali (as) that he said:

"As if I can see our Shias in the Kufa Masjid, in tents pitched over there, teaching the people Qur'an in the same sequence as it was revealed."[16]

It is also related from His Eminence that he said:
"As if I can see non-Arabs in their tents in the Kufa Masjid teaching people the Qur'an in the same sequence as it was revealed."

Asbagh bin Nubatah says: I asked: Was it not revealed like this?

The Imam replied, "No, names and father's names of seventy people are erased from the Qur'an. And they left the name of Abu Lahab only that it may be a rebuke to the Messenger of Allah (S) since he was the Prophet's uncle."[17]

And it is narrated from His Eminence, Abi Abdullah Sadiq (as) that he said:

“As if I can see the Shias holding the *Mathani* (Qur’an) and teaching the people.”[18]

Irshad al-Qulub of Dailami says that His Eminence, Abu Ja’far Baqir (as) is reported to have stated:

“When our Qaim rises up, tents will be pitched for those who would like to learn the Qur’an just as it had been revealed by Allah, the Mighty, the Sublime. Thus the most difficult matter will be for those who have learnt it by heart. Because this compilation is different.”

In *Kafi* it is reported from Salim bin Abi Salma that he said:

“I heard a man read out a portion of Qur’an to His Eminence, Abi Abdullah Sadiq (as) in way that was absolutely different from the manner it is recited. So His Eminence, Abu Abdullah (as) told him not to recite it like that. He urged him to read it in the usual way that people generally read till the reappearance of the Qaim (aj).

Thus when His Eminence, Qaim reappears he will recite the Book of Allah according to its rules and he will bring out a copy of Qur’an inscribed by Ali (as). Then he said: “When Ali (as) completed writing it and became free after its compilation he took it out to the people saying: “This is the Book of Allah, the Mighty and Sublime as Allah revealed it upon His Eminence, Muhammad. Indeed, I have compiled it from two tablets.” The people said: “We have a compiled copy with us and we do not need this (your) copy.” He said: “By Allah, after this day, you will not see it ever. It was only incumbent on me to inform you after I have compiled it, so that you may read it.”[19]

It is mentioned in *Ihtijaaj* that:

“When the Messenger of Allah (S) passed away, Ali (as) collected the Qur’an and took it to the *Muhajireen* and *Ansar* (Emigrants and Helpers), because the Holy Prophet (S) had willed him about it: Thus when Abu Bakr opened it; on the first page he had opened, the disgrace of the community was obvious. Umar was shocked and he said: ‘O Ali, take it back as we have no need of it.’ So His Eminence, Ali (as) took it and went away.

Then they summoned Zaid bin Thabit who was a *Qari* (reciter) of Qur’an and Umar said to him: ‘Ali brought the Qur’an he has written but it contained disgrace of the Muhajireen and Ansar. In our opinion we should compile the Qur’an omitting the criticism of the Muhajireen and Ansar.’ Zaid agreed to it but said: ‘If I were to compile the Qur’an as per your directions and later on Ali publicizes his version, would your labors not be wasted?’

Umar said: ‘There is no other option except to kill him and rid ourselves.’ So they hatched a plot to kill His Eminence at the hands of Khalid bin Walid but the plot failed. And when Umar became the caliph, he ordered Ali (as) to bring his Qur’an so that they may alter it between them. He told His Eminence: ‘O Abal Hasan! The Qur’an that you brought to Abu Bakr was very good. Now bring it again to us so that we may have a consensus upon it.’

Ali (as) said: ‘Alas, that is not possible! At that time I had brought it to you to exhaust the argument on you. So that on the Day of Judgment you cannot complain that you were ignorant of it. And you cannot blame me for not showing it to you. Indeed, the Qur’an that is with me cannot reach the possession of anyone except the pure ones and the successors from my descendants.’

Umar said: ‘Is there a fixed time of the publication of this Qur’an?’ Imam replied, ‘Rather it is at the time of the reappearance of the Qaim from our Progeny. He will bring it out. And he will make the people follow it, thus he will apply Sunnah on it.’”[20]

I say: It is possible that the secret of naming His Eminence, Qaim (aj) as *Qur’an-e-Azeem* (The Great Qur’an) is the same that he will command by the Qur’an and urge people to read it and act according to it, and that he is the expression of the Qur’an and the one who will make it popular. In *Tafseer al-Burhan* it is narrated from Hissan Amiri that he said:

I asked His Eminence, Abu Ja’far Baqir (as) regarding the verse:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

“And certainly We have given you seven of the oft-repeated (verses) and the grand Qur’an.” (Qur’an, Surah Hijr 15:87)

He replied: It was not revealed like this. It is as follows:

And certainly We have given you the seven oft-repeated (verses) and the grand Qur’an.[21]

We are those and the *Qur’an-e-Azeem* is the son of the son.”

It is related by Qasim bin Al-Urwah that His Eminence said regarding the verse:

And certainly We have given you seven from the oft-repeated (verses) and the grand Qur’an.

That is: “Seven Imams and Qaim (aj).”[22]

I say: Perhaps the meaning of seven Imams is according to their seven names and the tradition of Fatima (as) is also to be kept in mind and the *Qur’an-e-Azeem* is the son of son who would be His Eminence, Qaim (aj). Because it is related in *Biharul Anwar* that Ali (as) said:

“There are two names for him; one of it is secret and the other publicized. The name that shall remain confidential is Ahmad and the name that shall be publicized is Muhammad.”[23]

Supporting this matter is a tradition that the writer of *Biharul Anwar* has quoted from Yunus bin Abdur Rahman on the authority of someone who had heard him narrate:

I asked His Eminence, Abu Abdillah Sadiq (as) regarding the verse:

“And certainly We have given you seven of the oft-repeated (verses) and the grand Qur’an.”

He replied: “The apparent allusion is the Surah Hamd and the hidden denotes the son of son and the seventh of them is Qaim (aj).”24

On the basis of this – the second possibility – the turning of “Qur’an-e-Azeem” upon “Saba is from the aspect that it be especially remembered by His Eminence, Qaim (aj), due to an important matter that is remembered from that honored personality. And for the meaning of ‘Mathani’ it is possible that it may be denoting all the verses of the Qur’an. This possibility is further supported by the following verse:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ

***“Allah has revealed the best announcement, a book conformable in its various parts…”* (*Qur’an, Surah Zumar 39:23*)**

Also the first possibility that he said:

“As-Sab-a’l Mathaani.”

In a tradition of Imam Sadiq (as) that previously we narrated from *Ghaibat Nomani* in which he said:

“As if I can see the Shias of Ali holding in their hands the ‘Mathaani’…”

It supports this meaning and the interpretation from Qur’an to *Mathani* is due to the repetition of its revelation that once it was revealed as a whole on the Shab-e-Qadr on the Baitul Ma’moor and after that from there it was revealed on the Holy Prophet (S) gradually in stages in a period of twenty-three years.25

Perhaps with this view it would specifically denote Suratul Fatihatul Kitab (Hamd) – as narrated from Amirul Momineen (as) – and the interpretation of that as Mathaani is due to its repetition in every prayer compulsorily or due to the repetition of its revelation. And that they have compared Imam az-Zaman (aj) to ‘Mathaani’ or due to the fact that they, in relation to the Prophet are sons of sons in the second degree of sonship due to his relationship with the Prophet according to the human world and the aspect of creation of human beings.

And that Her Eminence, Fatima (as) is in the first category or from the aspect of the fact that they are of second category with respect to the Qur’an. Just as the *Hadith Thaqlayn* proves this meaning. This*hadith* is *Mutawatir* through the Shia and Sunni sources. However from the Sunni sources it is narrated from Abu Saeed Khudri that he said: The Messenger of Allah (S) said:

“O people, I leave behind among you two weighty things, one of them is greater than the other. The Book of Allah, the Mighty and the Sublime; and it is the rope stretched from the heavens to the earth and my progeny, my family and these two will not separate from each other till they return to me at the side of the Hauz (Pool of Kauthar).”26

The third possibility is that since with relation to the Holy Prophet (S) in the rank they are after him, the word ‘Mathaani’ denotes them. From the aspects of divine sciences and intellectual levels they are of the second rank as the Messenger of Allah (S) has said:

“I am the city of knowledge and Ali is its gateway.”27

Amirul Momineen Ali (as) has also said: “The Messenger of Allah (S) opened a thousand doors of knowledge to me and each door opened a thousand doors.”28

These are the matters that came in my view in solving the doubts and in researching this topic and the Almighty Allah is cognizant of the real facts. Though there are some other aspects also that are remote possibilities and have not been discussed here as it would unnecessarily prolong the discussion. Those who wish to study in more detail may refer to *Miraatul Anwaar wa Mishkaatul Asraar* of Shaykh Abul Hasan Shareef.

1. Al Kafi, Vol. 1, Pg. 334
2. Biharul Anwar; Vol. 51/84
3. Al-Ihtijaaj; Vol. 2, Pg. 278
4. Basairud Darajaat, Pg. 256
5. Al-Ihtijaaj; Vol. 2, Pg. 289
6. Biharul Anwar; Vol. 7/274
7. Biharul Anwar; Vol. 47/73
8. Jamaal al-Usboo, Pg. 509
9. Biharul Anwar; Vol. 51/30
10. Ghaibat Nomani, Pg. 122
11. Ghaibat Nomani, Pg. 121
12. Ghaibat Nomani, Pg. 173
13. Ghaibat Nomani, Pg. 173
14. Biharul Anwar; Vol. 52, Pg. 352
15. At-Tawheed, 233
16. Muhammad bin Ja’far Nomani, as mentioned in Amalul Aamil is a senior Shaykh and great narrator of traditions. He moved to Baghdad and from there to Syria where he passed away. As mentioned by Allamah Hilli and Najjashi in his biography. After the above statement Najjashi says: He was a student of Kulaini and among his writings are: Tafseer of Qur’an, a part of which I have seen, Book of Ghaibah, which also I have seen that it is a very fine and comprehensive piece of work.
17. Ghaibat Nomani, Pg. 125
18. Ghaibat Nomani, Chapter on the condition of the Shias during the time of His Eminence
19. Kafi, Vol. 2, Pg. 633
20. Al-Ihtijaaj; Vol. 1 Pg. 225
21. Tafseer Al-Burhan; Vol. 2/354
22. Al-Burhan, Vol. 2, Pg. 354

23. Biharul Anwar; Vol. 51, Pg. 35
24. Al-Burhan, Vol. 1, Pg. 354
25. Thus it is narrated in Kafi from his chains of reporters that His Eminence Abi Abdullah as-Sadiq (as) and Tabarsi has said in Majma al-Bayan: It is named Mathani because many of its stories, reports, laws and teachings are repeated and narrated in different ways and also because its recitation is repeated and it is not tiring. (The Author)
26. The great Sayyid Hashim al-Bahrani in Ghayat al-Maraam Pg. 223, has quoted from Amirul Momineen Ali (as) when he was asked regarding the above tradition that who constitute the Itrah, he said: I, Hasan, Husain and nine Imams from progeny of Husain (as) the ninth of whom is Mahdi, the Qaim...(Author).
27. Ibid, Pg. 524
28. Ibid, Pg. 517

The Letter Tha (Th)

1. Thawaab (Reward) Of Good Deeds And Their Acceptance Is Subject To The Wilayat Of His Eminence

In the Part One of the book have already proved this matter and in the Part Eight again we shall discuss further points to prove this assertion.

In *Ikmaluddin* it is narrated from His Eminence, Sadiq (as) that he said:

"One who agrees (believes) in the Imamate of the Imams from my forefathers and descendants but denies Mahdi from my descendants is like one who accepts the prophethood of all the prophets but denies the prophethood of His Eminence, Muhammad (S)."

Abdullah bin Abi Ya'fur says:

I asked: "Who is the Mahdi from your descendants?" He replied: "The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name is unlawful for you."[1]

There are a large number of traditions on this topic, some of which we shall narrate in the eighth part, if Allah, the Almighty wills.

2. Revenger Of The Blood Of Husain (as) And The Martyrs Of Kerbala

It is mentioned in *Majmaul Bahrayn* that:

"Revenger is one who under no circumstance rests till he does not avenge the blood shed from his side."

We read in *Ziarat* Aashura:

“I beg Allah, Who honored you above others, to be generous towards me on account of you, and give me the opportunity to be with the victorious Imam, the descendant of Muhammad (S) at the time of the final and decisive war to take revenge for you.”

In *Bihar* quoting from *Ghaibat Nomani* from Abu Ja’far Baqir (as) under the description of the qualities of Imam Qaim (aj) he said:

“His mission is nothing but the complete extermination (of those who will oppose him). He will not leave anyone (from the enemies of truth.”2

Ayyashi has mentioned in the exegesis of the verse:

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفْ فِي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنْصُورًا

***“And whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.”* (*Qur’an, Surah Isra 17:33*)**

The report of Salaam bin al-Mustanir from His Eminence, Baqir (as) that he said:

“It was Husain bin Ali (as) that was martyred unjustly and we are his successors. When the Qaim from us rises he will set out to revenge the blood of Husain (as). Then he will unleash such killings that it will be alleged that he is doing *Israaf* (excess) in killing.”3

His Eminence also said:

“The one killed is Husain (as) and his *Wali* is Qaim (aj). And the *Israaf* in that killing is: He would kill other than his killer. (that is Mansoor) because he will not leave the world till by the medium of a man from the progeny of the Messenger of Allah (S) he gets help and victory such that he would fill the earth with justice and equity just as it would have been fraught with injustice and oppression.”

In another traditional report in *Kafi* from His Eminence, Abu Abdillah Sadiq (as) with reference to the same verse it is mentioned:

“It was revealed about Husain (as). If people are killed due to him it is not *Israaf* (excess).”4

In the book *Ilalush Sharai* it is narrated from His Eminence, Baqir (as) that he said:
“When my grandfather, Husain (as) was martyred, the angels raised up their lamentations of protest in the court of Allah, the Mighty and the Sublime, and they said: “O God, owner of discretion! Will you ignore the one who has killed Your chosen one, son of Your chosen one and the best of creations?”

The Almighty Allah revealed to them: “O My angels, rest assured. By My Mighty and Glory, I will indeed

take revenge from them – even if it be after sometime." After that Allah, the Mighty and Sublime, removed the veil from the faces of the Imams from the progeny of Husain (as). The angels became glad and noticed that one of them was standing up in prayers. Allah said: "I will take revenge from them from this Qaim (the standing one)."[5]

In *Kafi* it is narrated from His Eminence, Abi Abdullah Sadiq (as) that he said:

"When Husain (as) was martyred, the heavens and the earth and all that is in it lamented and said: "Lord, permit us to destroy all the creatures and to renew the earth again as they have considered Your sanctity lawful (to defile) and have slain

Your chosen one." So the Almighty Allah revealed to them, "O angels, O My heavens and O My earth! Rest assured!" Then He removed a curtain behind which were visible, Muhammad and the twelve successors. He held the hand of the Qaim from among them and said: O My angels and O My heavens and O My earth, I will help them. He repeated it thrice."[6]

In *Ghayat al-Maraam* the great traditionist, Sayyid Hashim Bahrani has quoted a tradition from the Ahle Sunnat channels in the narration of *Me'raaj*(ascension) as follows:

"The Almighty Allah said: O Muhammad! would you like to see them? I said: Yes! The Lord said: Turn towards the right of the *Arsh*. When I turned in that direction, I immediately saw Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Moosa bin Ja'far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Mahdi (aj) surrounded by effulgence, reciting the prayers in standing position. And he, that is Mahdi (aj) was among them like a brilliant star. The Almighty Allah said: These are the Divine Proofs and he is the revenger of your progeny. By My honor, he is the necessary proof for My friends and the revenger from My enemies."[7]

In *Biharul Anwar* the qualities of His Eminence, Qaim (aj) are described by His Eminence, Abu Abdillah Sadiq (as) in the following tradition:

"There will be some men whose hearts will be as strong as iron and who will not have an iota of doubt and regarding their faith in Allah they shall be as solid as rocks. They shall be so valiant that if they were to attack mountains, they could move them from their place. And to whichever area they turn they shall destroy it and for seeking blessings and to create courage in the hearts they will keep kissing the saddle of Imam Qaim (aj). They shall be right upto the expectations of the Imam.

They shall be men that do not sleep at night. They shall be busy all night in prayers. The sound of them reciting the Qur'an will seem like humming of the bees. They shall spend the night standing and in the morning mount their horses. In the night they will be like monks and ascetics and in the day they shall be like ferocious lions.

They shall be more obedient to their Imam than a slave girl is to her master. Their heart (from the aspect

of faith) will be like lanterns in which the flame is lighted. They shall be fearful of Allah. They shall invite towards martyrdom. They shall be eager to be killed in the way of God. Their slogan shall be: *Yaa Tharatal Husain!* That is: “Revenge of the blood of Husain!” When they march, their awe shall precede them for a distance of one months travel (far away). It is through them that Allah will help the true Imam.”8

It is narrated from His Eminence that he said:

“When the Qaim (aj) rises up, he will slay the grandsons (descendants) of the killers of Husain (as).”9

A tradition of His Eminence, Reza (as) has explained the logic behind this and it says that they would be killed due to their satisfaction at the deeds of their ancestors and because they used to boast and feel proud of it. And it is well-known that one who is satisfied at something, it is just as if he has committed it.

In the book, *Al Muhajja Feema Nazala Lil Qaaimil Hujjah* it is mentioned that Imam Sadiq (as) said regarding the verse:

وَمَنْ قُتِلَ مَظْلُومًا

“And one who is killed unjustly… (***Qur’an, Surah Isra 17:33***)

This verse is revealed about Husain (as). If his *Wali* (successor) kills the people of the earth it will not be *Israaf* (extravagance). And his *Wali* is Qaim (aj).”10

1. Kamaluddin; Vol. 1, Pg. 338
2. Biharul Anwar; Vol. 52, Pg. 231
3. Tafseer al-Ayyashi, Vol. 2, Pg. 290
4. Rauda Kafi; Vol. 8, 255
5. Ilalush Sharai; Shaykh Sadooq; Pg. 160
6. Kafi, Vol. 1, Pg. 534br
7. Ghayat al-Maraam Pg. 194
8. Biharul Anwar; Vol. 52, Pg. 308
9. Biharul Anwar; Vol. 52, Pg. 313
10. Al-Muhajja, Pg. 740

The Letter Jeem (J)

1. Jamaal (Elegance) and beauty of His Eminence

Know that our master, the master of the time, may Allah bless him, is the most elegant and handsome person in the world because he is most closely resembling the Holy Prophet (S). As mentioned in the *Kitabul Hujja* of Sayyid Bahrani and others also quoting from Ammar that he said:

“The Holy Prophet (S) said: O Ammar, Allah, the High and the Mighty made a covenant to me that nine Imams will emerge from the loins of Husain and the ninth of them will disappear from the public and he it is about whom Allah, the Mighty and the Sublime says:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

“Say: Have you considered if your water should go down, who is it then that will bring you flowing water?” **(*Qur’an, Surah Mulk 67:30*)**

There will be a prolonged occultation for him, such that a group will give up faith in him and others will remain steadfast. Thus when it is the last age of time, he will reappear and fill up the earth with equity and justice just as it would be fraught with injustice and oppression. And he will make war for the interpretation of Qur’an just as I fought for its revelation and he will have the same name as mine and he will be most closely resembling me.”[1]

In *Kamaluddin* it is narrated from the Messenger of Allah (S) that he said:

“Mahdi is from my progeny, his name is same as mine and his patronymic is (also) same as mine. He most closely resembles me by way of manners and appearance. He will have occultation and astonishment; such that people will go astray in it. Then he will appear like a shooting star. He will fill the earth with justice and equity as it would have been teeming with tyranny and oppression.”[2]

Also in the same book there is a tradition of Imam Sadiq (as) from his forefathers from the Messenger of Allah (S) that he said:

“Mahdi is from my descendants. His name is my name and his patronymic (*Kunniyat*) is my patronymic. He most closely resembles me in appearance and behavior than all the people. There will be occultation and confusion for him. So much so that people will deviate from their religion. Then a time will come when he would appear like a shooting star and he would fill up the earth with equity and justice just as it would be brimming with injustice and oppression.”[3]

Also in the same book through the chains of narrators going upto the Messenger of Allah (S) it is narrated in a tradition of Ibne Abbas that:

“From the offspring of Husain (as), He has designated Imams who will stand by my affair and will protect

my will. The ninth of them will be the Qaim (aj) of my Ahle Bait (as). He will be the Mahdi (aj) of this nation and the most similar to me in traits, words and deeds."[4]

Now since you are aware that His Eminence is most closely resembling the Messenger of Allah (S), you must know that indeed, it has been proved from textual proofs of the traditions that the Messenger of Allah (S) was the most elegant and handsome person of all humanity. Note the following traditional report from Thiqatul Islam Kulaini in *Kafi* quoting from His Eminence, Abu Ja'far Imam Baqir (as) that he said:

"The complexion of the Holy Prophet (S) was fair with a reddish hue. His eyes were big and black. His brows were joined. His fingers were heavy, as if gilded with molten gold. The bones of his shoulders were broad and strong. When he used to turn towards anyone at the right or the left, he used to turn his whole body (due to his firm physique). Hairs covered his chest from the top until the navel. He had a body like clean silver and above his shoulders his neck used to appear like an oriental silver flask. He had a long nose, such that when he drank water, it touched the surface. And when he walked he walked with the head bowed down as if descending a slope. None was seen like him in appearance before or after him."[5]

In *Biharul Anwar* it is quoted from Shaykh Tusi's *Ghaibah* that Amirul Momineen (as) said from the pulpit:

"A man shall come from my progeny in the latter days; he will be fair complexioned with a touch of red, of a broad abdomen, with legs of ample width, and high shoulders. On his back are two signs, one of the color of his skin and another like the sign of the Messenger (as)."[6]

Through Ahle Sunnat sources it is narrated that the Holy Prophet (S) said:

"Mahdi is the Peacock of the folks of Paradise."[7]

And it is also quoted from His Eminence, the Messenger of Allah (S) that he said:

"The Mahdi is a man from my progeny, his complexion is Arabic and his physique is Israeli. On his right cheek is a mole, like a glittering star.'"[8]

Also from His Eminence, the Holy Prophet (S) it is related that he said:

"The Mahdi from us will have a broad forehead and a thin (pointed?) nose."[9]

In the book of *Tabsiratul Wali Feeman Raa-al Qaim al-Mahdi* (*aj*) of Abu Naeem Muhammad bin Ahmad al-Ansari it is narrated that:

"Some of the *Mufawwiza* and *Muqassira* (followers of predestination) sent Kamil bin Ibrahim Madani to His Eminence, Abu Muhammad Imam Hasan Askari (as) in Samarrah in order to debate with His

Eminence. Kamil says: I was doubtful about myself entering Paradise except by following his faith. When I came to my leader, His Eminence, Abu Muhammad, I saw that he was wearing soft white clothes. I said to myself: The *Wali* and proof of Allah is wearing soft (expensive) clothes while he commands us to be equitable with our brothers-in-faith and to be helpful to them. He had prohibited us to wear such clothes. The Imam suddenly smiled and pulled up his sleeve. I saw that he was wearing coarse black woolen garment inside. And he said: It is for Allah and this is for you (the people). I became ashamed and sat down besides a door on which hung a curtain.

Then a breeze blew a corner of the curtain and I saw behind it a young boy of such a handsome countenance as if he were a piece of the moon. He was around four years of age. He called me: "O Kamil bin Ibrahim." My body began to tremble and was inspired to reply at once: "*Labbaik* (Here I am) O my chief." He said: "You came to confirm from the *Wali* and*Hujjat* of God that one cannot enter Paradise except having his *Marefat* like you and who says your statements? I said: Yes, by Allah! He said: On the basis of this every few will enter Paradise. By Allah, the group that enters Paradise is the one that says *"Haqiyah."* I asked: O my chief, who are they?

He said, "A community that apparently claims to be attached and devoted to Amirul Momineen (as) and swears by his right but they do not recognize his rights and excellence."

Then after remaining quiet for a few moments he said: "As if you had come to ask regarding the letters (beliefs) of *Mufawweza*. They have lied. Rather our hearts are the abodes of Allah's hidden wisdom. Thus we desire whatever He desires: *And we don't desire except what Allah desires.*

At that time the curtain returned to its previous condition and I was not able to raise it again. After that His Eminence, Abu Muhammad (as) glanced at me and smiling said: O Kamil bin Ibrahim, where are you sitting? While the Mahdi and the Divine Proof after me has informed about that which was in your mind and about which you had come to ask. Then I got up and went out and after that I never saw him again."[10]

In the incident of Muhammad bin Ubaidullah Qummi recorded in *Bihar* from *Ghaibat Shaykh Tusi* it says:

"I have not seen anyone as handsome and of such proportionate built."[11]

Traditional reports about this matter are very numerous and perhaps we may be quoting them in other portions of this book. And how beautifully it is said:

A moon that has reached perfection in its beauty

Like an elegantly shaped reed

His face shines like a brilliant moon on a full moon night

And the sun has gone down in the redness of its cheeks

He became the owner of all elegance and beauty as if

All the beauty and elegance of the people is from him only.

And as for the comparison of His Eminence with a shooting star: Probably it is so because he will reappear all of a sudden as mentioned in some traditions on this topic or may be the simile is due to the fact that His Eminence is said to be like a brilliant star (comet). Supporting this possibility is a tradition that shall appear in the chapter of the '*Noor*' of His Eminence. Thirdly it is possible that the comparison may be due to the fact that he will repel and drive away satans in the same way as the shooting star drives them away. The Almighty Allah says:

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ

"Except him who snatches off but once, then there follows him a brightly shining flame." (***Qur'an, Surah Saffat 37:10***)

2. The Flow Of Our Sustenance At The Hands Of His Eminence

The above point has already been discussed in the Part Three of this book.

3. Jihad Of His Eminence

In the supplication related from His Eminence, Abul Hasan Imam Reza (as) regarding Hazrat Hujjat it is mentioned as follows:

"The great warrior, a struggler."[12]

And in *Biharul Anwar* it is reported from His Eminence, Abu Ja'far Baqir (as) that he said:

"That revenger will come out aggrieved and furious due to the anger of the Almighty for these people. He shall be wearing the dress that the Messenger of Allah (S) had worn on the day of (the battle of) Uhud and the Prophet's turban '*Sahhaab'*, his coat of armor, '*Sabigha'* and his sword, '*Zulfiqar'* would be with him."[13]

From the same Imam (as) it is narrated that he said regarding the verse:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

"And fight with them until there is no more persecution and religion should be only for Allah." (***Qur'an, Surah Anfaal 8:39***)

“The interpretation of this verse has not actualized yet. Thus the peace that the Messenger of Allah (S) made was due to his needs and that of the Muslims, if this verse has been fulfilled he would not have accepted truce. He would have fought them till monotheism was established and no polytheism remained.”[14]

It is reported from Bashir Nubbal that he said:

“I asked His Eminence, Baqir (as): They say: When Mahdi (aj) arises, the affairs would automatically be reformed for him and that he will not shed even a drop of blood? He (the Imam) replied: No, by the One in whose hands is my life, if the affairs had automatically resolved for anyone they would have done so for the Holy Prophet (S). This will have to happen, his teeth will be smeared in blood and his forehead will be injured. No, by the One in whose hands is my life, the matter will reach such a stage that we and you would wipe blood and sweat from our faces, and so saying he passed his hand over his forehead.”[15]

I say: The word *‘Alaq’* that appears in the text of the *hadith*, meaning ‘blood’ and their wiping off sweat and blood is a metaphor for toils and laborious efforts or it could be denoting the wounds that people would have to suffer in the course of the mission – as mentioned by Majlisi (r.a.) – and in*Kamaluddin* it is narrated from Isa bin al-Khashshaab that he said:

I asked from Husain bin Ali (as): “Are you the master of this affair? He replied: ‘No, the master of the affair is that same *‘Tareed’* and *‘Shareed’*[16] who is the motor and revenger for his father, who is having the patronymic of his uncle and who would carry his sword on his shoulders for eight months.”

I say: As for the statement that he will be having the patronymic of his uncle, it points out the fact that one of the *Kunniyat* of His Eminence is Abu Ja’far, as mentioned in another traditional report from Hasan bin al-Mundhir:

“One day Hamza bin Abil Fath came to me and said: Greetings, last night a child was born to His Eminence, Abu Muhammad. And he ordered that we should keep it confidential. He instructed that 300 goats be slaughtered for his *Aqiqa* ceremony.” I asked: What is his name? He replied: He is named M-H-M-D and his *Kunniyat* is Abu Ja’far.”[17]

Also it is reported from Muhammad bin Muslim that he said:

“I came to His Eminence, Abu Ja’far Muhammad bin Ali Baqir (as) in order to ask him about the Qaim of Aale Muhammad. His Eminence himself initiated the matter and said: O Muhammad bin Muslim, in the Qaim of Ahle Bayt of Muhammad (S) are present similarities to five prophets: Yunus bin Mata, Yusuf bin Yaqoob, Moosa, Isa and Muhammad – peace be on them all.

Similarity to Yunus bin Mata: Return from occultation as a young man though being advanced in age. Similarity to Yusuf bin Yaqoob: Occultation from the special people and general public and remaining

concealed from the brothers and the becoming difficult of the matter on his father, Yaqoob inspite of less distance between him and his father, his family and his followers.

Similarity to Moosa: Always being in fear and the prolongation of occultation. Hidden birth and the exhaustion of his followers after him from the excessive torments and tribulations that they suffered till the Almighty Allah permitted him to appear and helped and assisted him against his enemies.

Similarity to Isa: Controversy regarding him; such that a group says: He is not yet born. And a group says: He is dead. And some people allege: He is killed and is no more.

As for his similarity with his grandfather, Muhammad Mustafa (S): Taking up armed struggle and exterminating enemies of Allah and the Prophet; the tyrants and the oppressors. He shall be helped with the sword and awe and no flag shall be hoisted over him. Of the signs of his reappearance are: The advent of the Sufyani from Shaam (Syria), the advent of Yamani, the call from the sky in the month of Ramadan and a caller who will announce from the sky his name and his father's name."[18]

4. Uniting The Word On Monotheism And Islam

It is mentioned in *Dua* Nudbah that:

"Where is the one who gathers the word on piety."

In the book, *Al-Muhajja* and other books it is narrated from Amirul Momineen Ali (as) that he said regarding the verse:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

***"So that it will be dominant over all religions."* (*Qur'an, Surah Fath, 48:28*)**

"Till the time that no habitation will remain but that morning and evening the call of the testimony: 'There is no god except Allah and Muhammad is the Messenger of Allah' will be raised over it."[19]

It is narrated from Ibne Abbas who has learnt most interpretation of Qur'an from Amirul Momineen (as):

"This verse will not be actualized till the time that there shall not remain a Jew or a Christian or follower of a religion except that he would have brought faith in truth (that is Islam). So much so that the sheep and the wolf, the cow and the lion and man and snake will live together in peace. So much so that the rats will not eat the things stored in shops. Till the *Jizyah* will be revoked and the cross shall be broken and the swine shall be killed and it is this point that is highlighted in the saying of the Almighty:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"...that He might cause it to prevail over all religions, though the polytheists may be averse." (***Qur'an, Surah Taubah 9:33***)

Ali bin Ibrahim has written in the exegesis of this verse in his *Tafseer* that:

"This verse is revealed concerning the Qaim of the Progeny of Muhammad."

In the book of *al-Muhajja* it is quoted from Ayyashi's *Tafseer* that His Eminence, Abu Abdillah Sadiq (as) said regarding the verse:

"...and to Him submits whoever is in the heavens and the earth, willingly or unwillingly..." (Qur'an, Surah Aale Imran 3:83)

"When Qaim (aj) reappears, no part of the earth shall remain but upon it will be announced the testimony: There is no god except Allah. And Muhammad is the Messenger of Allah."[20]

There are very many traditional reports that emphasize this point, some of them we quoted in the foregone pages and some we shall present in the coming discussions, if Allah wills.

5. Coming Together Of Helpers Of Religion From The Angels, Jinns And All The Believers

In the exegesis of the verse:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

"...wherever you are, Allah will bring you all together..." (***Qur'an, Surah Baqarah 2:148***)

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"It means the companions of Qaim (aj) who shall be 300 odd persons. Then he said: They are the promised community by Allah. By Allah they shall come together in a moment like clouds of Autumn."[21]

It is reported that His Eminence, Ali bin Al-Husain and his son have remarked:

"Foqda is a group that would be missing from their beds and brought to Mecca at dawn. This is the meaning of the verse:

"Wherever you are, Allah will bring you all together."[22]

And they are companions of Qaim (aj)."

It is narrated that His Eminence, Abu Abdillah Sadiq (as) said:

"This verse was revealed about the companions of Qaim (aj) who would go missing."

"Wherever you are, Allah will bring you all together."

"They shall disappear from their beds and arrive in Mecca in the morning. And some of them will ride on a cloud, while they would be recognized with their names, the names of their fathers and their lineage."

Mufaddal asked: "May I be sacrificed on you, which of them has greater faith?" He replied: "Those who sit on the cloud that day."[23]

It is quoted from His Eminence, Abul Hasan Moosa bin Ja'far (as) that he said:

"By Allah, when our Qaim arises, the Almighty Allah will gather all our Shias from all cities and countries towards him."[24]

And how beautifully it is versified:

Indeed, O son of the best of the people, you have given a generous gift. Such that you gathered all your devotees at your covering. Thus always through your favors grant refuge and shelter, because you are beyond the praise that is sung for you.

In *Biharul Anwar* it is reported from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Then 30000 angels and 313 angels will descend on him." Aban bin Taghlib asked, "Would all of them be angels?" He (the Imam) replied, "Yes, they would be the same who accompanied Prophet Nuh (as) in the Ark, who were with Prophet Ibrahim (as) when he was thrown into the fire, who were with Prophet Moosa (as) when he split the sea for Bani Israel, who were with Prophet Isa (as) when he was raised upto the heavens. And there shall be another four thousand angels who were with the Holy Prophet (S) and 313 angels would be the same ones who participated in the Battle of Badr. 4000 would be those who had come down to fight on the side of His Eminence, Imam Husain (as) against his enemies, whom Imam Husain (as) did not allow to fight, so they still remain on his grave and weep and lament for his martyrdom; and they shall continue to do so till *Qiyamat*. The name of their leader is Mansoor. They welcome whoever comes to visit the tomb of Imam (as) and when the visitors return, these angels accompany them for some distance. When one of them falls ill they go to visit him, if one of them dies, they recite his funeral prayer and after his death they pray for his forgiveness also. And all of them are waiting in the same land for the time of the reappearance of Imam Qaim (aj)."[25]

In the *Hadith* of Mufaddal from Imam Sadiq (as) it is reported that he said:

"O Mufaddal, he will reappear alone and come upto the Holy Kaaba alone. He will enter the Kaaba alone. He will remain alone there for the night. When it is late into the night and all the people go to sleep, His Eminence, Jibraeel and Mikaeel will descend with rows of angels and Jibraeel will step forward and say: O chief and leader! Your prayer has been accepted, now the kingdom shall be yours.

The Imam will pass his hand over his face and say:

O Chief, your word is accepted and your command is lawful.

Then he will stand between the *Rukn* and *Maqaam* and call out loudly: O my deputies! My special helpers, whom the Almighty Allah had kept alive on the earth, since before my reappearance to help me. Come to me at once! Thus these people will hear him from the east and the west wherever they might be, whether busy in worship or sleeping on their beds. His voice will reach to everyone of them and in an instant they would all reach Mecca and join him between *Rukn* and *Maqaam*. Then the Almighty Allah will command the '*Noor*' and a pillar of light will be established from the earth to the heavens through which all the believers of the earth receive light. The light of this effulgence will even enter their homes by which the believers shall be extremely happy."

(after some text, Mufaddal continues):

I said: O my master! Would the Qaim stay in Mecca itself?

He replied: "No, O Mufaddal, he would appoint a representative from his Ahle Bayt and leave. And as soon as he leaves, the people of Mecca will rush upon his appointee and slay him. Upon getting this news he will come back to find the people of Mecca standing before him repentive and saying: O Mahdi of the Progeny of Muhammad! We repent, we repent. The Imam will give them good counsel, warn them of divine punishment and again appoint a representative among them. Then he will depart from there. Again as soon as he departs again these people will attack his deputy and slay him. Now the Imam, from his helpers, will send Jinns and deputies over there and order them to go there saying, 'Leave those who bring faith; and apart from this do not leave a single man alive. If the mercy of your Lord hadn't encompassed everything, and I am that mercy, I would have also accompanied you there. Those people have not left any excuse between Allah and me and between them.' Thus, I swear by Allah, those jinn helpers would come to Mecca and not leave even one in a hundred, rather one in a thousand persons alive."

Mufaddal asked, "My master, please tell us where would be the blessed residence (*Baitush Sharaf*) and the headquarters of the believers?"

Imam Sadiq (as) said, "Their capital would be Kufa. Their policies will be issued from the Jame Mosque. Their treasury would be at Masjid Sahla and from there the booties shall be distributed.

Mufaddal asked, "O Master, would all the believers at that time reside in Kufa only?"

The Imam replied, "Yes, by Allah, every believer would be living there or in the surrounding areas. There the price of a horse will reach upto 2000 dirhams and most people would desire that even if a span of Saba land is available for a span of gold they would purchase it. And Saba is a province of Hamadan."[26]

I say: Perhaps, the statement that no believer shall remain except that he would be residing there or in

the surrounding areas may imply that they all would be present there as visitors or would be converging there to meet or see the Holy Imam and they won't be shifting there permanently. And supporting this possibility is the sentence after this that says: "Most people will desire…" as it is also possible that the words denote:

"They shall be inclined or attracted to it." The same is narrated from His Eminence, Abu Abdillah Sadiq (as) in *Biharul Anwar* and other books. And the tradition that supports the first interpretation is quoted in *Biharul Anwar* from *Ghaibah* of Shaykh Tusi that His Eminence, Abu Ja'far Baqir (as) said:

"When the Qaim (aj) arrives in Kufa, not a believer would remain but that he would be present there or would travel to that place."27

And of all the evidences that the believers will gather around our master, the master of the time, may Allah bless him and hasten his blessed reappearance, is a tradition that Shaykh Sadooq has included in *Kamaluddin* quoting from His Eminence, Abul Hasan, Imam Ali bin Muhammad Hadi Askari (as) that he was asked regarding the statement of the Holy Prophet (S): 'Do not make enemies of the days as they will be (in retaliation) inimical to you.'

The Imam said: "It implies 'our' days. Due to us, as we have raised up the skies and the earth; thus *Sabt* (Saturday) is the name of the Messenger of Allah (S); *Ahada*(Sunday) is the name of Amirul Momineen, *Ithnain* (Monday) are Imams Hasan and Husain, *Thalatha* (Tuesday) is Ali bin Husain, Muhammad bin Ali, al-Baqir and Ja'far bin Muhammad Sadiq; *Arba-a* (Wednesday) is Moosa bin Ja'far, Ali bin Moosa and Muhammad bin Ali; *Khamees* (Thursday) is my son, Hasan and Friday, is the son of my son. And it is through him that the party of truth will gather and it is him that would fill the earth with justice and truth just as it would have been fraught with injustice and oppression. Thus this is the meaning of 'days' and that you must not be inimical to the days in this world or they would be inimical to you in the Hereafter."28

6. The Coming Together Of The Intellects

6. The coming together of the intellects29

In *Kamaluddin* it is narrated from His Eminence, Imam Abu Ja'far Baqir (as) that he said:

"When our Qaim rises up, the Almighty Allah would place his hands over the heads of the people, so their intellects will come together and their forbearance and patience will become perfect."30

In *Kharaij*, in place of the last sentence are the words, "And their morals will become perfect."

In *Kafi* from his chains of narrators from His Eminence, Abu Ja'far Baqir (as) it is narrated: "When our Qaim rises up, the Almighty Allah will place his hands over the heads of the people. Thus their intellects will come together and their patience will become perfect."31

Allamah Majlisi says in *Miratul Uqool*:

The pronoun 'his hands' either refers to Allah or to the Qaim (aj) and on the basis of this, both of them denote the metaphor of mercy, affection and power or victory and on the basis of the latter the possibility is about literal implication and not of a metaphor and thus the sentence: Thus their intellects are gathered…is having two aspects:

First: That His Eminence will gather their intellects on the confession of truth and they will not have any other difference.

Second: The intellects of all of them shall be brought together. That is their mental prowess and the animal desires will he reined by the power of reason. And they shall accompany him in such a way that after that there will be no disunity due to scattering of intellects. Some have explained in this way; but in my view the first probability is stronger and the pronouns 'by it' refers to *'yad'* (hand) and the pronoun of *'behi'* is related to *'waza-a'* (he placed) or it refers to Qaim (aj) *'ahlaam'* the plural of *'hilm'* (forbearance) is in the meaning of intellect.

I say: It is absolutely clear that the pronoun in 'his hand' refers to Qaim (aj) and the proof for this meaning is the saying of Imam Sadiq (as) in another*hadith* quoted in *Kafi* that:

"This affair (Imamate) shall reach to one who will be talked of. So when providence and the leave of Allah is accorded for him, he would reappear. Then people would ask, "What has happened?' Then the Almighty Allah will place his hands on his followers."

1. Al-Muhajja, Pg. 753
2. Kamaluddin; Vol. 1/287
3. Kamaluddin; Vol. 1/286
4. Kamaluddin; Vol. 1/257
5. Kafi, Vol.1, Pg. 443
6. Biharul Anwar; Vol. 51, Pg. 35
7. Biharul Anwar; Vol. 51, Pg. 91
8. Biharul Anwar; Vol. 51, Pg. 95
9. Biharul Anwar; Vol. 54, Pg. 80
10. Tabsiratul Wali, Pg. 765
11. Biharul Anwar; Vol. 52, Pg. 3
12. Biharul Anwar; Vol. 95, Pg. 333
13. Biharul Anwar; Vol. 52, Pg. 361
14. Kafi, Vol.8, Pg. 201
15. Biharul Anwar; Vol. 52, Pg. 57
16. Tareed and Shareed are titles of our Master, His Eminence Hujjat (as). In the same way is Mautoor, and the father in this tradition implies – Husain bin Ali (as) or all the forefathers of the Imam of the time (aj).
17. Kamaluddin; Vol. 2, Pg. 432
18. Kamaluddin; Vol. 1, Pg. 327
19. Al-Muhajja, Pg. 732
20. Al-Muhajja, Pg. 727

21. Al-Burhan, Vol.1, 163
22. Al-Burhan, Vol.1, 162
23. Al-Burhan, Vol.1, 162
24. Al-Burhan, Vol.1, 164
25. Biharul Anwar; Vol. 52, Pg. 328
26. Biharul Anwar; Vol. 53, Pg. 7
27. Biharul Anwar; Vol. 52, Pg. 330
28. Kamaluddin; Vol. 2, Pg. 383
29. The Almighty Allah has given this specialty only to His Eminence (aj) that if he puts his hand over the head of the believer his intellect and forbearance will become perfect. Some contemporary scholars have stated that gathering of intellect implies its strengthening, that is the intellects of the holy fighters will be so enhanced that they will know the unseen matters also and the perfection of wisdom implies the perfection of self control in the material and worldly matters. (The Author)
30. Kamaluddin; Vol. 2, Pg. 67
31. Kafi, Vol. 1, Pg. 25

The Letter H'a (H')

1. His Eminence's Help (H'imayat) To Islam

The help of that great personality to protect the sanctity of Islam is the matter that refers to *Jihad* and battle of His Eminence. In *Bihar* it is related from His Eminence, Abu Ja'far Baqir (as) quoted by Shaykh Nomani that the fifth Imam said:

"As if I can see your religion continuously facing weakness and destruction. It would be struggling in its own blood and no one would be able to restore it to you except a man from us, Ahle Bayt."[1]

The complete tradition shall come in the topic of the generosity of His Eminence and the expounding of the sciences, if Allah the Almighty wills.

2. H'arb (War) With Opponents

The difference between battle and *Jihad* is that *Jihad* is against disbelievers, however 'battle' is general for those who recite the testimony of Islam just as the verse with regard to fighting:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ

"The punishment of those who wage war against Allah..." (***Qur'an, Surah Maidah 5:33***)

And others prove this point.

In any case that which supports this statement is a tradition in *Bihar* taken from Nomani from his chains from Fuzail that he said:

I heard from His Eminence, Abu Abdillah Imam Sadiq (as) that he said: "Indeed, when our Qaim rises up he would face more problems from the people than the Holy Prophet (S) had faced from the people of Ignorance. I asked: How? He replied: "The Holy Prophet (S) was sent to the people while they worshipped stone, wood and logs carved into idols. However our Qaim will arise and come to the people while they all would be interpreting the Book of Allah and arguing with him."[2]

In another tradition it is narrated from the same Imam that he said:

"They would interpret the Book of Allah against His Eminence and on the basis of its sources make war upon His Eminence."[3]

The same Imam has also stated:

"There are thirteen cities and tribes against whom the Qaim (aj) will make war and they would also fight against His Eminence. The people of Mecca, the people of Medina, the Syrians, the Umayyads, the Basrans, the Damascenes, the Kurds, the Bedouins, the Zubba, the Ghina, the Bahili, the Azds and the people of Rayy."[4]

In *Kamaluddin* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"The master of this affair has a similarity to Moosa, to Isa, to Yusuf and Muhammad (S)."

As for the similarity to Moosa: It is being fearful and watchful.

And as for Isa, it is that it would be said about him what was said about Isa.

And as for Yusuf it is the prison and the occultation.

And as for Muhammad (S) it is rising with the sword and he will follow the style of His Eminence and expound his traditions. At that time he would carry his sword in his right hand for eight months and continuously go on eliminating his enemies till the Almighty Allah is satisfied."

Abu Baseer says that he asked, "How do we know that the Almighty Allah is satisfied?"

He replied, "The Almighty Allah will instill mercy into his heart."[5]

In the tradition of Mufaddal from His Eminence, Sadiq (as) it is narrated that he said:

"Hasani is that elegant youth who will emerge from Dailam and with an eloquent power of speech that he has, he shall plead: 'O Progeny of Muhammad! Please harken to call of the distressed ones.' And this call will be issued from the *Zari* (perhaps the reference is to the Kaaba). Then divine treasures

hidden in Taliqaan will harken to his call. These will not be treasures of gold and silver, but they will be strong men mounted on crimson horses and carrying weapons and slaying the oppressors they will reach Kufa, by this time most of the areas will be cleaned up and it will be a place of refuge for them.

Then the news of the reappearance of Mahdi (aj) will reach Sayyid Hasani and his companions. His companions shall ask: O son of the Prophet, who is this gentleman that has entered our boundaries? He will reply: "Come on, lets go and see who it is", while by Allah, Sayyid Hasani would know that it is Mahdi, and he shall say that, only so that they may recognize the companions of His Eminence. Then Hasani shall come out till he would reach to the Mahdi (aj). Then he shall say: If you are the Mahdi of Aale Muhammad, where is the staff of your grandfather, the Prophet, his finger ring, his dress and coat of armor (*Fazil*)*?* Where is (*Sahaab*) his turban, *Yarbu* (his horse), *Ghazba* (his camel), *Duldul* his horse, *Yafoor* his donkey and the original horse of the Messenger of Allah (S), *Buraq* and the *Mushaf* (scroll) of Amirul Momineen (as)?

Then His Eminence will show him all these things. He would take up the staff of the Prophet and hit it upon a hard stone, it would instantly produce sparks. His aim by this is to show the greatness and excellence of Mahdi (aj) to his companions so that they pledge allegiance to him.

Then Sayyid Hasani would remark, "God is the Greatest (Allaahu Akbar), O son of the Prophet, give me your hand so that I may pledge allegiance to you. Mahdi (aj) will stretch out his hand. Sayyid Hasani and his companions will pay allegiance to him. But 40000 persons having the scroll, who will be known as Zaidiyyah, will not pay allegiance, saying: This is great magic.

The armies shall confront each other. Mahdi (aj) will come out towards the deviated group and dispense good counsel to them, inviting them towards himself, but they would persist in their infidelity and rebellion. His Eminence will order that they all be killed and they shall be put to the sword.

Then Mahdi (aj) will say to his companions: Do not take their Qur'ans, leave it as it will cause them despair just as they have changed and tampered it and they have not acted according to it."[6]

There are numerous reports concerning this matter, some of which shall be quoted in the topic of the elimination of the infidels, if Allah, the Almighty wills.

3. Hajj Of His Eminence

Shaykh Sadooq has reported in *Kamaluddin* through a correct chain of narrators from Muhammad bin Uthman al-Amari that he said:

"The master of this affair shall perform the Hajj rituals every year. Thus he shall see the people and recognize them and they shall (also) see him but will not recognize him."[7]

I say: Among the traditions that prove the recommended nature of praying for Hajj pilgrims is a tradition

quoted from His Eminence, Sadiq (as) in *Faqih*that he said:

“When it is the time for the overnight halt at Arafat the Almighty Allah sends two angels to search the faces of the people. So when they do not find anyone having habituated himself to Hajj, one of them tells the other: In what condition is such and such person? The other angel replies: Allah knows better. Then he says: O God! If poverty prevents him from coming, make him self sufficient. And if he is having debts, please liquidate them for him. If some illness has prevented this person from attending, give him cure. And if he has departed from the world, forgive and have mercy on him.”8

This *hadith* proves that it is recommended to pray for one who has habituated himself to perform the Hajj regularly every year as is very much clear. And this matter shall be further elaborated in the topic of the similarity of His Eminence to His Eminence, Khizr, if Allah, the Almighty wills.

4. Survival And Life Of The Earth Due To The Presence Of His Eminence

Shaykh Sadooq has mentioned in *Kamaluddin* under the explanation of the following verse:

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

***“Know that Allah gives life to the earth after its death...”* (*Qur’an, Surah Hadid 57:17*)**

that His Eminence, Abu Ja’far Baqir (as) said:

It means that the Almighty Allah will reform the earth for the Qaim of Aale Muhammad (S), that is after the injustice and oppression of the inhabitants of the earth.

“And truly We showed him Our signs”

For the Qaim of Aale Muhammad.

“...they may understand...”9

His Eminence, Abu Ibrahim, Moosa bin Ja’far (as) is reported to have said regarding the verse:

“...gives life to the earth after its death...”

“Not through rain, rather the Almighty Allah will raise a man, then the earth shall be revived due to the establishment and revival of justice and the application of a single penal law in it will be more beneficial than forty days of rain.”10

In *Jawahir* it is reported from Sudair that he said:

His Eminence, Abu Ja'far Baqir (as) said:

"The enforcement of one act of the penal law on the earth is more purifying than forty days of rain."[11]

In *Al-Muhajja* it is narrated from Halabi that His Eminence, Abu Abdillah Sadiq was asked about the explanation of the verse:

"Know that Allah gives life to the earth after its death..."

He replied: "It means through justice after injustice and oppression."[12]

5. Forbearance Of His Eminence

We shall discuss this under the topic of the manners and good behavior of His Eminence, if Allah wills.

6. Revival (From Dead) Of Some Divine Saints For The Reappearance Of His Eminence

This will be discussed, if Allah the Almighty wills, under the topic of the benefits of the reappearance of His Eminence.

7. Love And Regard Of His Eminence For Us

From the discussion that has passed regarding the kindness of His Eminence towards us, the love and regard of His Eminence is also clear, because kindness is the fruit of love. Just as it has been mentioned in the third part about the right of the father over the son and the attending of funeral of our dead. Anyway, all the favors of His Eminence towards us are as a result of his love for us, if Allah the Almighty wills.

However we must not overlook one point and it is that his love for us is not except from the aspect of our faith and obedience to the Almighty Allah. So if you wish to obtain the love of that honorable personality, it is necessary for you to obey the Almighty Allah. And it should not be that by disobeying Allah you cause pain to him and display enmity towards him. And thus you may be of those about whom the Almighty Allah says:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا

"Surely** (**as for**) **those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace." (***Qur'an, Surah Ahzab 33:57***)

In *Darus Salaam* it is narrated from Imam Baqir (as) that he told Jabir Jofi:

“A person does not achieve proximity to God except through His obedience. There is no distancing from the fire (of Hell) by us. Indeed one who is obedient to Allah will be our friend and follower. And whoever disobeys Allah, is our enemy. Our *Wilayat* cannot be achieved except by good deeds and keeping away from sins.”

There are numerous traditions on this topic. Indeed, just as the obedience of God becomes a cause of love in the same way His disobedience is the factor for its decline, as explained by His Eminence, Abu Abdillah Sadiq (as) in *Kafi*:

Amirul Momineen (as) said: “There is no person except that there are forty shields over him till he commits 40 deadly sins. Thus when he commits forty major sins the shields are removed from over him. Then the Almighty Allah reveals to the angels to shade that person by their wings. So the angels begin to cover him with their wings. Then he does not leave a single sinful act but that he commits it. So much so that he even begins to boast about his sins to people and talks openly about them. So the angels say: O our Lord, this servant of Yours has not omitted a single act of sin and we are very much ashamed of what he has done. So the Almighty Allah reveals upon the angels to remove their wings from him. When this happens this person begins to have enmity towards us, Ahle Bayt.”[13]

8. His Eminence Will Judge With Truth

In *Kamaluddin* it is narrated through the author’s chain of narrators from Aban bin Taghlib that he said:

His Eminence, Abu Abdillah Sadiq (as) said: “Three hundred and thirteen persons will come to your Masjid – that is the Masjid of Mecca. The people of Mecca will recognize that they are not the natives of Mecca. All of them shall be carrying swords engraved with a *Kalima* (word) from which will issue a thousand Kalimas (words). Then the Almighty Allah shall send a breeze that calls out in every valley, “This is Mahdi, who shall judge like Prophet Dawood and Sulaiman and he shall not need any testimony.”[14]

The same book has quoted the saying of Abu Abdillah Ja’far as-Sadiq (as) that he said:

“When the Qaim (aj) reappears, there will be a sign for every person by which he would recognize whether he is righteous or evil-doer. And in it is the sign for those who possess reason and it is the right path.”[15]

In *Bihar* it is quoted from the *Ghaibat* of Sayyid Ali bin Abdul Hamid from his chain of authorities from Abu Baseer from Imam Abu Ja’far Baqir (as) that he said:

“Imam Qaim (aj) will judge a case according to the verdict of His Eminence, Adam (as) and some of his companions will oppose him. So he would summon them and strike off their necks. Then he would judge

the second case according to Prophet Dawood (as). Some people will oppose it and they shall also be put to death. Then he will judge the third case according to the judgment of Prophet Ibrahim (as) and again some will oppose and they shall also be eliminated. After that he will decide the fourth case according to the law of Prophet Muhammad (S) and now there will not be anyone who opposes him."[16]

9. The Judgment Of His Eminence From Unseen

That His Eminence (aj) will issue verdicts and pass judgment on the basis of his hidden knowledge is a fact stated in traditions. As mentioned in *Biharul Anwar* from the book of Nomani quoting His Eminence, Abu Abdillah Sadiq (as) that he said:

"In the same way that the person will be standing before His Eminence, Qaim (aj) and His Eminence, will be enjoining good and forbidding evil. Suddenly he would order that he should be brought back to him. They will bring him back to His Eminence. His Eminence will order his execution. Then there would be no one in the whole world but that he would be afraid of His Eminence."[17]

In *Irshad al-Qulub* of Dailami it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"When the Qaim of Aale Muhammad arises, he will judge between the people according to the judgment of His Eminence, Dawood. He will not need testimonies or evidence. The Almighty Allah will inspire him and then he will judge according to his knowledge. He will inform the peoples about what they conceal in themselves and he will distinguish his friends from the enemies. The Almighty Allah says:

"Surely in this are signs for those who examine. And surely it is on a road that still abides."[18]

It is related from Abdullah bin Mughaira that he said:

"When the Qaim reappears, he will pick up 500 persons from the Quraish and have them executed. Then he will in the same way pick 500 people of non-Quraishite origin and also have them executed. He will repeat this procedure six times. The narrator says: I asked: Will their number be such at that time?"

He replied: Yes, by himself and his followers.[19]

It is quoted from His Eminence, Imam Sadiq (as) that he said:

"When the Qaim (aj) rises up he will demolish the Masjidul Haraam upto its original construction and restore the *Maqaam-e-Ibrahim* to its prior location. And he will cut off the hand of Bani Shaybah and hang it upon the Kaaba and on it write: These are the thieves of the Kaaba."[20]

I say: We have already discussed this matter in the forgone pages and if Allah, the High wills, we shall again elaborate upon it in the topic of the elimination of the infidels and the destruction of the foundations of infidelity and polytheism.

1. Biharul Anwar; Vol. 52, Pg. 352, Ghaibat Nomani, Pg. 125
2. Biharul Anwar; Vol. 52, Pg. 362
3. Biharul Anwar; Vol. 52, Pg. 363
4. Biharul Anwar; Vol. 52, Pg. 363
5. Kamaluddin; Vol. 1, Pg. 329
6. Biharul Anwar; Vol. 53, Pg. 15
7. Kamaluddin; Vol. 2, Pg. 440
8. Man Laa Yahzarul Faqih, Vol. 2, Pg. 12
9. Kamaluddin; Vol. 2, Pg. 668
10. Al-Muhajja, Pg. 752
11. The original tradition is mentioned in Kafi, Vol. 7, Pg. 174
12. Al-Muhajja, Pg. 753
13. Kafi, Vol. 2, Pg. 279
14. Kamaluddin; Vol. 2, Pg. 671
15. Kamaluddin; Vol. 2, Pg. 671
16. Biharul Anwar; Vol. 52, Pg. 389
17. Biharul Anwar; Vol. 52, Pg. 355
18. Biharul Anwar; Vol. 52, Pg. 339
19. Biharul Anwar; Vol. 52, Pg. 338
20. Biharul Anwar; Vol. 52, Pg. 338

The Letter Kha (Kh)

1. Khulq (Manners) Of His Eminence

It is mentioned in *Bihar*, quoting from Nomani through his own chain of authorities from Abu Waail that he said: Amirul Momineen (as) glanced at Husain (as) and said:

“This son of mine is a liege, just as the Messenger of Allah (S) named him a liege. Allah will bring from his progeny a man by the name of your Apostle, who will be similar to him in his creation and in his character. He will rise in a time of oblivion of the people, when the truth will have died and perversion will be manifest.[1] By Allah, if he does not rise, his neck will be severed. The dwellers of the heavens and its inhabitants will rejoice his rise. He is a man of broad forehead and a high nose.”[2]

It is narrated through Sunni authorities that the Messenger of Allah (S) is reported to have said:

“Even if a single day remains from the tenure of the world, the Almighty Allah shall raise a person whose name is same as mine and whose manners and appearance are like mine.”

We can also refer to those traditions that have been mentioned by us in the topic of elegance of His Eminence.

Khulq (Manners): According to the dictionary meaning it refers to habits and disposition. On the basis of this it could be said that His Eminence would resemble the Holy Prophet (S) in general behavior and good qualities and habits, especially in interpersonal relationships. This is further supported by the quotation of the author of *Kashful Ghumma*, Muhammad bin Yusuf Shami in *Kifayatut Talib* in which, after this tradition, he says:

"The statement of the Messenger of Allah (S) that his manners and habits are like mine, is the best metaphor of the revenge of Mahdi (aj) from the disbelievers just as the Holy Prophet (S) had been such that the Almighty Allah has said:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And most surely you conform (yourself) to sublime morality." (Qur'an, Surah Qalam 68:4)

He further adds: The humble and worthless servant of Allah, Ali bin Isa (may Allah have mercy on him) says:

That the statement is the best metaphor, is an occasion of surprise. It is not known how the word *'Khulq'* is construed to be only concerned with taking revenge from the infidels while it is well known that the manners of the Holy Prophet (S) included all the general aspects of behavior, that is kindness, knowledge, forbearance and courage…from the mannerisms that are mentioned at the beginning of this book, it is more surprising that he has brought the evidence of the verse for his own opinion.[3]

2. Khauf (Fear) Of His Eminence

In *Kafi* it is narrated from the compiler's own chain of authorities that:

I heard Imam Abu Abdillah Sadiq (as) saying: "There is an occultation for the Qaim before his reappearance." I asked: "Why is it so?" He replied: "He is fearful." And he pointed towards his belly, implying that the Qaim fears for his life.[4]

In another *hadith* it is narrated from Zurarah that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: "For that young man before his uprising there will be an occultation." I asked: "Why?" He replied: "He is fearful." And he gestured towards his belly. Then he said: "O Zurarah; and he is that awaited one and he is the one in whose birth they shall doubt. Thus some will say: His father died heirless and some will say: He was in the womb of his mother when his father died. Some others will allege that he was born two years before the passing away of his father. And he is the Awaited one; but the Almighty Allah likes to test the Shias. Thus it is the time when the doubts and suspicions of the people of falsehood will begin."

Zurarah says: I asked: “If I am able to live till that period, what action I should perform?”

He replied: “O Zurarah if you live till that time you must recite the following supplication:

‘O Allah introduce Yourself to me. For if You don’t introduce Yourself to me I will not recognize Your Prophet. O Allah introduce Your Messenger to me for if You don’t introduce Your Messenger to me I will not recognize Your Proof. O Allah introduce Your proof to me for if You don’t introduce Your proof to me I will deviate in my religion.’”5

I say: In another tradition this supplication is as follows:

“O Allah, introduce Yourself to me; for if You do not introduce Yourself to me I shall not recognize You. O Allah, introduce Your Prophet to me; for if You do not introduce Your Prophet to me I will not recognize him. O Allah, introduce Your Proof to me; for if You do not introduce Your Proof to me I shall deviate in my religion.”6

In *Kafi,* in a sermon, Amirul Momineen (as) is reported to have said:

“And You O Lord, do not leave Your earth without Proof over the creatures whether he be apparent and not obeyed or fearful and unknown, so that Your Proof is not invalidated and Your friends are not led astray from guidance.”7

In Part Two it has already passed that Imam Moosa bin Ja’far (as) said:

“He is my fifth descendant. He shall have an occultation which shall be prolonged due the risk to his life.”

In *Kamaluddin* it is narrated from the author’s own chain of authorities from His Eminence, the Chief of those who prostrate, the fourth Imam (as) that he said:

“In His Eminence, Qaim (aj) are present similarities to seven prophets. The practice of our father, Adam, the practice of Ibrahim, the practice of Moosa, the practice of Isa, the practice of Ayyub and the practice of Muhammad (S). As for the practice of Adam and Nuh (as) it is a long life. As for the similarity with Prophet Ibrahim (as) it is a concealed birth and being away from the people. And from Moosa it is the fear and occultation. And from Isa is that he will have discord regarding him. With Ayyub (as) he shares the occurrence of triumph after difficulties. And from Muhammad (S) he will share the aspect of advent and armed uprising.”8

In the same book it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“In the Master of this affair are present, practices (*Sunnah*) of four prophets: Moosa, Isa, Yusuf and Muhammad (S). From Moosa is being fearful for his life and his occultation, from Yusuf is the imprisonment, from Isa it is that it would be said: He is dead, while it would not be so. And as for the

similarity with Muhammad (S) it will be his advent and rising up with the sword."9

Again the same book, *Kamaluddin* quotes a statement of His Eminence, Sadiq (as) from his father (as) that he said:

"When Qaim (aj) rises up he would say:

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

***"So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles..."* (*Qur'an, Surah Shuara 26:21*)** 10

And also in this book we have the author's own chain of narrators reporting from Zurarah that he heard: His Eminence, Sadiq, Ja'far bin Muhammad (as) say:

"For Qaim (aj) before his uprising there will be an occultation." I asked: "May I be your ransom, why is it so?" He replied: "He shall fear (for his life)," so saying the Imam gestured towards his belly and neck.11

In *al-Muhajja* it is narrated from Imam Ja'far Sadiq (as) that he said under the exegesis of the verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

***"Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me."* (*Qur'an, Surah Noor 24:55*)**

"That is the Qaim and his companions."12

3. Khilafat (Caliphate) Of His Eminence Over The Muslims

We have already mentioned some points in Part Three that prove this matter and now let us see the following tradition of the Messenger of Allah (S) narrated through Sunni authorities quoted in *Kifayatul Athar:*

"After me there would be twelve caliphs, nine of whom shall be from the descendants of Husain, the ninth of whom shall be their Qaim and Mahdi. So blessed be his friends and woe be upon his enemies."13

In the same book it is mentioned that His Eminence said:

“The Hour shall not be established till the one who will rise up with the truth from among us does not appear. And that is the time when Allah, the Mighty and Sublime will give the permission. Thus whosoever follows him will get salvation and whosoever denies him will be destroyed. Thus for the sake of Allah, for the sake of Allah, O people, go to him even if on ice and snow. Because he is the Caliph of Allah.”[14]

Another traditional report supporting this, is quoted in *Biharul Anwar* on the authority of *Kashful Ghumma* quoting Sunni narrators from the Messenger of Allah (S) that he said:

“Mahdi will reappear having a cloud that shall be shading him; upon which a caller would be calling: This Mahdi is the Caliph of Allah. Follow him.”[15]

Another tradition of the Holy Prophet (S) is also narrated from Sunni chain of narrators that says:

“My Ummah will enjoy a leisure in the time of the Mahdi (aj) the like of which they have never enjoyed. The heavens will shower over them bountifully and the earth will not leave any vegetation but to bring it forth.”[16]

4. Perfection Of The Sciences For Him

In the tradition of Kumayl in *Darus Salaam* it is mentioned that Amirul Momineen (as) said:

“O Kumayl, there is no knowledge but that I am its initiator and there is nothing but that the Qaim will take it to its end.”[17]

I say: It could either imply knowledge according to the first method of the tradition or it could imply all the perfections and good manners, and sciences and recognition of truth that all the Imams (as) have displayed; some of them during their own times for reform. However His Eminence, Qaim (aj) will display all of them, thus all the excellences…will become apparent by his reappearance.

O Allah, hasten the reappearance of Your *Wali* and ease his advent and make us from his companions and Shias

Supporting this matter is a tradition that Shaykh Sadooq has narrated from his respected father (as):

Imam al-Sadiq (as) narrates from his forefathers that the Messenger of Allah (S) said, “Surely Allah, Mighty and Glorified be He, chose Friday from the days, the month of Ramadan from the months, the Night of Power (ليلة القدر) from the nights, chose me from all the Prophets and chose Ali (as) from me. He granted him (Ali) superiority over all the successors. From Ali (as) He chose Hasan (as) and Husain (as) and from Husain (as), He chose the successors from his descendants. They (descendants) will dispel the distortion of the exaggerators (غالين) from the Qur’an, the plagiarism of the liars and the interpretation

of the deviated ones. The ninth of them is their Qaim (aj) and he is their apparent and their concealed."[18]

In *Kafi* it is mentioned under the tradition of a monk who became a Muslim at the hands of our master, His Eminence, Kazim (as):

Thus the monk asked: I have been informed about eight letters[19] that are revealed and four of them have become apparent and the remaining four still remain in the space. For whom are these four letters that remain in the space are revealed? And who would interpret them?

The Imam replied:

"He is our Qaim. Thus the Almighty Allah will reveal them upon him, and he will interpret them. And upon him shall be revealed things that are not revealed upon the truthful ones, the messengers and the guided ones."[20]

Matter pertaining to this topic shall again be presented under the discussion of 'exposition of sciences', if Allah wills.

5. Rising Up Of His Eminence, With The Sword After His Reappearance

Indeed it is obligatory upon His Eminence, to rise up with the sword in an armed uprising, may our souls be sacrificed for him for the sake of obeying the command of Allah and to ward off his enemies and protect himself as you have seen in the discussion of the manners of His Eminence explained in the tradition of Amirul Momineen (as) that if he does not rise up they would assassinate him. More details shall be presented in the traditional reports about the occultation and the calls of His Eminence, if Allah wills.

1. Since reappearance is general, from rising up with the sword etc., His Eminence has mentioned an aspect of the rising of Qaim (aj) that in order not to be killed and to protect his self he will be impelled to rise up with the sword and if not the enemies of His Eminence will put him to death, Allah, the Mighty and the High is all-knowing. (The Author)
2. Biharul Anwar; Vol. 51, Pg. 39
3. Kifayatut Talib, Pg. 520
4. Kafi, Vol. 1, Pg. 337
5. Kafi, Vol. 1, Pg. 337
6. Biharul Anwar; Vol. 53, Pg. 187
7. Kafi, Vol. 1, Pg. 339
8. Kamaluddin; Vol. 1, Pg. 322
9. Kamaluddin; Vol. 1, Pg. 326
10. Kamaluddin; Vol. 1, Pg. 328
11. Kamaluddin; Vol. 2, Pg. 346
12. Al-Muhajja, Pg. 742
13. Kifayatul Athar, Pg. 292

14. Ibid. Pg. 301
15. Biharul Anwar; Vol. 51, Pg. 81
16. Biharul Anwar; Vol. 51, Pg. 83
17. Darus Salaam
18. Kamaluddin; Vol. 1, Pg. 281
19. The 'letter' here is in the meaning of 'sentence' just as in the case of Azaan and Iqamah it is narrated about the Imams that they recited 'three or four letters' and the 'four letter' mentioned in this tradition – in the tradition of Kafi – are as follows: 'There is no god except Allah, the One, He has no partner. Second: Muhammad is the Messenger of Allah, Third: We are the Ahle Bayt (as) Fourth: Our Shias are from us and we are from the Messenger of Allah and the Messenger of Allah is from Allah.
20. Kafi, Vol. 1, Pg. 483

The Letter Daal (D)

1. Dua (Supplication) Of His Eminence For The Believers

In the epistle (*Tawqee*) received from His Eminence, quoted at the end of the book of *Ihtijaaj* it is mentioned:

"Since we are continuously guarding them, with a prayer that is not concealed from the angels of the earth and the heavens, thus by this matter the hearts of our devotees and friends rest in peace."1

The prominent Sayyid Ali Ibne Tawus, may Allah have mercy on him writes in his book, *Muhajjud Dawaat*:

"I was in Surre-man-raa-ahu when I heard the supplication of that exalted personality early in the morning, in such a quantity that it refers to the alive and the dead; that from it a reminder came to remain with me: And keep them alive in our days of power, dominance and rulership.

This incident occurred on the eve of Wednesday, the 13th of the month of Zilqad of the year 638."

In *Kafi* through the author's own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) from the Holy Prophet (S) that he said in his sermon delivered in Masjid Kheef:

"There are three things that the heart of every Muslim is not dishonest about them:

1. Sincerity of deeds for Allah

2. Well-wishing for Imams and leaders of the Muslims

3. Following their congregation, because their call is widespread for all those who are in its pursuit."2

I say: It means the call (supplication) of the Imams (as).

In *Kafi* also from his chain of reporters it is narrated from a man of Quraish from the people of Mecca that:

Sufyan Thawri said to him, "Take me to Ja'far bin Muhammad (as)." He says that I went with him to the Imam but when we reached there, he was mounted on his beast. Sufyan said: "O Aba Abdillah please repeat for us the sermon that the Messenger of Allah (S) delivered at Masjid Kheef." He replied: "Leave it for the time being. I am going out for some work and I will narrate it after I return, as I am already mounted." He said: "I ask you for the sake of your relationship with the Messenger of Allah, tell us about it." So His Eminence dismounted and Sufyan said: "Please call for pen and paper for me so that I may note it down from you directly." So His Eminence called for ink and paper and said: "Write: Bismillaahir Rah'maanir Rah'eem. Sermon of the Holy Prophet (S) in Masjid Kheef: Allah likes one who listens to my words and places them in his heart and conveys them to those who have not heard it. O people it is necessary for those who are present to convey it to those who are absent.

How often it is that one who reports a point of law while he himself is not capable to think and reflect on it. And many a times it is so that he narrates points of knowledge and jurisprudence to one who is wiser and more intelligent than him. There are three things in which the heart of a Muslim is not dishonest:

1. Sincerity of deeds for Allah.

2. Well-wishing for Imams and leaders of the Muslims.

3. Following their congregation, because their call is widespread for all those who are in its pursuit.

The believers are equal and their blood is same. They are united against others. The smallest of them makes effort to fulfill their pledge." Sufyan wrote down this tradition and then repeated it to His Eminence. After that His Eminence, Sadiq (as) mounted and went away. I and Sufyan also came away. On the way he said to me: "Just wait, let me look at the tradition again and think upon it." I said: "By Allah, by quoting this tradition, Abu Abdillah has made something obligatory on you, from which you can never be free." 'What duty?' he asked. I said: "As mentioned in this tradition there are three things in which a Muslim is not dishonest: The first is sincerity in deeds for Allah; we have understood it but the second one about well-wishing for Imams and leaders of the Muslims; who are these Imams that it is necessary for us to wish well for them? Is it Muawiyah bin Abi Sufyan, Yazid bin Muawiyah and Marwan bin Hakam?

Those whose testimony is not valid for us and prayer behind whom is not correct? And the third point: Following their congregation, what congregation is it? Is it the Murjiah sect who say that even one who does not pray and fast and does not perform *ghusl* or one who demolishes the Kaaba and beds with his mother, he is equal in faith to Jibraeel and Mikaeel? Or is it the sect of Qadariyya which says that what Allah wants does not happen and that which Satan wishes happens? Or is it about the Hururiya sect that

abuses Ali Ibne Abi Talib and calls him a disbeliever? Or the Hellish sect that says faith is only the recognition of Allah and nothing besides that?" Sufyan said: "What a strange thing you said. Now tell me what the Shias say?" I said: "They say that Ali Ibne Abi Talib (as) is an Imam, loving whom sincerely is obligatory and it is necessary to remain in the congregation of Ahle Bayt." Hearing this, he took the paper from me and tore it up and told not to inform anyone about it."[3]

Another tradition that supports the fact that the Imam of every age prays for his Shias is one quoted in *Biharul Anwar* on the authority of *Manaqib Ibne Shahr Aashob*. It is narrated by Moosa bin Sayyar who says:

"I was with His Eminence, Reza (as). When we had reached the gate of the city of Tus I heard the sound of wailing. I looked around for the source and suddenly decried a bier being carried out. When I looked, I saw that our master (His Eminence, Reza (as) suddenly alighting from his mount and heading towards the bier. Then he took it upon his shoulders and came towards us in such a way that he did not separate from the bier just as the kid of a goat does not leave its mother. Then he turned towards us and said: O Moosa bin Sayyar, one who follows the bier of one of our Shias is absolved of all his sins, as if he is like a newborn child and there is no sin upon him. And when I saw the bier of that man being placed besides the grave I noticed my master moving the people back. Then he placed his hand on the chest of the corpse and say: O so and so, son of so and so, good news of Paradise to you, as after this moment there is no fear for you. I said to Imam Reza: May I be sacrificed on you, do you know this person? Because this is a place you have never visited before. He replied: O Moosa bin Sayyar, you don't know that the deeds of our Shias are presented to us, Imams, every morning and evening. Then for each of their shortcomings we beg the Almighty Allah to forgive them and for each of their good deeds we pray the Almighty to reward them."[4]

One more tradition that lends support to this fact is narrated from Amirul Momineen (as) when he addressed Zumila or Dumila. It is as follows:

"O Zumila there is no believer that falls ill but that we are also afflicted with his illness. And none is aggrieved but that we are also aggrieved for him. And none supplicates but that we say Amen for him. And none remains quiet but that we pray for him."

The complete tradition will, *Insha Allah* be quoted in Part Five. And if you pay attention to the blessed epistles (*Tawqees*) of Imam Mahdi (aj) quoted in*Ihtijaaj* you would be further convinced about it. And Allah guides the mankind to salvation. That which proves this matter is a tradition that Muhammad Ibn al-Hasan as-Saffar has recorded in *Basairud Darajaat* through his own chain of authorities from Abu Rabi Shami that he said:

I told His Eminence, Abu Abdillah Sadiq (as): "A tradition has reached me from Amr bin Ishaq." He said: "Relate it." I said: "He came to Amirul Momineen Ali (as) and His Eminence saw paleness in his face." He asked: "Why is your face so pale?" So he explained his illness. His Eminence told him: "We become

happy due to your happiness and are aggrieved due to your grief. We become ill due to your illness and we pray for you. And when you supplicate we say: Amen." Amr said to Amirul Momineen (as): "I am aware of what you said, but how is it that we supplicate and you say: Amen?" His Eminence replied: "It same for us whether we are present or at a distance." Imam Abu Abdillah Sadiq (as) said: "Amr has reported truth."5

2. Dawat (Call) Of His Eminence To Truth

It is mentioned in the *Ziarat* of the Holy Imam:

"Peace be upon you, O one who calls the people towards God, and O the expression and mirror of divine attributes."6

Also in *Ziarat*-e-Jamia it is mentioned:

"Peace be upon the Imams the callers towards God and the torch-bearers of guidance."

In a tradition related by Abdul Aziz bin Muslim quoted in *Kafi* and *Ikmal*, His Eminence, Abul Hasan Imam Reza (as) is reported to have said:

"The Imam is the trustee of Allah among His creatures, and His Proof upon His servants, and His Caliph in His land, and the inviter towards Him and the defender of rights on His behalf."7

In *Biharul Anwar* it is narrated from His Eminence, Abi Abdullah Sadiq (as) that he said:

"When the Almighty Allah accords permission to the Qaim (aj) to reappear, His Eminence, will go on the pulpit and invite the people towards him and he would put them under the oath of the Almighty and he would invite them to his own rights. He would observe the manners and behavior of the Messenger of Allah (S) among them and he would perform all his actions. Then the Almighty Allah will send Jibraeel to him, who would reach him near the *Hateem* and ask: 'Towards what are you inviting?' The Qaim will inform him about it.

Then Jibraeel will say: 'I am the first to pay allegiance to you, give me your hand.' Thus he would clasp his hand while 300 odd person will be present with the Imam. Then they would all also pay allegiance to His Eminence. He would remain in Mecca till the number of his followers increase to 10000, then he would march to Medina."8

In a long traditional report it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"Then he will go and call the people to the Book of Allah and the Sunnah of the Prophet (S) and the *Wilayat* (mastership) of Ali Ibne Abi Talib (as) and towards aloofness from the enemies."9

It is narrated from the same Imam that he said:

"When our Qaim rises up he will invite the people to a new faith just as the Messenger of Allah (S) had done so. And Islam began strange and it would return to strangeness. Then blessed be the strange ones."[10]

It is reported from Abu Baseer that he quoted His Eminence, Abu Abdillah Sadiq (as) thus:

"Islam began strange and in the end would return to the same condition. Then blessed be the strange ones." Abu Baseer asked: May Allah bless you, please explain this to me. He replied: "An inviter from among us will initiate a new call just as the Messenger of Allah (S) had invited."[11]

3. Calamities are warded off from us due to the blessings of the presence of His Eminence

Some quotations related to this matter have already been mentioned in the Letter 'A'. In addition to this a tradition recorded in *Kharaij* also supports this. Alaan has narrated from Zareef from Nasr the servant that he said:

"I came to the Master of the Time when he was in the cradle. Then he said to me: Bring red sandalwood for me. I brought it. Then he asked: Do you know who I am? I replied: Yes, you are my master and the son of my master. He said: "I did not ask about it." I said: "Please explain it to me." He said: "I am the seal of the legatees and only through me are the calamities warded off from my Shias."[12]

Shaykh Sadooq has also related this tradition in *Kamaluddin*[13] with a slight difference. And in *Ghayat al-Maraam* it is quoted from *Musnad* of Ahmad Hanbal through his chain of authorities from Ali (as) that he said:

The Messenger of Allah (S) said: "The stars are the means of security for the inmates of the sky; such that if the stars are destroyed they shall also be destroyed, and my Ahle Bayt are the means of security for the people of the earth. Thus if my Ahle Bayt go away the people of the earth shall also perish."[14]

In the same book a tradition is mentioned on the authority of Hamuwaini, a prominent Sunni scholar from his own chain of narrators that the Messenger of Allah (S) said:

"Stars are the means of security for the folks of the sky and my family is the means of security for the folks of my community."[15]

In *Kifayatul Athar* through the author's own chain of narrators it is related from Abu Saeed Khudri that he said:

"I heard the Messenger of Allah (S) say: My Ahle Bayt are means of security for the people of the earth just as the stars are security for the folks of the heavens. It was asked: 'O Messenger of Allah (S), so the Imams after you will be from your family?' 'Yes,' he replied, 'There shall be twelve Imams after me, nine

of them shall be from the progeny of Husain, they shall be trustworthy and infallible. From us is the Mahdi of this community. Know that, they are my Ahle Bayt and my Progeny, they are my flesh and blood. What will happen to the people who hurt me with regard to them as the Almighty Allah will not allow my intercession to reach them?'"[16]

In that same book, His Eminence, Husain bin Ali (as) is reported to have quoted the Messenger of Allah (S) that he said:

"The first thing that the Almighty Allah created was His veil, then He wrote on its hem: There is no god except Allah, Muhammad is the Messenger of Allah and Ali is his successor. Then He created the *Arsh* and on its edges He inscribed: There is no god except Allah, Muhammad is the Messenger of Allah and Ali is his successor. Then He created the Tablet (*Lauh*) and wrote on its perimeter: There is no god except Allah, Muhammad is the Messenger of Allah and Ali is his successor. Thus whoever claims to love the Prophet but does not love the successor, is a liar. And whoever thinks that he recognizes the Prophet but does not recognize the successor, has resorted to disbelief. Then he said: Know that, my Ahle Bayt are means of security for you, so love them. Remain attached to my love and theirs so that you may never go astray. It was said: Who are the Ahle Bayt, O Messenger of Allah (S)?"

He replied: "Ali, my two (*Sibts*) grandsons and nine persons from the descendants of Husain (as) are the righteous, trustworthy and infallible Imams. Know that, they are my Ahle Bayt and my *Itrah;* they are my flesh and blood."[17]

In *Ghayat al-Maraam* it is narrated from Jabir Jofi through his chain of reporters that:

I asked His Eminence, Muhammad bin Baqir (as): "What it is that is in need of the Prophet and the Imams?"

He replied: "They are needed for the survival of the universe in a good condition itself. And that Allah, the Mighty and the Sublime keeps away divine wrath from the people if the Prophet or Imam is among them. The Almighty Allah says:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

***"But Allah was not going to chastise them while you were among them."* (*Qur'an, Surah Anfaal 8:33*)**

The Holy Prophet (S) has said that they are means of security for the folks of the heavens and my Ahle Bayt are security for the inhabitants of the earth. Thus if the stars die, the folks of the heavens have to face unfavorable circumstances and if my Ahle Bayt go away from among you the inhabitants of the earth will have to suffer calamities."[18]

In *Ikmaluddin* and *Amali*, it is reported from the compiler's own chains of narrators from the chief of the worshippers, Imam Sajjad (as) that he said:

"We are the Imams of the Muslims and the Divine Proofs over the worlds; we are the leaders and masters of the believers and the chiefs and guides of the righteous of the world. We are the masters of the people of faith. And we are the security for the inhabitants of the earth just as the stars are means of security for the inmates of the heavens. We are those through whom the Almighty Allah holds the sky aloft so that it does not crash upon the earth except by His permission. And through us He guards the earth so that it does not shake up its inhabitants except by His permission. And through us He sents down the rain and through us He spreads the bounties and brings out the treasures of the earth. And if our proof is not present on the earth it would swallow its inhabitants. Then he said: Since the day the Almighty Allah created Adam, the earth is not devoid of the divine proof, whether apparent and known or hidden and concealed. And it will not be devoid of divine proof till the Day of Judgment, otherwise the Almighty Allah will not be worshipped."

Sulaiman bin Mehran says:

I asked Imam Sadiq (as): "How do the people derive benefit from the Imam who is hidden?" He replied: "Just as they benefit from the sun that is hidden behind the cloud."[19]

I say: The reason why His Eminence is being compared to the sun shall be discussed under the topic of the benefits of this Holy Personality, *Insha Allah Taala.*

It is reported from the Chief of the worshippers, Imam Sajjad (as) that he said:

"When the Qaim arises, Allah, the Mighty and Sublime will remove calamities and illnesses from our Shias and He shall make their hearts as solid as iron."[20]

The complete text of this traditional report shall be presented under the letter "Q", if the Almighty Allah wills.

4. Warding Off The Calamities And Chastisement From The People Through The Blessings Of The Shias Of His Eminence

This is also among the effects and blessings of the presence and perfection of the presence of the Holy Imam (as). Thus in *Kamaluddin* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"A time will come upon the people when their Imam shall disappear from their view. Blessed be those who remain firm upon our guardianship during such times. The least divine reward that shall reach them would be that the Almighty Allah shall call them and say: O My servants and maidservants, you brought faith in My secret and believed in My unseen. Then good news to you for My goodness and rewards as you are truly My servants and maidservants. I shall accept your deeds, disregard your faults and forgive

your sins. And due to you I shall send rain to My creatures and ward off calamities from them. If you hadn't been there I would have sent My chastisement upon them."[21]

1. Al-Ihtijaaj; Vol. 2, Pg. 324
2. Kafi, Vol. 1, Pg. 403
3. Kafi, Vol. 1, Pg. 403
4. Biharul Anwar; Vol. 49, Pg. 98 from Manaqib, Ibne Shahr Aashob, Vol. 4, Pg. 341
5. Al-Basair, Pg. 260
6. Al-Ihtijaaj; Tawqeeaat
7. Kafi, Vol. 1, Pg. 200
8. Biharul Anwar; Vol. 52, Pg. 337
9. Biharul Anwar; Vol. 52, Pg. 342
10. Biharul Anwar; Vol. 42, Pg. 366
11. Biharul Anwar; Vol. 42, Pg. 366
12. Al-Kharaij; Pg. 67
13. Kamaluddin; Vol. 2, Pg. 205
14. Ghayat al-Maraam Pg. 274
15. Ghayat al-Maraam Pg. 274
16. Kifayatul Athar, 292
17. Kifayatul Athar, 310
18. Ghayat al-Maraam Pg. 257
19. Kamaluddin; Vol. 1, Pg. 207, Amali, Shaykh Sadooq, Pg. 112, The chain of narrators is as follows: Ibne Babawahy from Muhammad bin Ahmad As Sinani bin Mehran Amash from His Eminence Sadiq Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin al-Husain (as). (The Author)
20. Biharul Anwar; Vol. 52, Pg. 316
21. Biharul Anwar; Vol. 1, Pg. 330

The Letter Dhaal (Dh)

1. Dhabba (Warding Off) The Enemies From The Believers During The Occultation And Reappearance Of His Eminence

As for the period of occultation of His Eminence, it is achieved through the prayers of His Eminence. And as for the period when the Holy Imam (as) is present, we have already discussed it under the topic of the *Jihad* and battles of His Eminence, against the enemies. And also by the elimination and destruction of the infidels through his sword and the disgrace of the enemies at his hands will be brought about if Allah wills.

2. Disgrace Of The Enemies At The Hands Of His Eminence After The Reappearance

In *Kafi* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"When the Qaim will arise he will present faith to every *Nasibi* (one who hates the Ahle Bayt). Thus if he accepts it with all sincerity, no problem; but if not, he would strike off his neck. Or he would have to pay the *Jizyah* just as these days the *Dhimmis* pay *Jizyah*. And they will tie the wallet to the waist and chase them from the cities to big cities."1

I say: What we have mentioned under the Letter "A" supports this matter.

In *Kafi* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"There is a kingdom for the truth and a kingdom for falsehood and each of them are humiliated and disgraced during the rule of other."2

In *Biharul Anwar* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said regarding the verse:

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ

"Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with." (***Qur'an, Surah Maarij 70:44***)

"That is: the day of the advent of the Qaim."3

In *Tafseer* of Ali Ibne Ibrahim Qummi it is reported from His Eminence, Abi Abdullah Sadiq (as) that he said regarding the verse:

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ

"And whoever turns away from My reminder, his shall be a straitened life." (***Qur'an, Surah Taha 20:124***)

"This condition, by Allah is for the *Nasibis* (enemies of Ahle Bayt)." Muawiyah bin Ammar said: May I be sacrificed on you, I have witnessed them leading a long life of prosperity and comfort till their death. His Eminence said:

"By Allah, there is a terrible condition for them during the *Raja't* (return to life during the time of reappearance of Imam Mahdi) such that they will eat waste matter."4

1. Rauda Kafi, Vol. 8, Pg. 227
2. Ghaibat Nomani, Pg. 319
3. Biharul Anwar; Vol. 51, Baab Ayaat al-Maula
4. Tafsaeer al-Qummi, Pg. 424

The Letter Ra (R)

1. Rabat (Vigil)

We shall present the suitable discussion under the letter 'M' in the topic of "vigil in the way of Allah."

2. Rahat (Comfort) For The Creatures By The Reappearance And Government Of His Eminence

In *Biharul Anwar* it is narrated from Ibne Abbas regarding the verse:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

***"...that He might cause it to prevail over all religions, though the polytheists may be averse."* (*Qur'an, Surah Taubah 9:33*)**

That he said:

He said, "By Allah, its realization has not come yet." I asked, "May I be your ransom, when will it be realized?" He said, "When the Qaim rises, God willing. When the Qaim rises, there will be no disbeliever or a polytheist but he will dislike his rise. Even if there will be a disbeliever or a polytheist inside a rock, the rock will call out, 'O, believer, there is a disbeliever or a polytheist inside me, so kill him.' So Allah brings the disbeliever to him, and he kills him."[1]

Also in *Biharul Anwar,* Amirul Momineen (as) has described the qualities of His Eminence, as follows:

"During his government the beasts shall make peace and the earth shall throw up its treasures and sky shall rain down its blessings."[2]

In the same book it is narrated from the Holy Prophet (S) that he said:

"The Mahdi is a man from my progeny. His color is an Arabic color and his body is an Israelite body. There is a mole on his right cheek, like a glittering star. He will fill the earth with equity and justice as it

will be full of oppression. The dwellers of the heavens and the earth and birds of the sky will be happy in his rule."[3]

In another tradition it is narrated from His Eminence that he said:

"The Mahdi will rise while there will be a cloud over his head from which a caller will be calling. This is the Mahdi, the Vicegerent of Allah; follow him."[4]

In the same book it is quoted from Saad as-Saud from the scroll of Prophet Idrees (as) that:

"...and in that time I shall bestow security to the world. Thus nothing will receive harm from anything. And no living thing shall fear any other creature. At that time the quadrupeds shall be among the humans and they shall not harm each other. I shall take away the sting of every stinging creature and make their venom ineffective. And I will send the blessings from the heavens and the earth and the earth will become green with its vegetation and all types of fruits will grow and put forth different kinds of perfumes and I will put mercy and love among the people."[5]

It is narrated from Amirul Momineen Ali (as) that he said:

"When our Qaim reappears, the sky will send down rain and the earth will expose its treasures. Malice and hatred shall disappear from the hearts of the people; beasts and animals will live in amity. So much so that a lady will travel to Iraq and Syria walking only on greenery and grass and wearing her ornaments and no beast will frighten her."

Traditions supporting the above have already been quoted under the letter 'A'.

1. Biharul Anwar; Vol. 51, Pg. 61
2. Biharul Anwar; Vol. 52, Pg. 280
3. Biharul Anwar; Vol. 51, Pg. 80
4. Biharul Anwar; Vol. 51, Pg. 81
5. Biharul Anwar; Vol. 52, Pg. 384

The Letter Za (Z)

1. Zahmat (Struggle) Of His Eminence On The Path Of Faith

This point is the same that we discussed under the topic of the *Jihad* and battle of His Eminence with the enemies and disbelievers. Other traditions that support this matter will be presented under the topic of patience of His Eminence, the elimination of infidels and other topics, if Allah the Almighty wills.

2. Zuhd (Piety) Of His Eminence

In *Kafi* it is related through the author's own chain of narrators from Hammad bin Uthman that he said:

I was in the illuminated assembly of His Eminence, Abu Abdillah Sadiq (as) when a person said to His Eminence:

"May Allah bless you, as you know, Ali Ibne Abi Talib (as) used to wear coarse woolen clothes and use very cheap garments etc...while you have put on a new dress." The Imam said: "Ali Ibne Abi Talib (as) wore such clothes at that time so that it may not seem extravagant and hence people would have rejected it. But if such clothes are worn today it would seem odd. Thus the best garments of every age are those that are the garments of that time except that when our (Ahle Bayt's) Qaim arises he will take to wearing the dress of Ali (as) and he shall display his manners and behavior."1

I say: Probably Amirul Momineen Ali (as) meant the same thing in his statement to Abu Abdullah Jadali when he said: "Shall I not inform you about the nose and eye of Mahdi?" He replied: "Please do." Then His Eminence thumped his breast and said: "I am, because the nose implies the leader or the master of the affair and eye signifies something/someone who is similar to it." Thus His Eminence is the nose of Mahdi, that is his leader in his actions and his eyes is his own supposition in piety, worship, manners, valor and all the good qualities and excellences of His Eminence. And this usage is common and well-known in idiom and general conversation. For example when something is having most of its qualities same as another thing it is said that it is the *'Ain'* of it. And as for the usage of the word 'nose' in Arabic language to denote chief or predecessor we can present the example of the following line of Arabic poetry:

A nation that is the 'nose' and others are its followers.

And Allah knows best.

In the same book it is narrated from Mualla bin Khunais that he said:

"One day I mentioned to His Eminence, Abu Abdullah Sadiq (as): I recalled the progeny of so and so (that is Bani Abbas) and the bounties they possessed and said to myself: If the kingdom had reached you, we would also have shared in your wealth and had a prosperous life. The Imam said: Alas, O Mualla, by Allah, if we had the reins of the government in our hands, we would have prayed during the nights and in the day cared for the welfare of the people. We would have worn coarse clothes, ate low quality food. Except regarding this have you seen that Allah, the Mighty and the High has made the usurpation of rights a bounty?"2

In *Biharul Anwar* it is quoted from Shaykh Tusi through his own chains of narrators from Abu Baseer that His Eminence, Abu Abdillah Sadiq (as) said:

“Why are you impatient for the advent of Qaim (aj)? By Allah, there will be no garments except the coarse ones and no food except barley with bran. His advent is not except with the sword and death under the shade of the sword.”[3]

In the same book it is narrated from His Eminence, Reza (as) that he said:

“Today you are more comfortable than you would be at that time.” The narrator asked: “How?” The Imam replied: “If the Qaim rises there would be nothing except blood, sweat and toil. People mounted on horses will rush in all directions. The dress of the Qaim will be coarse and his food shall be hard.”[4]

3. Ziarat Of His Eminence At The Tomb Of Abi Abdullah Al-Husain And Other Infallibles (as)

That which proves this point is the matter quoted in *Biharul Anwar* under the account of Green Island:

Sayyid Shamsuddin said in reply to the narrator who had asked: Does the Imam (aj) performs the Hajj?

He said: “The world is a step for the believer, what can be said about the one that except for whose existence and that of his forefathers this world has not been created? Yes, he performs the Hajj every year and he visits his forefathers in Medina, Iraq and Tus.”[5]

As for praying for those who visit the graves of the Masoomeen (as) it is obviously expected from all those who have faith in the religion of Islam. The tradition of Muawiyah bin Wahab from Imam Ja’far Sadiq (as) also supports this point. It was that the Holy Imam (as) recited a long supplication for the pilgrims of the tomb of Husain (as) and he begged the Almighty Allah to bestow them a great reward. He also beseeched the Almighty to make them righteous. Then he remarked:

“O Muawiyah, those who pray in the heavens for the pilgrim of Imam Husain (as) are more than those who pray for them on the earth.”[6]

The full text of the above tradition shall be presented in Part Eight, if Allah wills.

1. Kafi, Vol. 1, Pg. 411
2. Kafi, Vol. 1, Pg. 410
3. Biharul Anwar; Vol. 52, Pg. 354
4. Biharul Anwar; Vol. 52, Pg. 358
5. Biharul Anwar; Vol. 52, Pg. 173
6. Kamil az-Ziyarat, Pg. 116

The Letter Seen (S)

1. Sirah (Behavior) And Manners Of His Eminence

His manners have become clear from what we have mentioned in the topic of the piety of His Eminence. In addition to this is the tradition of His Eminence, Abu Ja'far Baqir (as) when he described Imam Qaim (aj):

"When he reappears he shall observe the behavior and manners of the Prophet (S)."1

In the topic about the call of His Eminence towards truth we have already mentioned points that prove the above matter.

In the same way *Biharul Anwar* has quoted Shaykh Nomani through his own series of reporters from Abdullah bin Ata that he said:

I asked His Eminence, Abu Ja'far Baqir (as): When Qaim (aj) reappears how would he behave among the people? He replied: "He would raze the foundations preceding him just as the Messenger of Allah (S) had done and he would initiate Islam anew."2

In the book, *Basairud Darajaat* it is narrated through the author's own chains of narrators from Abdul Malik bin Ayyin that he said:

His Eminence, Abu Ja'far Baqir (as) showed some writings of Ali (as) to us and then he asked: "For what are these books written?"

I said: "How clear and obvious is the meaning."

He said: "Mention it."

I said: "Since he knew that one day your Qaim will arise, thus he preferred to undertake this job."

The Imam said: "You are right."3

2. Sakhaawat (Charity) Of His Eminence

From that which has been mentioned in the topic of the good manners of His Eminence and that which shall come in the 'calls' explains the matter. And also in *Biharul Anwar* quoting from Shaykh Nomani from His Eminence, Abu Ja'far Baqir (as) it is mentioned:

"As if I could see that this religion of yours is in its terminal stage and no one is able to restore it to you except a man from Ahle Bayt who will pray for your forgiveness twice every year and give you two

salaries (incomes) every month. In his time, wisdom would be bestowed upon you in such a measure that ladies sitting at home will dispense justice on the basis of the Book of Allah and the Sunnah of the Holy Prophet (S)."[4]

In another tradition it is narrated from His Eminence:

"All the apparent and hidden wealth of the world will be brought together for him and the people would be told: Come and take this, for which you had broken off relations and shed innocent blood and for obtaining which you had committed unlawful acts.

Then His Eminence would give them so much as none before that has done."[5]

A tradition of the Holy Prophet (S) has been recorded through Sunni channels that he said:

"A person will come to the Mahdi and say: Give me. The skirt of this man will be filled with so much money that he would not be able to lift it."[6]

In another tradition from their channels it is mentioned that:

"Such wealth will be accumulated at that time that when a person will come and say: O Mahdi, give me. The Mahdi will say: Take it."[7]

In *Ghayat al-Maraam* it is narrated through their channels that the Messenger of Allah (S) is quoted by Abu Saeed Khudri to have said:

"Monies and wealth will be piled up at that time. Whoever will come and request him for funds will be given as much as he could carry."[8]

In another *hadith* from Abu Huraira it is mentioned that:

The Messenger of Allah (S) said: "In the last period of time there shall be a caliph who would distribute incalculable wealth."[9]

I say: Matters pertaining to this subject shall be discussed in the topic of the munificence of His Eminence, if Allah the High wills. And how nicely it is said:

"Good morals in your hands have achieved a status, thus all your wealth is lawful for the people, and if one day generosity locks up and closes its door, then you are the key to those locks."

Someone else says:

He is the sea that bestows from all its sides. And its waves are goodness and well-being for the shores.

His hands are in the habit of giving, even if he were to keep the fist closed, his fingers will not obey him.

If indeed there is nothing in his hand except his soul, he will give that also, so the one who is asking should fear Allah.

The writer of this book, may Allah forgive him, has composed the following couplets on the same lines:

Indeed the one who created the perfect morals

In the being of Adam for the Imam-e-Qaim.

1. Biharul Anwar; Vol. 52, Pg. 347
2. Biharul Anwar; Vol. 52, Pg. 354; Ghaibat Nomani, Pg. 121
3. Basairud Darajaat, Pg. 162
4. Biharul Anwar; Vol. 52, Pg. 352, Ghaibat Nomani, Pg. 125
5. Biharul Anwar; Vol. 52, Pg. 390
6. Biharul Anwar; Vol. 51, Pg. 88
7. Biharul Anwar; Vol. 51, Pg. 88
8. Ghayat al-Maraam Pg. 698
9. Ghayat al-Maraam Pg. 698

The Letter Sheen (Sh)

1. Shuja-At (Valor) Of His Eminence

Points pertaining to this discussion have already been presented in the topic of the *Jihad* and battles of His Eminence, and again in the heading of the knowledge of His Eminence, we shall present additional arguments and further clarify the matter.

2. Shafa-At (Intercession) Of His Eminence For Us – If Allah, The High Wills

In *Ghayat al-Maraam* it is mentioned through Sunni channels from Amirul Momineen (as) that he said:

The Messenger of Allah (S) said: "I will be at the *Hauz* (Kauthar) with you, and you O Ali is the dispenser of drinks at the Pool and Hasan is an assistant and Husain is the commander, Ali bin al-Husain the distributor, Muhammad bin Ali is propagator, Ja'far bin Muhammad is mobilizer, Moosa bin Ja'far is counter of the friends and enemies and restrainer of the hypocrites, Ali bin Moosa is the beautifier of the believers, Muhammad bin Ali is the escort of the folks of Paradise to their places and stages, Ali bin Muhammad is the speaker and sermon giver for his Shias and the one who would wed them to the Hoor al-Ein, Hasan bin Ali is the lamp for the people of Paradise through whom they would get light. Mahdi is

their intercessor on the Day of Judgment, on the day when the Almighty Allah will not permit intercession except to those He would allow and with whom He is satisfied."[1]

I say: The important point is that intercession is special for our Maula, Hazrat Hujjat (as) – even though all of them (as) are intercessors on the Day of Judgment – their intercession will not be for anyone who is a denier in our master, the master of the time, (thus for them there shall neither be any intercessor nor any helper),[2] even though they may believe in the Imamate of all the Imams (as). It is from this aspect that in *Kamaluddin* it is narrated from Imam Ja'far Sadiq (as) that he said:

"Whosoever believes in the Imamate of my forefathers and descendants but denies the Mahdi from my descendants is just like one who has faith in all the prophets but denies Muhammad (S)."[3]

There are other narrations also on this topic that we could have quoted but for the intelligent people this much would be sufficient.

3. Shahadat (Testimony) Of His Eminence For Us

In *Kafi* under the exegesis of the verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا

***"How will it be, then, when We bring from every people a witness and bring you as a witness against these?"* (*Qur'an, Surah Nisa 4:41*)**

Abu Abdillah (as) said concerning the above words: "It was sent down especially for the community of Muhammad (S). In every generation of them there will be an Imam from amongst us, who is a witness over them, and Muhammad (S) is a witness over us."[4]

It is also narrated from His Eminence, that he said:

"And we are witness over mankind. So, on the Day of Resurrection, we shall confirm the truth of those who confirm the truth of us, and, on the Day of Resurrection, we shall attribute untruth to those who attribute untruth to us."[5]

"I asked Abu Ja'far (as) about the words of Allah, to Whom belong Might and Majesty:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

***"Thus we appointed you a midmost people...* (*Qur'an, Surah Baqarah 2:143*)**

He said: 'We are the mid-most people and we are the witness of Allah, the Blessed, the Sublime, over

His creatures, and His Proofs on His earth.'"6

It is mentioned from Amirul Momineen Ali (as) that he said:

"Verily, Allah, the Blessed, the Sublime, has purified us, made us immaculate and made us witness over His creatures, and His Proofs on His earth. He has linked us with the Qur'an and linked the Qur'an with us. We shall never part from it, nor shall it part from us."7

4. Sharaafat – Nobility Of His Eminence

It is mentioned in *Bihar*, quoting from Nomani through his own chain of authorities that Imam Ja'far Sadiq (as) was asked:

Has the Qaim taken birth? The Imam replied: "No, but if I live till his time I shall serve him all my life."8

I say: Dear intelligent reader, pay close attention to these statements and take heed of these teachings, it should not be, God forbid, that instead of serving the Holy Imam (as) all our life we may cause hurt to him like a sword due to our bad character and acerbic words.

1. Ghayat al-Maraam Pg. 692
2. Ref. Surah Shuara 26:101
3. Kamaluddin; Vol. 2, Pg. 338
4. Kafi, Vol. 1, Pg. 190
5. Kafi, Vol. 1, Pg. 190
6. Kafi, Vol. 1, Pg. 190
7. Kafi, Vol. 1, Pg. 191
8. Biharul Anwar; Vol. 51, Pg. 148

The Letter S'aad (S')

1. S'abr Of His Eminence

In the tradition of the *Lauh* (tablet) mentioned in *Kamaluddin* and other books through different channels it is narrated in the qualities of His Eminence, Qaim (aj) that:

"He possesses the perfection of Moosa, the elegance of Isa and the patience of Ayyub."1

We have already mentioned sayings connected to this matter under the topic of calamities of His Eminence. Moreover, how beautifully it is said:

"The grief that I suffer is such that Yaqoob did not have to experience even a little bit of it, and all the

calamities of Ayyub are but a part of the troubles that afflict me."

It is so because all the types of calamities will come together for His Eminence and they would be prolonged thus causing the intensification of the tribulation and sufferings. Think over it and the reality of the matter will become clear to you. Thus it is necessary that you pray for His Eminence with all sincerity and invoke the Almighty for his reappearance.

1. Kamaluddin; Vol. 1, Pg. 310

The Letter Z"aad (Z")

1. Z"Iyafat (Hospitability) Of His Eminence

In *Darus Salaam* it is quoted from *Qisasul Anbiya* that Prophet Ibrahim (as) was nick-named Abu Ziyafaan (father of the hospitable ones). He was such that he neither ate in the morning nor in the evening without being accompanied by a guest. He used to walk one or two *farsangs* to find someone who would be willing to become his guest. His hospitability continues till the Day of Judgment and it is the same 'blessed tree' that the Almighty Allah has spoken about:

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ

***"…lit from a blessed olive-tree."* (*Qur'an, Surah Noor 24:35*)**

I say: This hospitability and hosting is the hospitability of knowledges and *Sunnahs* that by the being of the Holy Prophet (S) and the Imam continues till the Day of Judgment. And in the *Ziarat* of Friday we recite:

"And I, my master am on this day your guest and refugee."

In Part Three we have previously given some matter pertaining to this subject. Sayyid bin Tawus says in *Jamaal al-Usbu':*

I reach you wherever I travel.

In whichever city I may be, I am always your guest.

Here I would like to quote a narrational report that in my view is not inappropriate to our subject matter.

In the book of *Darus Salaam* it is quoted from Tabarsi's *Mishkaat* that:

A man asked His Eminence, Abul Hasan (Imam Hadi) Askari (as): How is it that Abu Dalf is having 4001 villages? He replied: One night a believer became his guest and he also presented to him a big tray full of dates numbering 4001. Thus the Almighty Allah rewarded him with a village for each date.

The Letter T'a (T')

1. T'ahaarat (Purification) Of The Earth From Injustice Through His Eminence

In *Kamaluddin* it is narrated from Imam Ja'far Sadiq (as) that he said:

"Allah, Blessed and the High, created fourteen lights 4000 years before the creation of the universe, thus they were our souls. It was asked: O, son of Allah's Messenger, who are these fourteen lights? He replied, 'Muhammad, Ali, Fatima, Hasan, Husain, and Imams from the descendants of Husain and the last of them is Qaim who will rise up after occultation. Then he would kill the Dajjal and purify the earth from every type of injustice and oppression.'"[1]

2. T'alab-E-Huqooq (Recovery Of The Rights) Of The Imams And Believers And T'alab-E-Khoon (Revenging Their Blood)

In *Biharul Anwar* it is related from Amirul Momineen (as) that he said:

"By Allah, indeed I and these two sons of mine will be martyred, and indeed the Almighty Allah will raise up a man from my descendants in the last period of time in order to revenge our blood, he will disappear from the sight of the people to keep away from the people of deviation and the misguided souls till the ignorant people will say: Providence is not needful of the Progeny of Muhammad (as)."[2]

I say: In letter 'A' matter pertaining to this topic has already been presented to some extent and in the coming pages some more points will be provided, if Allah, the High wills.

1. Kamaluddin; Vol. 2, Pg. 335
2. Biharul Anwar; Vol. 2, Pg. 112

The Letter Z'a (Z')

1. Z'uhoor (Appearance) Of Truth At The Hands Of His Eminence

Under the topics of the life of the earth through the presence of the Imam and the elimination of the infidels and rebuilding the foundations of Islam we have quoted some traditions and narrations that also go on to prove the above.

2. Z'afar – Victory And Success Of His Eminence Over His Opponents

In *Kafi* it is reported from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Indeed, there is a concealed victorious Imam from us such that when the Almighty Allah desires to reveal his affair He would insert a dot into his heart and then He would reveal him and he would rise up with the divine affair."[1]

In *al-Muhajja* it is narrated from Imam Ja'far Sadiq (as) regarding the verse:

لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ

***"Wherefore didst Thou not grant us a delay to a near end?"* (*Qur'an, Surah Nisa 4:77*)**

That:

"Till the time of the reappearance of the Qaim, as help and victory is for him alone."[2]

In the discussion about the knowledge of His Eminence we shall present additional matter that supports this point.

3. Z'ulm – Injustice Of The Enemies Upon His Eminence

Ali bin Ibrahim has reported from His Eminence, Abu Ja'far Baqir (as) through his own chain of narrators in his *Tafseer* that the Imam said regarding the verse:

وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ

***"And whoever defends himself after his being oppressed."* (*Qur'an, Surah Shura 42:41*)**

"It means that the Qaim and his companions; because it is them, against whom there is no way and when the Qaim arises he would take revenge from the Bani Umayyah, the deniers and the haters of himself and his companions."3

In the book of *al-Muhajja* the same report is quoted from Muhammad bin al-Abbas from his own chain of reporters from a channel other than that of His Eminence. And in the *Tafseer* of Ali bin Ibrahim it is narrated from Imam Ja'far Sadiq (as) that he said regarding the verse:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

"Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them…" (Qur'an, Surah Hajj 22:39)

The Ahle Sunnat say: This verse is revealed for the Holy Prophet (S) when the infidels of Quraish expelled him from Mecca, while actually it is for Qaim (aj) that when he would reappear he would take revenge for the blood of Husain (as), and it is His statement that we are heirs eligible for blood money."4

The late Sayyid Bahrani has also narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"This verse is regarding the Qaim and his companions."5

In the books of *al-Muhajja* and *Biharul Anwar* it is narrated from His Eminence, Baqir (as) that he said:

"When Qaim (aj) reappears he will rest his back on the Sacred House (Holy Kaaba) and while he would be taking refuge in it. He would call out till he says: And I put you under oath for the sake of the rights of Allah, the rights of His Messenger and the rights of the relatives and kinsfolk of the Messenger of Allah (S) that you help me and to keep away from me anyone who does injustice to me because I am fearful, we have been oppressed and we have been rendered homeless from our town and children and…"6

The complete text of the above narration shall be presented to the readers under the topic of the calls of His Eminence, if Allah the Almighty wills.

In *Biharul Anwar* it is quoted on the authority of His Eminence, Abu Abdillah Sadiq (as) that he said:

"Qaim (aj) will move forward and accompanied by his companions and people, reach Najaf. At that time the army of Sufyani will come out against His Eminence from Kufa. That day would be Wednesday. Then he would demand them to heed his call and fulfill his rights and he would announce that he is oppressed and he would say: Whoever has an argument against me with regard to Allah, I am the person most proximate to Allah."7

In *Kamaluddin* through the author's own chain of narrators it is mentioned that Imam Husain (as) said:

“The Qaim of this Ummah is my ninth descendant and he is the one who would have an occultation and he is the one whose inheritance shall be distributed even though he would be alive.”[8]

In that same book under the report of Abu Khalid Kabuli it is narrated from His Eminence, Ali Ibne Husain (as) that he said:

“As if I can see Ja’far Kazzab helping the tyrant of the time in searching for the *Wali* of Allah. He will try to spy on him and not knowing about the birth of Imam Qaim (aj), he will become the executor of his father’s estate and will desire that were he to gain upper hand on the Qaim he will eliminate him; and will be greedy for his inheritance, till he will usurp it wrongfully.”[9]

It is narrated from Rashiq in the *Ghaibat* of Shaykh Tusi that:

Motazid summoned us (three persons) and commanded that we should take two horses each and ride on one and lead the other empty and to reach Samarrah lightly and as quickly as possible. And he gave us specific instructions to reach a particular area and house and he said: When you reach that house you would see a black servant. After that enter the house and whomsoever you find there, bring me his severed head. Thus we reached Samarrah and made way to the house Motazid had specified. On the doorstep was a black servant spinning threads. We asked him who was present in the house.

He replied: The owner. And by Allah, he did not stop us in any way. We entered the house as we had been ordered. The house was absolutely clean and there was a curtain in the front; so beautiful as we had never seen before. As if it was just made at that moment. There was no one in the house and we pulled the curtain aside. We saw a huge room having a river of water and at the end of which was a mat which seemed to be floating on the water.

Upon the mat stood the most handsome man engrossed in prayers. He neither paid attention to us nor the means we had. At that moment Ahmad bin Abdullah, a person among us stepped into the water in order to enter the room. He began to sink in the water. He struggled with all his might to prevent himself from drowning till we stretched out our hands and pulled him out of the water. He fell down unconscious for sometime.

The second time another member of our group repeated this. He also tried to step in the water to enter the room and he also fell down in the same condition. I was shocked and awed. Then I addressed the owner of the house: I seek forgiveness for you in the court of Allah, by Allah I don’t know what the matter is and to whom we have come and indeed I beg Allah for forgiveness.

However he did not give any response to what I had said and he did not come out of his condition. Due to this a terrible awe struck us and we came out of there. Motazid was waiting for us and he had instructed the sentry that as soon as we came we should be taken to him immediately.

We reached him in the middle of the night. He asked us about what had passed. We related to him

everything in detail. He cried: Woe be unto you, did anyone see you before me? And did anyone else hear this from you? We said: No. He said: I am not the grandson of my grandfather – and he took a great oath – if I ever hear it I shall cut off your heads. Till he lived we also did not dare to relate this matter to anyone.[10]

4. Appearance Of The Perfections Of The Imams And Their Manners And Morals By The Instance Of The Reappearance Of His Eminence

In letter 'Kh' under the topic of the completion of knowledge by His Eminence we had mentioned a tradition from the Holy Prophet (S) in the description of His Eminence, Qaim (aj) that he is the apparent and the hidden of them (Imams). And it means – and Allah knows best – that: His Eminence is the one who will expose the hidden and apparent sciences that the Almighty Allah had bestowed to the Holy Prophet and the Holy Imam (as) and he is the expression of all their perfections and manners. That which supports this point is a tradition quoted in *Biharul Anwar* in brief:

Amirul Momineen (as) was seated in the Masjid and some of his companions were in his company. They said to His Eminence: O Amirul Momineen, recite a sermon for us. He told them: My words are difficult and they shall be considered difficult. Except for the wise no one would be able to understand them.

The companions insisted on him that he must address them. So His Eminence told them: Get up. And he entered the house and said: "I am that one having greatness and then I subdued. I am the one who enlivens and causes to die, I am the first and the last and the apparent and the hidden."

The companions became angry and they said: This is heresy! And they got up from there. Ali (as) commanded the door, "O door, close upon them!" The door shut automatically. Then His Eminence – may Allah bless him and peace be upon him – said: "Did I not say that my words are difficult and that they shall be found hard (to understand) and except for the wise none shall be able to understand them? Come here so that I may explain to you my statement.

When I said I got superiority over you it was when I got this sword and I defeated you so that you may bring faith in Allah and His Messenger. When I said I bring to life and cause to die, I meant that I am the one who enlivens that Sunnah (of Prophet) and I cause the innovations to die. When I said I am the first it implied that I was the first to bring faith in God and become a Muslim. And when I said that I am the last I meant that I was the last one to put a cloth over the Prophet and bury him. When I said I am the apparent and the hidden, it means that I am in possession of the hidden and apparent sciences."[11]

If you pay attention to what we have mentioned in this part, the matter will become clear to you and you will know that His Eminence, Qaim (aj) is the expression of all the qualities of the Holy Imam (as).

1. Kafi, Vol. 1, Pg. 343
2. Al-Muhajja, Pg. 728
3. Tafseer al-Qummi, Pg. 604
4. Tafseer al-Qummi, Vol. 3, Pg. 93
5. Tafseer Al-Burhan, Pg. 441
6. Biharul Anwar; Vol. 52, Pg. 238
7. Biharul Anwar; Vol. 52, Pg. 387
8. Kamaluddin; Vol. 1, Pg. 317
9. Kamaluddin; Vol. 1, Pg. 320
10. Ghaibat Tusi, Pg. 149
11. Biharul Anwar; Vol. 42, Pg. 189

The Letter A'in (A')

1. I'lm (Knowledge) Of His Eminence

In the discussion about the rule of His Eminence we mentioned some sayings and quotations that prove the above. Also in the book of *Kamaluddin* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"Knowledge of the book of Allah, the Mighty and Sublime, and the *Sunnah* of His Messenger develops in the heart of our Mahdi, just as a plant grows to perfection. Thus whosoever of you survives till he sees him, when you meet him you must greet him by the words: "Peace be on you, O folks of the house of mercy and prophethood and the mine of knowledge and the abode of messengership."[1]

In *Biharul Anwar* it is narrated from Nomani through his own chain of narrators from His Eminence, Ja'far bin Muhammad as-Sadiq (as) from his grandfather Husain bin Ali (as) that he said:

A man came to Amirul Momineen (as) and said, "O Amirul Momineen (as), inform us about your Mahdi." Amirul Momineen (as) said, "When generations come and perish, and believers become few, and the followers of righteousness and supporters of the religion go, then he shall be."

He said, "O Amirul Momineen (as), from which tribe is he going to be?" Amirul Momineen (as) said, "From Bani Hashim, the best of the Arabs. He is an ocean who will water a world of oases and will not run short, who is oppressed by his kinsfolk, and an abode of purity when all will degenerate. He will not fear when deaths charge, and will not turn away (recede) when the faithful surround him, and will not hesitate when warriors struggle. He will be prepared, far-reaching, a victorious lion, a reaper, an injurer, a warrior, a sword from the swords of Allah, generous, and adventurous. His head will be high in dignity, his nobility firmly rooted in the most distinguished character. No discouraging leader – who will be moving towards mischief, who if speaks, is the worst speaker and if remains silent, possesses evil –

should mislead you from following him."

Then he talked about the Mahdi and said, "He is the best refuge, the most knowledgeable, and the kindest of you all. O Allah, make the pledge of allegiance to him the occasion of exit from affliction, and unite the dispersion of the Ummah through him. When it is permissible for you, do it, but do not turn away from him if you find your way to him. Ah," said Amirul Momineen (as), pointing with his hand to his chest, expressing his anxiety to see to see the Mahdi."2

2. I'zzat – Respect Of The Saints By The Reappearance Of His Eminence

In *Dua*-e-Nudbah we read:

"Where is the one who honors the saints and disgraces the enemies?"

In *Kamaluddin* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"As if I can see the companions of the Qaim (aj) that have filled up the earth from the east to the west. Everything, even the wild beasts and the jungle birds will obey them, and everything will seek his satisfaction, so much so that a piece of land will pride itself over others and say: Today a companion of the Imam passed over me."3

3. A'dhaab – Punishment Of The Enemies

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said regarding the following verse:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ

***"And if We hold back from them the punishment until a stated period of time..."* (*Qur'an, Surah Hud 11:8*)**

"Punishment is the reappearance of the Qaim and the medium nation are the people of Badr and companions of the Holy Imam (as)."

Ali bin Ibrahim says under the explanation of the verse:

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

***"One demanding, demanded the chastisement which must befall."* (*Qur'an, Surah Maarij 70:1*)**

That:

When His Eminence, Abu Ja'far Baqir (as) was asked about the interpretation of the above verse he said: It is a fire that would rise from the west and rulership will be mobilized behind it till it reaches the house of Saad bin Hamaam near his Masjid. Then not a single house will remain for Bani Umayyah but that the fire will burn it down with its inmates and a house in which a killer of Aale Muhammad (an oppressor of Aale Muhammad) will not be spared but that it would be burnt down by that fire. And that is Mahdi (aj).[4]

I say: Traditions supporting the above shall come under the topic of 'Q'.

4. A'dl – Justice Of His Eminence

His most prominent good quality is 'Justice', therefore he is given the title of 'the just one' as mentioned in the supplication of the nights of the month of Ramadan (known as *Dua* Iftitah) narrated from His Eminence himself:

"O Allah, bless the master of Your affair who is the hope of the people and the awaited one."

In the tradition of Ubayy mentioned in *Kamaluddin* it is narrated from the Holy Prophet (S) that he said describing the qualities of His Eminence:

"He is justice, first and last."

There are very few traditions about His Eminence that do not mention his justice.

In *Kamaluddin* it is narrated from the Holy Prophet (S) that he said:

"Indeed, my caliphs and legatees and the divine proofs over the creatures after me shall be twelve. The first of whom is my brother and the last is my son. He was asked: O Messenger of Allah, who is your brother? He replied: Ali Ibne Abi Talib. Then he was asked: Who is your son? The same Mahdi who would fill the earth with justice and equity just as it would be fraught with injustice and oppression.

By the One Who sent me as the giver of glad tidings even if a day remains from the tenure of the world, the Almighty Allah would definitely prolong that day to such an extent that he reappears in it. At that time Isa bin Maryam, the spirit of Allah will descend and pray behind him. And the earth shall be illuminated by his effulgence and kingdom and power will stretch to the east and the west of the earth."

It is narrated from the Chief of the Martyrs (as) that he said:

"Even if only a day remains from the tenure of the world, Allah, the Mighty and Sublime, would prolong it so much so as to allow a man from my progeny to appear. Then he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression." The narrator says: I heard the Holy

Prophet (S) say the same thing.[5]

I say: Traditions recorded on this particular topic reach to the level of *Mutawatir* (widely narrated). Some of them would be quoted in the coming pages if Allah, the High wills. And that which becomes clear for us from contemplation and research on the use of this terminology is that 'justice' is the general form of 'equitability'.

Because 'equitability' is used in the fulfillment of rights of others. Like in the giving of testimony, judgment, criterion and weight etc. However justice is used in place of equitability as well as in other instances. While on the other hand equitability is not used in a way other than with regard to the rights of others. While justice is concerned with the person himself and is also for others. On the basis of this justice is on the whole connected to the rights while equitability is related to the rights of other people. This is more clearly explained by the verses of the Holy Qur'an that mention both justice and equitability. And oppression is the opposite of equitability and injustice is the opposite of justice. Injustice denotes the trespass of rights but oppression implies the trespass of the rights of other people.

Traditions recorded on this matter prove that the rulers, kings and judges in the last period of time will oppress the people and in terminology they would be oppressors, they would also be committing injustice upon themselves. Thus when His Eminence, Qaim (aj) reappears, he would remove oppression and he would establish a government of justice among the people. He would root out the oppressors till the time justice shall be established in all the world. No one would oppress anyone else.

Therefore His Eminence, Sadiq (as) is recorded in *Biharul Anwar* on the authority of *Ghaibah* Nomani to have said:

"By Allah, his justice will enter their houses just as the heat and cold enters."[6]

Some traditional reports that explain the justice of His Eminence will be presented in the coming pages.

5. A't'f – The Turning Of Selfish Desires To Guidance

In the statements of Amirul Momineen Ali (as) describing the qualities of Imam Qaim (aj) it is mentioned:

"He will direct desires to guidance, when people have turned to avarice. He will direct views to the Qur'an, when they have directed the Qur'an to their views."[7]

6. A't'aa (Benevolence) And Bestowals Of His Eminence

In *Biharul Anwar* and *Ghayat al-Maraam* it is related through Sunni channels that the Holy Prophet (S) said:

"At the time of the conflicts and appearance of mischief and calamities, there will be a man whose

generosity will be praised."[8]

I say: It is that the bestowals of His Eminence will be pleasant due to the fact that before his reappearance the believers will be suffering great trials and going through very difficult times. They would be involved in different types of problems and calamities. This is also mentioned in the exegesis of the verse:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ

***"And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits."* (*Qur'an, Surah Baqarah 2:155*)**

It is reported from Imam Sadiq (as) that the above verse is concerning the believers before the reappearance of Qaim (aj). The tradition on this matter will be quoted in Part Eight, if Allah, the High wills.

In the tradition of Ibrahim, recorded in *Kamaluddin* from His Eminence, Sadiq (as) describing the qualities of His Eminence Qaim (aj) it is said:[9]

"O Ibrahim, he is the one who would accord release to the Shias after they have been involved in severe hardships, prolonged tribulations, fear and grief..."[10]

We would be providing the full text of this narration, if Allah, the High wills, in the letter 'F'.

In the Tafseer of the verse: H'aa Meem A'in Seen Qaaf[11] it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"H'aa Meem is to be *'H'atmi'* that is certain; *A'in* is for *A'dhaab,* that is punishment; *Seen* is for *Sunoon*, that is draughts and famines like in the times of Prophet Yusuf (as); *Qaaf* is for *Qazaf,* that is shots/missiles that will occur in the last period of time."[12]

It should not remain hidden that: Prosperity and comfort of the situation after severity, and fruits received after toil and labor, are more pleasant than otherwise. From this aspect at the beginning of the tradition His Eminence has mentioned that:

"At the time of the conflicts and appearance of mischief..."

It is also possible that the bestowals of His Eminence (aj) would be very pleasant and it is not related to request. Just as it is the habit of some people that when they give something they give in a very less quantity and they would behave as if they have done a great favor. Or it could also be from the aspect that His Eminence is the most munificent person and the best of them in nobility and greatness and there is no doubt that the bestowal of the noble one is more pleasant than of the others. Or it could be

due to the fact that His Eminence shall bestow everything in excess as mentioned in a tradition related through Sunni channels that the Holy Prophet (S) said:

"In the last period of time there shall be a caliph who would dispense wealth in huge quantities."[13]

In another tradition it is narrated from His Eminence that he said:

"In that time wealth and income shall be in exceeding quantity. A man would say: O Mahdi give me. Mahdi will say: Take it."[14]

These two traditions mentioned in *Ghayat al-Maraam* have previously been quoted in the topic of the generosity of His Eminence and appropriate matter will be further given in the discussion about the nobility of His Eminence, if Allah wills.

7. A'zlat – Seclusion And Self Imposed Isolation Of His Eminence From The People

In the discussion about the fear of His Eminence we have stated some points that also support the above matter and in an authentic tradition of His Eminence, Abu Abdillah Sadiq (as) it is mentioned that he said:

"Occultation is necessary for the master of this affair and seclusion is necessary in this occultation and the best place of residence is Tayyaba (Medina) and with the thirty he will not feel lonely."[15]

In the anecdote of Ali bin Mahziyar mentioned in *Kamaluddin* and other books it is narrated from His Eminence himself that he said:

"My father – may Allah bless him – took oath from me that I would not reside in one place but in hidden and far off lands. So that I may protect myself from the deceit and plots of deviated and rejected people that are present in wayward communities."[16]

8. I'baadat – Worship Of His Eminence

In a tradition of His Eminence, Moosa Kazim (as) about the description of the qualities of His Eminence it is mentioned:

"Paleness would also be apparent on wheat complexion due to remaining awake for many nights."

I say: And this is the meaning of the statement of the Holy Prophet (S) that he made describing his qualities that: "His face shall be like a Dinar (golden/yellow).[17] That is, his face would be having a golden hue due to the yellowness."

The respected Muhaddith Noori says:

“It implies that it would be golden like a Dinar in purity and luminescence, and Allah knows best.”

The writer says: The first tradition is quoted in the books of *Falah as-Saail* and *Biharul Anwar*[18] from Imam Kazim (as) and after that is the following:

“My father be sacrificed on one who spends the night keeping awake and in vigil, and performs genuflections and prostrations (prayers).”

The complete tradition will be quoted in Part Six. On the basis of this to associate this tradition to His Eminence, Sadiq (as) as the writer of *An-Najmus Thaqib* has done is a mistake and also probably he had seen another tradition from His Eminence on the same topic.

1. Kamaluddin; Vol. 2, Pg. 653
2. Biharul Anwar; Vol. 51, Pg. 115
3. Kamaluddin; Vol. 2, Pg. 673
4. Tafseer al-Qummi, Vol. 2, Pg. 385
5. Kamaluddin; Vol. 1, Pg. 280
6. Biharul Anwar; Vol. 52, Pg. 362
7. Biharul Anwar; Vol. 51, Pg. 130
8. Biharul Anwar; Vol. 51, Pg. 82
9. Al-Burhan, Vol. 1, Pg. 167
10. Kamaluddin; Vol. 2, Pg. 335
11. Surah Shura 42:1
12. Al-Muhajja, Pg. 748
13. Biharul Anwar; Vol. 51, Pg. 105
14. Ghayat al-Maraam Pg. 702
15. Biharul Anwar; Vol. 52, Pg. 157
16. Kamaluddin; Vol. 2, Pg. 447
17. Bihar, Vol. 51, Pg. 77
18. Falah as-Saail, Pg. 200, Biharul Anwar; Vol. 86, Pg. 81

The Letter Ghain (Gh)

1. Ghaibat (Occultation) Of His Eminence

This occultation from the people has taken place by the command of the Almighty. The Holy Prophet (S) and the Holy Imams (as) has prophesied the occurrence of this occultation.

In *Kamaluddin* it is narrated from the Holy Prophet (S) that he said:

“Mahdi is from my progeny. His name is same as mine and his patronymic is same as mine. He is most closely resembling me in manners and behavior. There is an occultation and perplexity for him, during which period, communities will deviate. Then he would reappear like a brilliant (shooting) star and fill up the earth with justice and equity as it would be fraught with injustice and oppression.”[1]

It is also narrated from His Eminence that he said:

“Mahdi is from my progeny. There is an occultation and perplexity for him, during which period communities will deviate. He would bring the relics of the prophets. At that time he would fill up the earth with justice and equity as it would be fraught with injustice and oppression.”[2]

His Eminence also said:

“Blessed be those who are fortunate to live in the time of Qaim of my Ahle Bayt. Those who would believe in him during his occultation and before his advent, who would love his friends and remain aloof from his enemies. Such people would be my closest ones and my friends on the Day of Judgment.”[3]

It is narrated from Amirul Momineen Ali (as) that he said to his son, Husain (as):

“Your ninth descendant, O Husain is the same one who would rise with the truth (*Qaim bil Haqq*) and the one who would expound the religion and spread justice.” Husain asked: O Amirul Momineen, would this actually come to pass? He replied: Yes, by the one who sent Muhammad with prophethood, and chose him over all the people; but it would be after occultation and confusion during which period none shall remain steadfast and firm in his faith except the sincere ones, who have the soul of certainty. They are the ones from whom Allah, the Mighty and Sublime has taken oath on our *Wilayat* and has guarded faith in their hearts and supported them through the Holy Spirit.”[4]

It is related from Asbagh bin Nubatah that he said:

“I went to Amirul Momineen Ali Ibne Abi Talib (as) to find him engrossed in thoughts tapping with his fingers on the ground. I asked: O Amirul Momineen, are you vying for the caliphate? He replied: No, by Allah, neither I have any desire for it nor for any worldly matter at anytime. But I am thinking about the child who is the eleventh descendant in my progeny. He is the same Mahdi who would fill the earth with justice, just as it would be fraught with injustice and oppression. There is confusion and occultation for him during which communities would go astray and other communities would be guided. Then I said: O Amirul Momineen, would this really come to pass? He replied: Yes! Just as he has been created.”[5]

It is narrated from His Eminence that he said:

“For our Qaim there is an occultation, which shall be prolonged. As if I can see the Shias resembling quadrupeds searching for pasture but being unable to find it. Know that, whosoever from them remains firm on his religion and whose heart is not hardened due to the prolonging of the occultation, then he shall be with us in our rank on the Day of Judgment. Then he said: When our Qaim arises, he would not

have the allegiance of anyone upon his neck, therefore his birth shall be secret and he himself shall be in occultation."[6]

It is also narrated from His Eminence that when His Eminence, Qaim (aj) was mentioned in his presence he said:

"Indeed he shall go into occultation till the ignorant will say: For the Almighty Allah there is no need of Aale Muhammad."[7]

It is narrated from His Eminence, Hasan bin Ali (as) that he said:

"There is none among us who did not have the allegiance of the tyrant ruler of his time around his neck, except for Qaim, behind whom the Spirit of Allah, Isa bin Maryam will pray. Indeed, Allah, the Mighty and the Sublime has kept his birth secret and his person unseen. When he reappears, he would not have the allegiance of anyone upon his neck.

He is the ninth descendant of my brother, Husain. He is the son of the best of the maidservants. The Almighty Allah will prolong his age during the occultation, then He would through His power, make him appear as a youthful man of less than forty years of age so that it may be known that the Almighty Allah is powerful over everything."[8]

It is narrated from His Eminence, al-Husain bin Ali (as) that he said:

"The Mahdi of this nation is my ninth descendant. He would have an occultation and he is the one whose inheritance shall be divided while he is alive."[9]

It is narrated from His Eminence, Ali bin al-Husain (as) that he said:

"There are two occultations for our Qaim, one of which shall be longer than the other. As for the first one, it would be for six days,[10] or six months or six years.

And as for the second one it would be so long that most of those who have faith in this matter will turn back from their belief. Then they would not remain firm on this matter except those who have very strong faith and correct recognition, and in their hearts there is no discomfort from our decisions and those that submit to us, Ahle Bayt (as)."[11]

Regarding the verse:

فَلَا أُقْسِمُ بِالْخُنَّسِ

الْجَوَارِ الْكُنَّسِ

“But nay! I swear by the stars. That run their course (and) hide themselves.” (Qur’an, Surah Takwir 81:15-16)

It is related from Imam Baqir (as) that he said:

“That is a child in the last period of time. He is the Mahdi from this progeny. And for him there shall be a confusion and occultation in which a group shall deviate and a group shall be guided.”12

In a tradition related from Ibne Abi Ya’fur it is mentioned from Imam Sadiq (as) that he said:

“Whosoever believes in the Imamate of my forefathers and descendants but denies the Mahdi from my descendants is just like one who has faith in all the prophets but denies Muhammad (S).” The narrator asked: “My master, from which of you has Mahdi descended?” He replied: “He is the fifth descendant of the seventh Imam himself. He would disappear from you and it is not lawful for you to pronounce his name.”13

Also from Imam Sadiq (as) it is narrated that he said:

“The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don’t know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment. And in this doubts and suspicions will reign supreme over the hearts of evil ones and such persons only become the leaders of mischief-mongers.”14

It is reported from His Eminence that he said:

“Occultation will happen for my sixth descendant and he is the twelfth of the Imams of guidance after the Holy Prophet (S), the first of whom is Ali Ibne Abi Talib and the last is the one who would rise with the truth (*Qaim bil Haqq*)*,* the Remnant of Allah (*Baqiyatullah*) on the earth and the Master of the Age. By Allah, even if he remains in occultation as long as Nuh lived among his people, He will not end the world till he reappears. And he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression.”15

It is narrated from Ali bin Ja’far from his brother, Moosa bin Ja’far (as) that he said:

“When the fifth descendant of the seventh Imam goes into occultation, for the sake of Allah protect your religion. None of you must let go of your religion. O son, occultation is necessary for the master of this affair. So much so that even those who say that it is a test from Allah, they would also turn away from him. And if in the knowledge of your forefathers there had been some other religion more correct and better than this, they would have followed that only.” I asked: “Master, tell us who is the fifth descendant

of the seventh Imam?" He replied: "Son, your intellects are small, he cannot be accommodated in it. Your understanding is so restricted that you cannot bear it, but if you live till that time you will indeed find him."[16]

It is related by Husain bin Khalid that he said:

Ali bin Moosa ar-Reza al-Murtuza (as) said:

"One who does not have piety does not have religion and whosoever does not have dissimulation (*Taqayyah*) does not have faith and indeed the most honored among you near Allah is the one most pious of you. His Eminence was asked: Till when does he have to observe *Taqayyah?* He replied: Till the day of the appointed hour and on that day is the reappearance of our (Ahle Bayt's) Qaim. Thus whosoever abandons *Taqayyah* before his reappearance is not from us. It was asked: O son of Allah's Messenger, from which of Ahle Bayt is the Qaim? He replied: He is my fourth descendant, the son of the best of the maidservants.

The Almighty Allah would, through him, purify the earth from every kind of oppression and remove every type of injustice from it. He is the one in whose birth the people would doubt and he is the one who would have an occultation before his reappearance. And when he arises, the earth shall be lit up with his effulgence. He would establish the scales of justice among the people so that no one may oppress the others. He is the one for whom the earth would warp itself and he would not throw a shadow.

And he is the one by whose name the caller would call out from the sky inviting people to the Imam which all the people of the earth would be able to hear. The caller would say: Know that the Proof of Allah has appeared near the House of Allah, so follow him as truth is with him, and that is the meaning of the statement of the Almighty Allah:

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it."[17]

It is narrated from Abdul Azeem Hasani that he said:

"I said to His Eminence, Muhammad bin Ali bin Moosa: We hope that you would be the Qaim of the Progeny of the House of Muhammad (S), who would fill the earth with justice and equity just as it would fraught with injustice and oppression. He replied: O Abal Qasim, none of us Imams are but Qaim by the command of Allah, the Mighty and Sublime, and we are the guides towards the religion of Allah. But the Qaim through whom the Almighty Allah would purify the earth from the infidels and apostates and who would fill up the earth with justice and equity is the one whose birth shall remain concealed for the people and whose person would remain unseen by the people and pronouncing whose name would be unlawful.

His name and patronymic shall be the same as that of the Messenger of Allah (S) and he is the one for

whom the earth would wrap itself and every hardship would become easy for him. His companions numbering same as the fighters of Badr would gather around him from far off places of the earth. And that is the meaning of the verse:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

***"Wherever you are, Allah will bring you all together; surely Allah has power over all things."* (*Qur'an, Surah Baqarah 2:148*)**

Thus when this number gathers around him, the Almighty Allah would reveal his matter. And when the number of his helpers reach 2000, he would, by the permission of Allah set out in pursuit of the enemies of Allah in order to please the Almighty." Abdul Azeem says: I asked His Eminence: "My master, how would he know that the Almighty Allah is pleased with him?" He replied: "Allah would instill mercy into his heart. Thus when he enters Medina, he would bring out the Laat and Uzza and burn them up."[18]

It is related from Ali bin Mahziyar that he said:

I wrote a letter to His Eminence, Abul Hasan of Askar, Imam Hadi (as) asking him about the reappearance of Imam Mahdi (aj). In reply he wrote: "When your Imam disappears from the land of the oppressors you must await for the reappearance."[19]

It is narrated from Ahmad bin Ishaq bin al-Ashari that he said:

I went to Imam Hasan Askari (as) and wanted to inquire about his successor. His Eminence, preceded me in the matter and said as follows:

"O Ahmad bin Ishaq! The Almighty Allah has not left the earth without a Divine Proof since the creation of Adam (as) and would not leave it without a Divine Proof till the hour shall be established (Day of Judgment). Through the Divine Proof, calamities are repelled from the inhabitants of the Earth, rain falls and the bounties of the earth come out."

After hearing these words Ahmad asked His Eminence: "Who is the Imam and Caliph after you?" Imam Hasan Askari arose from his seat and hurried inside his house and returned after a short while, in such a way that upon his neck on his shoulders sat a boy, whose face seemed to be like the full moon and it seemed that he was three years old. After that, His Eminence, Imam Hasan Askari (as) said:

"O Ahmad! If you were not having a special and exalted position before Allah and the Proof of Allah, I would not have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (S). He would fill the earth with justice and equity, as it would be fraught with injustice and oppressions. O Ahmad! In this community his example is like that of Khizr and Dhulqarnain. By Allah! He will have an occultation and none shall be safe from destruction but one whom Allah has

kept steadfast in the belief of his Imam and given the divine opportunity (*Tawfeeq*) to pray for his reappearance."

Ahmad immediately asked, "Is there any sign or symbol so that it may satisfy my heart?"

Just then the boy, who looked like a full moon, began to speak and he said:

"I am the remnant of Allah on His earth and the revenge- taker from His enemies and do not demand proof after what is before you..."

After hearing these words of the Proof of Allah, Ahmad went out of the house of Imam Hasan Askari (as) in such a condition that his complete being was surrounded by joy. When again he came to Imam Hasan Askari (as) the next day he said: "O son of Allah's Messenger! I was very much pleased with the favor you bestowed me that day. Thus what is the continuing practice of Khizr and Dhulqarnain?"

His Eminence, Imam Hasan Askari (as) said in reply, "Prolonged occultation."

Ahmad at once said, "O son of Allah's Messenger, would the occultation of the Promised Imam (as) be also prolonged?"

His Eminence, Imam (as) replied, "By my Lord! Yes, so much so, that even those who had accepted him, would turn away from their belief and none shall remain except one from whom Allah has taken the covenant of our guardianship and in whose hearts is rooted our love and those who support it with their hearts.

O Ahmad! This is the command of Allah and one of the divine secrets and one of the Unseen matters of Allah. So remember what I am telling you and keep it confidential and be of the thankful ones so that you may reside in the position of *Illiyeen* with us."[20]

It is narrated from Abu Muhammad al-Hasan bin Muhammad al-Maktab that he said:

In the year Shaykh Abul Hasan Ali bin Muhammad as-Saymoori (q.s.) passed away I was in the City of Islam (Baghdad). Thus a few days before his demise I went to him and saw that he was showing a *Tawqee* to the people which read as follows:

"In the Name of Allah the Beneficent the Merciful

O Ali bin Muhammad as-Saymoori, may Allah give good rewards to your brethren concerning you (i.e. on your death), for indeed you shall die after six days. So prepare your affairs, and do not appoint anyone to take your place after your death. For the second occultation has now occurred, and there can be no appearance until, after a long time when Allah gives His permission, hearts become hardened and the world is full of injustice. And someone shall come to my partisans (Shia) claiming that he has seen me; but beware of anyone claiming to have seen me before the rise of al-Sufyani and the outcry from

the sky, for he shall be a slanderous liar.

And there is no strength and might except for Allah, the High and the Mighty."

He says: "We took a copy of the *Tawqee* and left him and on the sixth day we again went to him to find him in throes of death. So we asked him: Who is your successor? He said in reply:

For Allah is the affair, He would attain it.

And he passed away, may Allah be pleased with him and those were the last words that I heard from him."[21]

I say: These were some of the traditional reports of the Holy Imams (as) regarding the occultation of the hidden Imam (aj) through the chain of narrators which will come at the end of the book that are quoted from Shaykh Sadooq (*Kamaluddin*). Some matter has been mentioned in the foregone pages and some would come in the following.

Here is it necessary to mention a few points:

Point One: Causes of the occultation of His Eminence, they are of two types: The first are those that have not been told to us. And they shall be revealed to us after the reappearance. Shaykh Sadooq has through his own chain of narrators related from Abdullah bin al-Fadl al-Hashimi that he said:

I heard Imam Ja'far Sadiq (as) say: "Certainly, there is a long occultation for the master of this affair which cannot be avoided, as during the period of occultation every falsehood seeking person shall fall into doubt."

I asked: Why, may I be sacrificed on you? He replied: For the reason we have not been permitted to reveal.

I said: Then what is the wisdom behind his occultation? He replied: The same wisdom that was behind the occultation of divine proofs before him. Indeed the wisdom behind the occultation of His Eminence will not be known except after his reappearance just as the wisdom behind the actions of Khizr (as) of making a hole in the boat, killing the boy and repairing the wall were not clear to Prophet Moosa till the time of the parting of their ways.

O son of Fadl, this matter (of occultation) is a matter of Allah the Almighty and is one of the divine secrets from the unseen of God. And since we know that the Almighty Allah is All-Wise, we testify that all His actions and words are based on wisdom even though their causes may not be clear for us."[22]

In the *Tawqee* of Hazrat Hujjat quoted in *Ihtijaaj* it is mentioned:

"And as for the reason for my occultation, Allah, the Mighty and Sublime says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ

"O you who believe! do not put questions about things which if declared to you may trouble you." (***Qur'an, Surah Maidah 5:101***)

None of my forefathers were free from having the allegiance of the tyrant ruler of his time around their necks, but when I reappear I shall not be having the allegiance of any tyrant around my neck."23

Type two: They are the ones that the Holy Imam (as) have mentioned for us. Some of them are as follows:

1. Fear of being killed. As mentioned under the topic of the fear of His Eminence. It is also one of the reasons for his reappearance and armed uprising as mentioned in the tradition of Amirul Momineen Ali (as) when he said: 'If he does not march out he would be eliminated.' That is: It is incumbent upon him to rise up with the sword to defend himself because reappearance is more than rising up, campaign etc.

How often it is that the Imam is present but he does not rise up with the sword like all the other Imams except for His Eminence, Imam Husain (as), on the basis of this, if the uprising does not take place, the enemies would eliminate His Eminence like they had martyred his holy forefathers in the most cruel and oppressive manner.

2. It is that none of the tyrant rulers would have his allegiance on the neck of His Eminence, as this reason has been stated before in the *Tawqee* and it is also mentioned in the tradition of Imam Hasan Mujtaba (as).

3. Test And Trial Of The People

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ

"And that He may purge those who believe and deprive the unbelievers of blessings." (***Qur'an, Surah Aale Imran 3:141***)

It is just as mentioned in the traditions of Imam Moosa bin Ja'far and Imam Ja'far Sadiq (as) quoted in the heading of the fear of His Eminence.

It is related from Imam Reza (as) that he said:

"By Allah, what you await is not going to happen till you are tested and the believer and the unbeliever are separated, till there does not remain among you but the best and the very best."

It is narrated from Nomani though his own chain of reporters that Imam Sadiq (as) said:

During the tenure of Amirul Momineen Ali (as) the Euphrates was in floods, so His Eminence mounted along with two sons, Hasan and Husain. When they passed by the Thaqif area the bystanders said: Ali (as) has come to make the water recede. Amirul Momineen (as) said: "By Allah, I and these two sons of mine shall be martyred and the Almighty Allah would definitely send a man from my progeny in the last period of time to take revenge for us. And indeed he shall disappear from their view so that the deviant ones become known, so much so that a foolish person would say: the Almighty Allah has no need for Aale Muhammad."24

4. The Practices of the divine prophets would be seen in His Eminence, as mentioned in the tradition of Sudair from Imam Sadiq (as) that: "There is an occultation for our Qaim, which shall be prolonged." I asked: "Why, O son of Allah's Messenger?" He replied: "Because the Almighty Allah wants that the practices of His prophets in their occultation should also occur on him. And O Sudair, his occultation must come to an end. The Almighty Allah says:

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ

***"That you shall most certainly enter one state after another."* (*Qur'an, Surah Inshiqaq 84:19*)**

It means: The Sunnats of those who have gone before you."25

5. The promises of the Almighty Allah shall not be invalid. That is believers would be born in the progeny of disbelievers. As mentioned in the books of*Ilalush Sharai* and *Kamaluddin* from His Eminence, Abu Abdillah Sadiq (as) quoted by Ibne Abi Umair from someone who remembered him that he said:

I asked the sixth Imam: "Why did Amirul Momineen Ali (as) not fight against his opponents in the very beginning?" Imam (as) replied: "It was due to the verse of the Book of Allah, the Mighty and Sublime:

"...had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment."

I again asked: "What is the meaning of *'Tazayyul'*?" He replied: "Believers who are kept as trusts in the loins of the disbelievers and in the same way is Qaim (aj) who would not reappear till the trusts of the Almighty Allah do not come out of the loins of the disbelievers. When they come out he would be victorious over the enemies of Allah, the Mighty and Sublime and he would kill them."26

6. Our bad deeds, unlawful acts and sins that we commit prevent the reappearance of His Eminence by way of our punishment as Amirul Momineen Ali (as) says:

"And know that the earth does not remain devoid of the divine proof but the Almighty Allah due to the oppression, injustice and excess of the people on themselves, He would make them blind from seeing him."27

In the *Tawqee* of Hazrat Hujjat (aj) to Shaykh Mufeed it is mentioned:

"If our Shias, may Allah help them in His obedience, has been loyal to the pledge taken from them, the bounty of our meeting them would not have been delayed. And the honor of meeting us would have perfected their recognition earlier. Thus the only things that keep us hidden from them are those same matters that reach us about them that do not please us and which we don't expect from them."[28]

Point Two: We should know that there are two occultations for His Eminence: One is the shorter or minor and the other is the longer or major. The period of the minor occultation extends from the time of the passing away of Imam Hasan Askari (as) upto the demise of as-Saymoori. Since His Eminence, Imam Hasan Askari (as) was martyred on the 8th of Rabi I in the year 260 A.H. and the demise of Saymoori occurred on the 15th Shaban 328 A.H. the total duration of the minor occultation comes to 68 years. However if we consider the beginning of occultation from the time of the birth of His Eminence, the period of minor occultation comes to 72 years because the Imam was born on the 15th Shaban 255 as mentioned in *Kafi*.

In the same book through the author's own chain of narrators it is mentioned that:

When Zubairi was killed, an epistle was issued from His Eminence, Abu Muhammad [Imam Askari (as)] that this is the recompense of one who attributed falsehood to the Almighty Allah regarding the holy saints. He thought that he would kill me so that this progeny could be cut off. What an estimation of God's power he had? And a son is born to His Eminence in the year 256 and his name is Mohamed.[29]

I say: This and the previous tradition could be reconciled by saying that the adverb is related to 'he came out'. That is the *Tawqee* of 256 has come out or one should be based on solar calendar and the other on lunar, just as Allamah Majlisi has mentioned these two possibilities in *Biharul Anwar*.[30]

Point Three: No time limit is fixed for the Major occultation which began at the time of the demise of Saymoori. Rather the command of reappearance and the advent of the Holy Imam (aj) is reserved with the Almighty Allah alone. There are a large number of traditional reports that lend support to this matter. Among the traditions quoted in *Biharul Anwar* from the *Ghaibat* of Shaykh Tusi is the following:

It is narrated that His Eminence, Abu Ja'far Baqir (as) was asked whether a time was stipulated for the advent of Imam Mahdi (aj)? He replied:

"They have lied, they have lied, they have lied, who fix the time of reappearance."[31]

It is narrated from His Eminence, Abu Abdillah Imam Sadiq (as) that he said:

"One who fixes (predicts) the time of the reappearance, has lied. Neither have we fixed a time for it in the past nor would we do so the in the future."[32]

In the book, *al-Muhajja* it is narrated from Mufaddal Ibne Umar that he said:

I asked Imam Sadiq (as): “Is there a time fixed for the reappearance of the Awaited Mahdi so that the people know about it?” He replied: “God forbid! That we fix (predict) a time for it.” I asked: “My master, what is the reason for it?” He replied: “Because it is the Hour regarding which the Almighty Allah says:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۖ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ

“They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time…” (***Surah Araaf 7:187***) 33

In an authentic report of Muhammad bin Muslim it is related from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Do not fear and be awed by anyone of the people who stipulates a time for you because we have never informed anyone of a particular time.”34

In the tradition of Muhammad bin Hanafiyyah it is there that once he asked Amirul Momineen (as): “Is there a time fixed for it (the government of Mahdi)?”

He replied: “Because the knowledge of Allah is dominant over the knowledge of the people. The Almighty Allah promised Moosa a fixed time of thirty nights, then He added another ten nights to it. Neither Moosa nor Bani Israel knew about those additional days and when the period of ten nights expired, Bani Israel said that Moosa had deceived them, therefore they worshipped the calf. However poverty and neediness increased among the people. And they did not accept each other and they denied. At that time they were in anticipation of divine command day and night.”35

In a correct report from Abu Hamza Thumali it is narrated that he said:

I said to His Eminence, Abu Ja’far Baqir (as): “Ali (as) said: There will be trouble for seventy years and after the hardships there is peace. But seventy years have passed and we do not see peace?” Imam Baqir (as) said: “O Thabit, the Almighty Allah had fixed this period to be of seventy years but since Husain (as) was martyred the fury of the Almighty Allah increased towards the people of the earth and He delayed it to 140 years. We told you about it and you divulged it to others removing the veil over the secrecy. The Almighty Allah also delayed it further and He did not fix any other time for us because:

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ

“Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.” (***Qur’an, Surah Raad 13:39***)

Abu Hamza said: I spoke about this matter to His Eminence, Sadiq (as) also and he said: “The meaning

is in this way only."[36]

It is narrated from Abu Baseer from His Eminence, Abu Abdillah Sadiq (as) that he said:

I said to His Eminence: "May I be sacrificed on you. When will the reappearance of Qaim (aj) take place?" He replied: "O Abu Muhammad, we are a family that never fixes a time and indeed Muhammad (S) said:

Those who fix the time have lied.

And those who prophesize the time, they have lied. O Aba Muhammad, there are five signs before the reappearance, the first is the call in the month of Ramadan, then the advent of Sufyani, the advent of Khorasani, the killing of Nafs-e-Zakiyya and the sinking of ground at Baida."[37]

In the blessed epistle recorded in *Biharul Anwar* it is mentioned:

"As for the reappearance of Imam Mahdi (aj) it is subject to the will of Allah and one who predicts a time for it, is a liar."[38]

Point Four: It is that the Holy Imams (as) have informed about both the occultations:

In *Biharul Anwar* it is mentioned that the Holy Prophet (S) after enumerating the Holy Imams (as) said:

"After that the Imam from them would disappear from your view till the Almighty Allah wills. He would have two occultations one of which is longer than the other. The narrator says: Then the Holy Prophet (S) addressed us and speaking in a raised voice he said: Beware, when the seventh descendant of my fifth descendant goes into occultation. Ali (as) asked: O Messenger of Allah, what will be the situation during occultation? He replied: He would remain patient till the Almighty Allah permits him to reappear. Thus he would reappear from a village called Kar-a'h having my turban over his head and wearing my coat of mail. He would be having the Zulfiqar with him and a caller would be announcing: This is Mahdi, the Caliph of God; follow him."[39]

It is reported from His Eminence, Abu Ja'far Baqir (as) that he said:

"Indeed the master of this affair would have two occultations..."[40]

In another tradition it is narrated from His Eminence that he said:

"There are two occultations for Qaim (aj) in one of which it would be said about him that he is dead, in which wilderness has he gone?"[41]

It is mentioned from His Eminence, Abu Abdillah Sadiq (as) that he told Hazim bin Habib:

"O Hazim, for the master of this affair there will be two occultations and he would reappear in the second

of the two. And if someone comes to you and says that he has touched his grave, do not testify for him (accept him)."[42]

In another tradition His Eminence said:

"There are two occultations for Qaim (aj); one is short and the other long. In the first of them no one would know his whereabouts except his special followers in religion."[43]

Point Five: It is that during the period of occultation His Eminence sees the people and the people also see him but they do not recognize him. Thus it is quoted in *Biharul Anwar* from Nomani through his own chain of reporters from Sudair Sairafee that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: "In the master of this affair there is a similarity to Prophet Yusuf." I asked: "It seems as if you are informing us about occultation and bewilderment?" He replied: "These accursed people resembling pigs, why do they deny this statement? Brothers of Yusuf were wise and intelligent persons, they came to Yusuf, talked with him, had a deal with him, and he was their brother, inspite of that until he introduced himself they did not recognize him. And when he said I am Yusuf, they recognized him. On the basis of this why does the confused Ummah deny that Allah, the Mighty and Sublime from time to time conceals His proof from them. Yusuf had the rulership of Egypt and the distance between him and his father was not more than of 18 days' travel, if the Almighty Allah wanted He could have made his location known to his father.

Then how could this Ummah deny that the Almighty Allah can do with His proof what He did with Yusuf? While your oppressed master whose rights have been usurped, he comes and goes among them and he walks in their Bazaars and treads on their carpets and they cannot recognize him? Till the time that the Almighty Allah permits him to introduce himself as He allowed Yusuf. And when his brothers asked: Are you Yusuf? He replied: Yes, I am that same Yusuf."[44]

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"The people will not find their Imam, then he would be present in the Hajj season with them and he would see them but they would not see him."[45]

Point Six: It is that the occultation of His Eminence is not in contradiction to divine grace, which is making the Imam known. But it is with regard to the sinners who themselves are responsible for his occultation. As we have seen in the sixth cause – and as for the righteous there are two aspects:

1. It is that the Almighty Allah has bestowed them with so much intelligence and understanding that occultation for them is just like presence. As explained by Imam Zainul Abideen (as) in his saying to Abu Khalid Kabuli. We would mention this *hadith* in Part Eight, if Allah wills.

In the tradition of Muhammad bin Noman it is narrated from Imam Ja'far Sadiq (as) that he said:

“And indeed, the Almighty Allah knows that his true devotees would never fall into doubt and if He knew that they would fall into doubt He would not have concealed His Proof from them even for a second.”[46]

We have already quoted the above among traditions regarding the occultation of His Eminence.

In the *hadith* of Mufaddal it is narrated from His Eminence that he said:

“By Allah, our matter is more illuminated and clear than this Sun.”[47]

We shall mention it in Part Eight.

2. It is said that some righteous people are not prevented from seeing His Eminence. Just as it is indicated in the words of His Eminence himself in his epistle quoted by us in the sixth reason of occultation, as also the incident of Ali bin Mahziyar in which it is mentioned:

Then he said: “O Abal Hasan, what do you want?” I replied: “An Imam who is hidden and veiled from the world.” He said: “He is not hidden and veiled from you, but your bad deeds have concealed him from you.”[48]

This tradition is mentioned in *Tabsiratul Waali* and other books. If you want to study in further detail you may refer to these books. It shall be very beneficial for the widening your understanding and improving the condition. In addition to this, the best proof of this possibility is that it is an established fact that some righteous people in the past have been honored by the audience of His Eminence, may Allah bless him; relating whose accounts in detail is beyond the scope of this discussion.

Perhaps the Almighty Allah would give us the *Tawfeeq* to provide an exclusive section on this topic at the end of this book. But if you want to study this subject in detail you may refer to the books of *An-Najmus Thaqib* and *Jannatul Maawa,* both complied by the pious scholar, Haajj Mirza Husain Noori Tabarsi, may Allah be merciful on him.

Sayyid Murtuza, Alamul Huda, may Allah be pleased with him, says in the book, *Al-Ghaibah:*

If it is asked what is the difference between the fact that [the Imam (as)] exists, but he remains in occultation; and no one can meet him and no person gets any benefit from him and on the other hand he does not at all exist and according to terminology he is non-existent. And whether it is not allowable that he should remain in non-existence till the time Providence knows that it is the time for his coming into existence? Because just as you consider it lawful for him to be kept hidden till He knows the obedience and submission of the people for him and at that time He brings him out?

In reply it would be said: Firstly: We do not consider it lawful and possible as many of his devotees, followers and those who believe in his Imamate have had the honor of meeting him and they have benefited from him and those also who were not from his Shias and friends when they also visited him they also derived the same benefits. Because from the aspect that they had belief in the existence of His

Eminence and they considered his obedience incumbent and necessary upon themselves therefore they compulsorily feared committing sins and those acts disliked by him, and they are fearful that he would punish and chastise them and make them pay for all such things and therefore they committed the least sins.

For example the great pious scholar, Sayyid Ali bin Tawus (q.s.) says to his son in the book, *Kashful Muhajja:*

"...the path to your Imam (as) is open for anyone whom Allah the Almighty considers deserving of the grace of His Eminence and for whomsoever Allah completes the favor upon him."[49]

In other words were we to bring the statements of righteous scholars regarding this topic it would indeed prolong the book and subject the readers to unnecessary trouble.

If they doubt that: In the event that it is proved that meeting His Eminence is possible and it has actually happened then what about the epistle written to Saymoori, which has also been quoted in the foregone pages? How can one accept that it is possible to meet His Eminence when the epistle is clearly saying that those who claim to have met the Holy Imam (as) are liars?

I say: Our scholars have mentioned the reasons regarding that epistle, the most acceptable and likely explanation is mentioned by Allamah Majlisi in*Biharul Anwar* after quoting that epistle: Perhaps it is because someone may claim deputyship with meeting him in person as the ambassadors bring traditional reports from His Eminence to his Shias that contradict traditions we mentioned before and those which we will quote in future, and Allah knows best.[50]

2. Remoteness Of His Eminence From His Native Place

We should know that remoteness is having two meanings:

1. Remoteness from the family and native land

2. Lack of friends and helpers

His Eminence – may our lives be sacrificed on him – is 'remote' in both senses. So O servants of Allah help him, O servants of Allah, assist him.

Matter brought in our discussion regarding the seclusion and self imposed isolation of His Eminence from the people also proves the first implication of the remoteness and that which is mentioned in the tradition of Imam Jawad (as) in which he said: "When this number, that is three hundred and sixty sincere persons gather for him, the Almighty Allah will reveal his affair..." proves the second connotation of 'remoteness'.

Thus O intelligent man, be patient and see that how years and centuries passed and this required

number has not gathered for His Eminence, which is the strongest proof of his remoteness.

The second argument on this matter is a tradition quoted in *Biharul Anwar* from *Ghaibat Shaykh Tusi* that: Nafs Zakiyya (the pure soul) is a young man from the Progeny of Muhammad (S), his name is Muhammad bin al-Hasan who would be killed without any crime and sin and when they slay him they shall neither have any excuse in the heavens nor would they have any friend in the earth.

At that time the Almighty Allah will send the Qaim of Aale Muhammad with a group that in the view of the people would be softer than antimony. When they come out the people will weep at their condition as they would think that they would very soon be eliminated at the hands of the enemies. However the Almighty Allah will conquer the easts and the wests of the earth for them. Know that they are the true believers. Know that the best of the Jihads shall be in the last period of time."[51]

I say: The comparison of the companions of His Eminence to antimony is due to their paucity and that which proves this is that he said: "…they would think that very soon they would be eliminated at the hands of the enemies." Also supporting this point is a tradition quoted in *Biharul Anwar* from Amirul Momineen (as) that he said:

"The companions of Mahdi (aj) shall be young people and there will be no aged persons among them except that they shall be as few as the quantity of antimony in the eyes or like salt in food – as salt is that ingredient of food used in least quantity."

That which proves both the types of remoteness is the statement of Amirul Momineen (as) in a tradition narrated in *Kamaluddin* that he said:

"The master of this affair is that same wandering, homeless and lonely one."[52]

In the same book it is narrated from Dawood bin Kathir Riqqi that he said:

I asked His Eminence, Abul Hasan Moosa bin Ja'far (as) about the master of this affair. He replied: "He would be that same wandering, lonely, remote and hidden from his family who would be the revenger for his father."[53]

3. Ghalba (Domination) And Victory Of Muslims By The Reappearance Of His Eminence

We have already mentioned some points in the discussion of the life of the earth by the presence of His Eminence and the revival of religion of Allah and the exaltation of Allah's name by him that also prove this matter. And again we shall be presenting some more points in the topic of the slaying of the infidels.

In the book, *al-Muhajja* it is narrated from Zurarah that he said:

His Eminence, Abu Ja’far Baqir (as) said regarding the following verses of Qur’an:

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً

“...and fight the polytheists all together as they fight you all together...”

وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

“...and religion should be only for Allah...”54

“The interpretation of these verses has not actualized till date. And when our Qaim arises those who are present in his time would understand the interpretation that has been done of these verses. And the religion of Muhammad (S) shall reach to every nook and corner of the earth. So much so that not a trace of polytheism shall remain on the earth just as the Almighty Allah has stated.”55

4. Ghina (Self-Sufficiency) And Needlessness Of The Believers Due To The Blessings Of His Eminence

It is narrated from Imam Sadiq (as) in a tradition that he said:

“...and a man from you will go out in search of one to whom he could donate some money and give him the *Zakat* of his wealth, but he will not find anyone who would accept it from him. People shall be needless due to the sustenance that the Almighty Allah would bestow to them generously...”

The complete text of this traditional report shall be quoted under the alphabet ‘Noon’ (N) in the topic of *Noor* (effulgence).

1. Kamaluddin; Vol. 1, Pg. 286
2. Kamaluddin; Vol. 1, Pg. 287
3. Kamaluddin; Vol. 1, Pg. 286
4. Kamaluddin; Vol. 1, Pg. 304
5. Kamaluddin; Vol. 1, Pg. 298
6. Kamaluddin; Vol. 1, Pg. 303
7. Kamaluddin; Vol. 1, Pg. 303
8. Kamaluddin; Vol. 1, Pg. 316
9. Kamaluddin; Vol. 1, Pg. 317
10. Allamah Majlisi (r.a.) says: Six days, perhaps imply different conditions of His Eminence in the period of his occultation, just as for six days no one was informed about the birth of His Eminence except very special people from his close aides. After six months his other companions were informed and then after six years, after the passing away of his respected father (as), many people came to know about the matter of His Eminence. After that his special representatives appeared...
11. Kamaluddin; Vol. 1, Pg. 323
12. Kamaluddin; Vol. 1, Pg. 330

13. Kamaluddin; Vol. 1, Pg. 338
14. Kamaluddin; Vol. 1, Pg. 339
15. Kamaluddin; Vol. 1, Pg. 342
16. Kamaluddin; Vol. 1, Pg. 359
17. Surah Shuara 26:4: Kamaluddin; Vol. 2, Pg. 471
18. Kamaluddin; Vol. 2, Pg. 377
19. Kamaluddin; Vol. 2, Pg. 380
20. Kamaluddin; Vol. 2, Pg. 384
21. Kamaluddin; Vol. 2, Pg. 516
22. Ilalush Sharai, Vol. 1, Pg. 245
23. Al-Ihtijaaj, Vol. 2, Pg. 284
24. Ghaibat Nomani, Pg. 140
25. Biharul Anwar; Vol. 51, Pg. 142
26. Ilalush Sharai, Pg. 147
27. Biharul Anwar; Vol. 51, Pg. 113
28. Al-Ihtijaaj, Vol. 2, Pg. 325
29. Kafi, Vol. 1, Pg. 514
30. Biharul Anwar; Vol. 53, Pg. 177
31. Ghaibat Shaykh Tusi, Pg. 262
32. Ghaibat Shaykh Tusi, Pg. 262
33. Al-Muhajja, Pg. 750
34. Ghaibat Shaykh Tusi, Pg. 262
35. Ghaibat Shaykh Tusi, Pg. 262
36. Ghaibat Shaykh Tusi, Pg. 262
37. Ghaibat Nomani, Pg. 289
38. Biharul Anwar; Vol. 52, Pg. 111
39. Biharul Anwar; Vol. 52, Pg. 380
40. Biharul Anwar; Vol. 52, Pg. 155
41. Biharul Anwar; Vol. 52, Pg. 156
42. Biharul Anwar; Vol. 52, Pg. 154
43. Biharul Anwar; Vol. 52, Pg. 155
44. Biharul Anwar; Vol. 52, Pg. 154
45. Biharul Anwar; Vol. 52, Pg. 151
46. Kamaluddin, Pg. 339
47. Kafi, Vol. 1, Pg. 336
48. Tabsiratul Wali printed with Ghayat al-Maraam, Pg. 778
49. Kashful Muhajja, Pg. 154
50. Biharul Anwar; Vol. 52, Pg. 151
51. Biharul Anwar; Vol. 52, Pg. 217
52. Kamaluddin, Vol. 1, Pg. 303
53. Kamaluddin, Vol. 2, Pg. 361
54. Surah Anfaal 8:39 & Surah Taubah 9:36
55. Al-Muhajja, Pg. 734

The Letter Fa (F)

1. Fadl (Grace) And Generosity Of His Eminence With Regard To Us

Points regarding this matter are mentioned in Part Three of this book and also in this section. They should suffice for those who are wise.

2. Fasl (Distance) And Separation Of His Eminence Between Truth And Falsehood

That which proves the above point is a tradition quoted in *Biharul Anwar* from *Tafseer Ayyashi* reported by Ijlaan Abu Salih that he said:

His Eminence, Abu Abdillah Sadiq (as) said: "The days and the nights shall not come to an end till a caller does not call out from the sky: O people of truth, separate. O people of falsehood, separate. Then the former would separate from the latter and the latter would separate from the former. The narrator says: I asked with due respect: May Allah be good to you, after this call would they again mix together? "No," replied he, "The Almighty Allah says in His Book:

***"On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good…"*(*Surah Aale Imran 3:179*)**[1]

In the same book it is narrated from Amirul Momineen (as) in a lengthy tradition about the happenings of the time of the reappearance and advent of the Qaim (aj):

"…and the caller will call out in the month of Ramadan from the east at dawn: O people of guidance, come together: and a caller will announce from the west after the disappearance of the glow from the horizon: O people of falsehood, come together. And the next day at the time of reappearance the color of the Sun will be changed from red to yellow, after that it will become black and dark.

On the third day the Almighty Allah will separate the truth and falsehood from each other and the walker of the earth will emerge. And the Romans till the youths of the cave will come forward. So the Almighty Allah will bring them out of their cave along with their dog. One of them is named Maleekha and one is named Hamlaha and they shall be the two Muslim witnesses for Qaim (aj)."[2]

It is mentioned in *Ghaibat Nomani* quoting from Aban bin Taghlib that he said:

I heard His Eminence, Abu Abdillah Ja'far bin Muhammad (as) say: "The world would not end till a caller

calls out from the sky: O people of truth, come together. Then they shall remain in an area. Then he will call out again: O people of falsehood, come together. So they would come together and remain in another area."

I asked politely: "Would they be able to leave one group and enter another?" He said, "No, by Allah, and it is the saying of the Almighty Allah that:

"On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good." (Surah Aale Imran 3:179)[3]

I say: Truth and falsehood shall be separated in another way also. It is that His Eminence knows them by their faces. At that time he would eliminate his enemies. Appropriate points shall be mentioned in the topic of the slaying of the infidels, if Allah the Almighty wills.

3. Faraj – Success Of Believers Through His Eminence

That which proves the above point is the statement mentioned in the blessed *Tawqee* (epistle) quoted in the book of *Ihtijaaj*:

"And pray more for *Faraj* (the reappearance) because in it lies *Faraj* (the success) of you all."[4]

Apparently the indication is to '*Faraj*'; that is your *Faraj* will be as a result of the *Faraj* and reappearance of His Eminence, may Allah bless him and may Allah hasten his *Faraj*.

Also in the *Ziarat* of Friday we recite:

"And today is Friday, which is your day, the day of your reappearance and the *Faraj* of the believers through your hands and the slaying of the infidels through your sword is awaited on this day."

Also in the book of *Kamaluddin*, through the author's own chains of reporters it is stated from Ibrahim Karkhi that he said:

"I had gone to His Eminence, Abi Abdullah Sadiq (as) and while I was sitting in his company that Abul Hasan Moosa bin Ja'far (as) who was a young boy at that time arrived. I stood up by way of respect and kissed him, then returned to my seat. His Eminence, Sadiq (as) said to me: O Ibrahim, he is your master after me, however a group will achieve salvation through belief in him and other groups will be destroyed.

Thus the Almighty Allah would curse his killer and increase His chastisement upon him two-fold. Indeed, the Almighty Allah will bring out from his loins the best of the people of his time whose name shall be the same as the name of our great grandfather.

He shall be the inheritor of the knowledge, commands and merits of the Prophet. He shall be the mine of

Imamate and the repository of wisdom. He shall eliminate the tyrants of Bani so and so. People would be jealous of his excellence but Allah would complete His affair even though the polytheists may be averse. From his loins the Almighty Allah would bring out the completion of twelve Imams, Imam Mahdi. He would endow him especially with His blessings and make lawful for him the sacred position. One who awaits the twelfth Imam is like one who fights on the side of the Holy Prophet (S) and defends him."

Ibrahim says that a supporter of Bani Umayyah entered and the Imam stopped his discourse. After that I attended the Holy Imam (as) eleven times to listen to the rest of the discourse but no opportunity arose for this. After a long time when I went to Imam (as) he was sitting. He said, "O Ibrahim, he (Imam Qaim) (aj) will reappear after a long period of distress, calamities, fear and sorrow for the Shias. Thus *Tooba* (congratulations) for those who live in his time. O Ibrahim, this much is sufficient for you."

Ibrahim says that no statement had ever caused such happiness to me and brightened my eyes before.5

It is narrated from His Eminence, Amirul Momineen Ali (as) that he said regarding the conditions of the believers during the rule of tyranny:

"Till the time that none of you will be able to find a place to put your foot, so much so that you will become of less worth in the view of the people than a dead animal in the view of its owner and you shall be in this way when (all of a sudden you will receive the help of Allah and victory). And that is the interpretation of the saying of the Almighty in His book:

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ

***"Until when the apostles despaired and the people became sure that they were indeed told a lie, Our help came to them."* (*Qur'an, Surah Yusuf 12:110*)**

In *Biharul Anwar* it is quoted from *Ghaibat* of Shaykh Tusi that Wahab bin Munabbah reported from Ibne Abbas a lengthy tradition in which he said:

"...O Wahab, then the Mahdi will rise." I asked, "Is he from your progeny?" He said, "No, by Allah, he is not from my progeny. He is from the progeny of Ali (as). Bliss be for the one who reaches his time. Through him Allah will relieve the Ummah's stress, until he makes the earth full of equity and justice..."6

In the supplication of Imam Sadiq (as) of 21st Ramadan for His Eminence quoted in *Iqbalul A'maal* it is mentioned:

"And that You give permission for the reappearance of one through whose *Faraj* Your friends and chosen ones would also get *Faraj*."7

If Allah wills, we shall again refer to this supplication.

4. Fath (Conquest) Of The Cities And Countries Of The Infidels

In the book, *Kamaluddin* it is narrated from the Holy Prophet (S) that he said:

"The Imams after me are twelve. The first of them is you, O Ali and the last is the Qaim; at the hand of whom the Almighty Allah would conquer the east and the west of the earth."8

In the ninth volume of *Biharul Anwar* is quoted from the *Amali* of Shaykh Tusi the saying of the Holy Prophet (S) that he said to Jabir:

"...thus the Almighty Allah ended prophethood with me and Ali was born. Thus He ended the legateeship with him. After that the seeds from both me and Ali joined together and from us were born, *Jahar* and *Jaheer*, Hasnain.

Then the Almighty Allah through these two, ended the grandsonship of prophethood and made my progeny to proceed through them and also the one who would conquer the cities – or he said 'countries' – of the infidels and fill up the earth with justice and equity just as it would fraught with injustice and oppression."9

I say: *Jahar* and *Jaheer* means handsome and elegant as the experts of language have stated. In the 16th volume of *Biharul Anwar* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"The Qaim will rule for 309 years equal to the number of years the folks of the cave (As-haab-e-Kahaf) remained in their cave. He would fill up the earth with justice and equity just as it would fraught with injustice and oppression. After that the Almighty Allah will conquer the east and the west of the earth for him and kill the people till no religion remains, except that of Muhammad (S). He (the Qaim) will deal in the manner of Sulaiman bin Dawood. He would call out to the Sun and the Moon and they would respond to him and the earth shall be illuminated by his effulgence and divine revelation would descend for him and he would act according to divine commands and revelation."10

In the book of *Ghayat al-Maraam* and other books, it is narrated through Sunni channels that the Holy Prophet (S) said:

"Mahdi is from my progeny. In appearance he is like a forty year old. His face shall be shinning as a brilliant star. Upon his right cheek would be a black mole. He would be donning two cloaks of cotton. He would resemble a man of Bani Israel. He would bring out the treasures and conquer the countries of the polytheists."11

Also it is narrated from His Eminence that he said:

"*Qiyamat* shall not be established till a person from my family rules. He would conquer Constantinople and Mount Dailam. And even if a day remains from the tenure of the earth, the Almighty Allah will

prolong that day so much as to enable him to be victorious."[12]

In *Biharul Anwar* it is narrated from Imam Sadiq (as) that he said:

"When Qaim (aj) rises up, he will appoint a person in every province of the earth and tell him: If you ever be in a position when you cannot understand or you do not know that what judgment you should deliver, glance at the palm of your hand and act upon what is mentioned there. And he would dispatch an army to Constantinople. When it reaches the gulf they would write something with their feet and walk on the surface of the water. The people of Constantinople will say: They are the companions of one who walks on water, then what would be his own excellence? At that moment they would open up the gates of the city for them. They would enter the city and order whatever they desire."[13]

5. Fath (Opening) Of The Red Scroll For Taking Revenge For The Imams (as)

In *Kafi* it is narrated from Imam Sadiq (as) that he said to Ibne Abi Ya'fur:

"The red *jafr* is in my possession."

"I asked, 'What is in the red *jafr*?' He said: 'The armory; (it is called red) because it will be opened only for blood, the owner of the sword (Imam Mahdi) will open it for fighting.'"[14]

6. Farah (Joy) Of The Believers At The Reappearance And Advent Of His Eminence

Regarding this matter we shall talk in detail under the topic of Letter *Noon* (N) in the sub heading of *Nafa'* (Benefits) of His Eminence, if the Almighty Allah wills.

1. Biharul Anwar; Vol. 52, Pg. 222, Tafseer al-Ayyashi, Vol. 1, Pg. 207
2. Biharul Anwar; Vol. 52, Pg. 274
3. Ghaibat Nomani, Pg. 320
4. Al-Ihtijaaj, Vol. 2, Pg. 284
5. Kamaluddin, Vol. 1, Pg. 334
6. Biharul Anwar; Vol. 51, Pg. 76
7. Iqbal, Vol. 1, Pg. 201
8. Kamaluddin, Vol. 1, Pg. 282
9. Biharul Anwar; Vol. 37, Pg. 46
10. Biharul Anwar; Vol. 52, Pg. 290
11. Ghayat al-Maraam, Pg. 693
12. Ghayat al-Maraam, Pg. 695
13. Biharul Anwar; Vol. 52, Pg. 365
14. Kafi, Vol. 1, Pg. 240

The Letter Qaaf (Q)

1. Qatl (Elimination) Of The Infidels By The Sword Of His Eminence

There are a large number of traditional reports, rather *Mutawatir* reports that prove this matter. They are quoted in *Biharul Anwar* and other books also. It is mentioned in the book of *Ikhtisas* quoting from Muawiyah Ibne Dahni from His Eminence, Abu Abdillah Sadiq (as) that he said regarding the verse:

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

***"The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet."* (*Qur'an, Surah Rahman 55:41*)**

"O Muawiyah, what do they say about this verse? He replied: They think that the Almighty Allah would recognize the sinners by their faces in *Qiyamat*. Then it would be ordered that they be caught by their forelocks and feet and thrown into the fire. The Imam asked, "How come the Almighty Allah the most powerful would be in need of recognizing a creature, whom He Himself has created?" I said, "May I be sacrificed upon you, then what does it mean?" He replied, "When our Qaim rises up, the Almighty Allah would bestow him the power of identifying faces. Thus he would order that the infidels be caught by their forelocks and feet. Then he would put them to the sword."[1]

In the book, *al-Muhajja* it is narrated from Abu Baseer from His Eminence, Abu Abdillah (as) that he said:

"This verse was revealed for our Qaim and it is he that would recognize their faces. Then he and his companions would put them to the sword."[2]

It is reported by Ayyashi through his own chain of narrators from Ibne Bukair that he said:

I asked His Eminence, Abul Hasan (as) regarding the verse:

وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

***"...and to Him submits whoever is in the heavens and the earth, willingly or unwillingly..."* (*Qur'an, Surah Aale Imran 3:83*)**

He said, "It is revealed about the Qaim (aj) He would present Islam to the Christians, Jews, Sabeans,

the atheists, the apostates and infidels living in all the areas of the earth. To whomsoever that accepts, he will order to perform the ritual prayer and pay *Zakat* and to do whatever is incumbent on a Muslim. And he would strike off the necks of all those who do not become Muslims. So much so that not a single non-monotheist will remain in all the world. I asked with respect, "May I be sacrificed on you, there are so many people on the surface of the earth, how is it possible for Qaim (aj) to make all of them Muslims or eliminate them?" He replied, "When the Almighty Allah desires something, He makes the less more and the more into less."3

It is narrated from Abu Baseer that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) regarding the interpretation of the verse:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

***"He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse."* (*Qur'an, Surah Taubah 9:33*)**

He said, "By Allah, its realization has not come yet." I asked, "May I be your ransom, when will it be realized?" He said, "When the Qaim rises, God willing. When the Qaim rises, there will be no disbeliever or a polytheist but he will dislike his rise. Even if there will be a disbeliever or a polytheist inside a rock, the rock will call out, 'O, believer, there is a disbeliever or a polytheist inside me, so kill him.' So Allah brings the disbeliever to him, and he kills him."4

It is narrated from Mufaddal bin Umar that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) regarding the interpretation of the verse:

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

***"And most certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn."* (*Qur'an, Surah Sajdah 32:21*)**

He said: "The least chastisement is the chastisement of *Saqar* and the Greatest chastisement is the armed uprising of Mahdi (aj)."5

In *Kashful Bayan* it is mentioned from Imam Sadiq (as) regarding the same verse that he said:

"The least chastisement is famine and draught and the Greatest chastisement is the armed advent of Mahdi (aj) in the last period of time."

In *Biharul Anwar* it is quoted from *Al-Ikhtisas* that Imam Ja'far Sadiq (as) said:

"When the Qaim arises, he would come to the plains of Kufa and tap the ground with his foot and gesture with his hand. Then he would say, "Dig this place." They would dig at that spot and take out 12000 coats of mail, 12000 swords and 12000 helmets. At that time he would summon 12000 (followers or servants) retainers and non-Arabs and arm them with these items. Then he would say, "Eliminate whoever does not have faith in which you believe."[6]

In *Ghaibat Nomani* it is narrated through the author's own chains of narrators that His Eminence, Abu Ja'far Baqir (as) said:

"If people knew what all Qaim (aj) would do at the time he appears, most of them would wish they never see him. Among his main activities would be the elimination of infidels. Indeed, His Eminence will not begin except with Quraish. Then except for the sword in its sheath, nothing will change. So much so, that people would begin to say: This man is not from the Progeny of Muhammad (as). Had he been from them he would certainly have been merciful."[7]

In *Irshad* of Dailami it is narrated from Imam Abu Ja'far Baqir (as) that he said:

"When Qaim (aj) arises he would head towards Kufa. After that tens of thousands of persons called Batariya who would have concealed weapons would come out and tell the Imam: Go back from whatever you have come for, as we have no need of Bani Fatima. Then His Eminence would fight and eliminate all of them. Then he would enter Kufa and slay every hypocrite and doubter and destroy their forts and eliminate all their fighters in order to obtain the satisfaction of Allah."[8]

I say: There are numerous reports about this but we refrained from quoting them for the sake of brevity.

2. Qatl (Slaying) Of The Satan

In *Biharul Anwar* it is quoted from the book, *Al-Anwaar al-Mudhiya* in a traditional report from Ishaq bin Ammar that he said:

I asked His Eminence about the saying of Allah that He has given respite to the Satan till the known hour as mentioned in the following verse:

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ

إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ

"He said: So surely you are of the respited ones, Till the period of the time made known." (***Qur'an, Surah Hijr 15:37***)

What is that hour Allah is talking about? He said: "The known hour is the time of the advent of the Qaim of Aale Muhammad. When the Almighty Allah makes him reappear in the Masjid of Kufa, Iblees will come on his knees saying: 'O woe be on these days.' At that time the Imam will catch him by his forelocks and put him to death. That time is the day of the known hour when his time would be up."[9]

I say: Allamah Bahrani has quoted this report from Imam Sadiq (as) in *Burhan*[10] and there is another report of the same meaning. There is no contradiction between this report and another quoted in *Biharul Anwar* and *Burhan* that the Messenger of Allah (S) will slay the Satan. It is so because the verb in the first report is based on the subject (That is a passive subject, which in the terminology of Arabic syntax scholars is known as 'subject whose object is not named'.) And the word 'day' in this traditional report refers to the age of reappearance and not the 'day' of common parlance, as is very clear for the educated people.

3. Quwwat Yaaftan (Strengthening) Of The Bodies And Hearts Of The Believers During The Time Of Reappearance

That which proves this fact is a traditional report quoted in *Biharul Anwar* from *Khisaal* through the author's own chain of narrators from His Eminence, the chief of those who prostrate, Imam Ali Ibne Husain (as) that he said:

"When our Qaim arises, Allah, the Mighty and Sublime would remove the troubles of our Shias and make their hearts like iron ingots and each of them would become as strong as forty men and they shall become the rulers and leaders of the earth."[11]

In *Basair* there is a tradition from His Eminence, Abu Ja'far Baqir (as) that he said:

"When our affair comes to pass and our Mahdi arrives, every man among our Shias would become stronger than a lion and sharper than the spear. He would kick our enemies with his feet and beat them up with his hands. It is that time of the descent of divine mercy and *Faraj* upon the servants."[12]

In *Kamaluddin* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

When Prophet Lut (as) told his people:

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ

"He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support." (Qur'an, Surah Hud 11:80)

He did not mean to say anything except that he was wishing for the power of Qaim (aj) and 'a strong support' are his companions, each of whom would have the strength of forty men and their hearts would

be more solid than a mountain of iron, such that if they wanted they could move a mountain of iron from its place. And they shall not lay down arms till Allah, the Mighty and Sublime is satisfied." [13]

In *Biharul Anwar* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"When it comes to pass, each of your men would become as strong as forty men and their hearts would become like iron ingots, such that having such firm hearts if they were to attack a mountain they would be able to split it."[14]

In *Rauda Kafi* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"When our Qaim arises, Allah, the Mighty and Sublime would increase the hearing and sight of our Shias, so much so that there would be no correspondence between them and Qaim. His Eminence would speak and they would hear as if he were in front of them."[15]

In another tradition from His Eminence it is narrated that he said:

"In the time of the Qaim, a believer who is in the east would be able to see his brother who is in the west and in the same way one who is in the west would be able to see his brother in the east."[16]

4. Qaza-E-Dain-E-Momineen – Repaying The Debts Of The Believers

In *Kafi* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said: The Messenger of Allah (S) said:

"Every believer or Muslim that dies leaving behind debts, if he had not spent in the path of evil and squandering, it is incumbent on the Imam to repay it. Thus if he does not repay it the sin of it is upon him (the Imam)."[17]

In the books of *Al-Muhajja* and *Biharul Anwar* it has come in a lengthy tradition from His Eminence, Abu Ja'far Baqir (as) that he said:

"After that he would proceed to Kufa and set up his residence over there. He would not leave a single Muslim slave but that he would purchase him and set him free and he would repay the debts of every debtor. He would also free everyone from any liability they might be having upon their necks. If any slave has been killed he would have his heirs paid his blood money. If any free man has been killed he would repay his debts and would give much monetary help to his family members. Till the earth would be full of justice and equity as it would have been fraught with injustice and oppression. After that he and the people of his house (Ahle Bayt) would settle down in Rahia, which is a pure and clean place; it is also the place of residence of Prophet Nuh (as)."[18]

In *Biharul Anwar* it is narrated from Imam Sadiq (as) that he said:

“The first thing that Mahdi (aj) would do is that he would have it announced all over the world: If from among our Shias anyone owes anything to anyone he must inform us so that it may be repaid. Thus even if a piece of garlic or a grain of mustard is owed by a Shia it would be repaid. All the debts shall be repaid even if they constitute huge amounts of gold and silver or some other wealth.”[19]

5. Qaza-E-Hawaij – Fulfilling The Needs Of The Believers

Statements that prove this fact have already been mentioned above and under the topic of ‘the call of His Eminence’ more points shall be given. Here we shall be content only by narrating two anecdotes:

First anecdote: It is concerned with this humble slave of Allah, Muhammad Taqi Musawi Isfahani, the author of this book and it is as follows:

“Three years before the compilation of this book I had accumulated many debts. So in one of the nights of the month of Ramadan I prayed to His Eminence and his respected father (as) and mentioned my problems and after sunrise when I returned from the Masjid and went to sleep I heard His Eminence saying to me in my dream: You must observe patience for sometime, so that I may receive some money from my special friends and send it to you.

I awoke from the sleep in a happy mood and thanked the Almighty and after some days a brother in faith came to me, whom I knew to be righteous and pious and felt very comfortable in his company, and he delivered a sum of money to me saying: This is from the Imam’s share. Thus I became extremely overjoyed and said to myself:

هَٰذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا

***“...this is the significance of my vision of old; my Lord has indeed made it to be true.”* (*Qur’an, Surah Yusuf 12:100*)**

O brothers in faith, I request you that you mention your needs to His Eminence even though nothing is concealed from him, as mentioned in *Kafi*quoting from His Eminence, Abu Abdillah Sadiq (as) that he said:

“The Imam can hear even when he is in the womb and when he is born, it is written between his shoulders:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

***"And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing."* (*Qur'an, Surah Anaam 6:115*)**

"And when the office of Imamate is entrusted to him the Almighty Allah makes for him a pillar of light through which he can see what the people of every city are doing."[20]

In the book, *Jannatul Maawa* quoting from *Kashful Muhajja* from Shaykh Kulaini it is mentioned that: In the book of *Rasail* from a person whose name he mentioned, it has come that:

I wrote to His Eminence, Abul Hasan (as): A person is inclined to mention his special needs and secrets to his Imam just as he likes to mention them to his Lord?

Imam (as) wrote in reply: If you have a need, move your lips (in speech) and you shall get the reply of all of them."[21]

I say: There are a large number of traditions on this matter and whosoever likes may refer to books of traditions.

Second anecdote: In *Jannatul Maawa* the great respected scholar, Mirza Husain Noori, may Allah increase his effulgence, has mentioned the following anecdote:

In the month of Jumadi I of the year 1299, a man named Aqa Muhammad Mahdi came to Kazmain. He was a resident of Port Maloomeen a port of Maajeen and the countries of Burma which till that time was a colony of the British. From there to Calcutta, the capital of India is a distance of six days' travel by steamship. His father was a resident of Shiraz but he was born and bred in the port mentioned above.

Three years before the date mentioned, he fell sick with a very serious ailment. Such that after recovering from it he had become dumb and deaf. In order to seek cure he came for the *Ziarat* of the Imams (as) of Iraq and he came to Kazmain to his family who were well known traders and he stayed there for 20 days till the water in the river came up and a streamer became ready to set out for Samarrah. His relatives brought him to the boat and entrusted him to the travelers who were people of Baghdad and Kerbala and requested them to take care of him and help him. They also wrote to some caretakers of Samarrah to help him in his stay.

Thus when he had the honor to reach that blessed place it was afternoon of Friday the 10th of Jumadi II of the year mentioned. He entered the illuminated cellar (Sardab) while some holy men and reliable persons were present there. He wanted to obtain proximity of the sacred place with all humility and seek mediation. He wrote about his condition on the surface of the wall and requested the people to pray for him. Himself also he remained a long time in prayers and seeking mediation. His prayer had not yet concluded when the Almighty Allah bestowed him cure by the miracle of Hazrat Hujjat (as) and he came out of that place with an eloquent tongue.

On Saturday they brought him to the lecture of His Eminence, Chief of the Jurists and the senior-most

scholar, the leader of Shias and the crown of*Shariah*, Aqa Mirza Muhammad Hasan Shirazi and he recited the Surah Hamd by way of benediction in the honorable company. That day all the places were immersed in joy and celebration and in the evenings of Sunday and Monday, scholars and nobles celebrated and made illuminations in the purified courtyard of the two Askari Imams (as). They versified the incident and broadcasted poems all over the country.

Among those who had been with this person on the boat and seen in him both in the ailing condition as well as after the cure and composed poems about his miraculous recovery is the poet of the family of Infallibility, the great intellectual, Haaj Mulla Abbas Zanoozi Baghdadi who in his lengthy panegyric has written as follows:

Translation of the *Qasida* couplets:

1. That year happened that incident seeing which all visitors to the place were pleased.

2. I saw a young man from China there. Whose name was same as that of the Imam of guidance (Mahdi).

3. Whenever this youth wanted to say something he used to only gesture and only in this way he conveyed his feelings.

4. The illness had tied up his tongue and tears were flowing from his eyes.

5. The youth came to the *Sardab* of one in whom all the people repose their hopes.

6. He wants to do the *Ziarat* without the tongue but heart could not control it.

7. He began to write about his condition on the surface of the wall that he wanted to be cured.

8. I request to all those who read it to pray and recite *Ziarat* for me.

9. Perhaps my tongue may regain its prior condition and I may be able to pray and recite *Ziarat* myself.

10. Suddenly he saw a man approaching him and some pious persons also saw him.

11. Carrying the best of the books, he came out from that same place of occultation.

12. The youth gestured him to pray about that which he has written and that gentleman also prayed.

13. After that he requested a Sayyid who was seated there to pray for this young man.

14. That Sayyid arose from his place and taking the hand of the youth he took him to the place of the disappearance of the Imam of the time (aj).

15. And with the *Suffa*22 which is the light of the eyes.

16. And he lighted another lamp and brought it near the mouth of the young man to see if his tongue has started moving.

17. Thus the youth began to pray and seek forgiveness while his eyes were immersed in tears.

18. At that moment he decided to perform the ritual prayer while his heart was satisfied of being cured.

19. Yes! The Almighty Allah had opened up his tongue and he performed the prayer with all its conditions.

6. Qazawat – Judgment Of His Eminence With Truth

Points regarding this subject have already been mentioned in the topic of Letter 'H'aa' and in *Biharul Anwar* it is quoted from *Dawaat Rawandi* from Hasan bin Tareef that he said:

I wrote to His Eminence, Abu Muhammad Imam Hasan Askari (as) asking about the Qaim that when he rises up, on what basis would he judge among the people? I also wanted to ask His Eminence about the cure of Nubian fever but I forgot to mention it. The reply arrived as follows: "You asked about the Imam, when he reappears he would judge among the people on the basis of his own knowledge, like Prophet Dawood (as) he will not ask for proof."[23]

In the same book quoting from the book of *Ghaibah* of Sayyid Abdul Hameed through the author's own chain of reporters it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"The Qaim will begin his mission from Antioch and he would take out the Torah from a cave in which the Staff of Prophet Moosa (as) and the seal ring of Prophet Sulaiman (as) are also present. He said: And the most fortunate with regard to him are the people of Kufa.

And he said: The Qaim is named Mahdi because he guides to all the hidden matters. So much so that he would send his own man to kill such and such person and people would not even know for what crime he is killed. One would be afraid to even speak in ones home and think that the wall might testify against him." [24]

I say: I had mentioned some couplets at the beginning of this book that speak about this same matter:

My life be sacrificed be on one who enlivens the *Shariat* of his grandfather and issues such judgments as have never been issued before.

There are many traditional reports on this subject. Although this report indicates that His Eminence will reappear from Antioch but in other traditional reports that are mentioned in *Biharul Anwar* and other books quoting the Messenger of Allah (S) it is said that he would reappear from a village called 'Kuraa' and in some traditions the place of the advent of His Eminence is given as Mecca and in some other reports, Medina. The sum total of all these apparently contradictory reports – and it is also confirmed by

some traditions of the Purified Imam (as) – is that: there are numerous reappearances of His Eminence.

7. Qurbat – Relationship Of His Eminence To The Prophet (S)

It is necessary to pray for His Eminence because supplication is from love and regard, and the Almighty Allah says:

"Say: I do not ask of you any reward for it but love for my near relatives."

If Allah wills further research into this matter will be presented in the Part Five of this book.

Also Shaykh Sadooq has narrated in his book, *Khisaal,* from the Holy Prophet (S) that he said:

"I will intercede for four kinds of people even if they come to me with the sins of all humanity: one who has helped my Ahle Bayt, one who fulfills their need while they are in need of it, one who loves them with words and deeds and one who practically removes their distress."

I say: This tradition has also been narrated from another channel that we shall mention in Part Five, *Insha Allah.*

8. Qist – Equity Of His Eminence

The meaning of equity and matters related to it have already been mentioned in the discussion of Justice and here we shall add some more traditions so that the discussion does not remain fruitless.

Among all the books, the book, *Ghayat al-Maraam* quotes the Holy Prophet (S) that he said:

"Glad tidings to you of Mahdi who would reappear in my Ummah when there would be conflict among the people and earthquakes. Then he would fill up the earth with justice and equity in the same way as it would be fraught with injustice and oppression. The dwellers of the heavens and the earth shall be pleased with him."

In another tradition it is narrated from His Eminence that he said:

"If even a single night remains from the tenure of the world, the Almighty Allah would prolong that night so much as to enable a man from my Ahle Bayt to rule over it. His name is same as mine and the name of his father is the same as the name of my father. He would fill the earth with equity and justice in the same way as it would be fraught with injustice and tyranny."

If it is doubted that: Here it is clearly stated that the father's name of that divine reformer is same as the name of the father of the Holy Prophet (S). Is it not in contradiction with the fact that His Eminence, Qaim (aj) is the son of Imam Hasan Askari (as)?

In reply to this doubt, Muhammad bin Talha Shafei – a prominent Sunni scholar has said:

1. This is an addition from one of the narrators of the tradition who is habitual of this. That which proves this is the fact that Abu Dawood and Tirmidhi who have quoted this tradition, have not included these additional words in their respective collections.

2. Even if we suppose that these words have not been added there is probability that the word 'Abni' (my son) has been mistakenly altered to 'Abi' (my father) as there are many such examples of unintentional alterations.

3. Even if we suppose that the words are exactly as spoken by the Holy Prophet (S) it could be explained that perhaps the Prophet mentioned *Kunniyat* as name and instead of grandfather he said father. In this way the word 'his father' would imply Imam Husain whose *Kunniyat* was Abu Abdillah and these two similarities are acceptable and not uncommon in language and common parlance.

I say: We do not depend on this tradition to prove that Hazrat Hujjat Ibnul Hasan (as) is the same promised Qaim. We rely on numerous and *Mutawatir*traditions that clearly state this point. Some of which have been mentioned before and we have only quoted the above tradition along with the explanation of the famous scholar so that if someone may come across this tradition he should not fall into any doubt. He should know that it is the habit of some narrators to make additions from their own side. Especially with regard to this report, the scholars have pointed out that one of its narrators is habitual of making additions.

Even they are certain of the fact that the Qaim is that same Hujjat Ibnul Hasan al-Askari (as). So much so that this scholar considered it necessary upon himself to interpret it even assuming its correctness. And praise be to Allah Who takes His light to completion.

Here I would like to present the tradition of the becoming aware of and the guidance of Sayyid Himyari as in this report the name of His Eminence, Hujjat Ibnul Hasan al-Askari is mentioned clearly and it is mentioned therein that:

"His Eminence will fill up the earth with justice and equity."

Shaykh Sadooq (r.a.) has narrated through his own chain of narrators in the book, *Kamaluddin* from Sayyid Himyari that he said:

"In the beginning I used to harbor extremist beliefs and had faith in the occultation of Muhammad bin Ali Ibne Hanafiyyah and a long period of time passed in this way in deviation and misguidance. After that the Almighty Allah favored me through the medium of Ja'far bin Muhammad Sadiq (as), saved me from the fire of Hell and guided me to the Right Path. Thus I asked the Holy Imam (as) one day: I found in you those signs and qualities by which it was proved for me and all the people of your time that you are the Proof of Allah and that only you are that Imam whose obedience Allah has made compulsory and

made following you incumbent on all.

O son of Allah's Messenger, traditions have been recorded from your purified ancestors about occultation, stating that it is certain to happen, so please tell us with whom it would occur. He replied: Indeed this occultation shall happen with my sixth descendant and the twelfth of the guiding Imams after the Messenger of Allah (S), the first of whom is Amirul Momineen Ali (as) and the last is *Qaim bin Haqq* (one who will rise with the truth).

He shall be the remnant of Allah on His earth and the Master of the Age. By Allah, even if his occultation becomes as long as that of the age of Nuh (as) he will not depart from the world without reappearing and filling up the earth with justice and equity in the same way as it would be fraught with injustice and oppression. The Sayyid says: When I heard this from my master, Ja'far bin Muhammad as-Sadiq (as), I repented to Allah in his presence and composed the panegyric which began as follows:

1. When I saw that the people have become deviated in the matter of religion, I became a Ja'fari with other ja'faris in the name of Allah.

2. I called with the name of Allah and only Allah is the Greatest. And I became certain that He is the forgiving and condoning.

3. And I adopted the religion of Allah instead of that which I had made my religion. And from which the master of all men Ja'far had restrained me.

4. So I said: Just suppose I remained a Jew for a time. Or that my faith was the faith of those who are Christians.

5. And I am of those who repent to the Beneficent. And I certainly accepted Islam and Allah is the Greatest.

6. I shall not have extremist beliefs till I live nor would I turn back to that which I used to hide and show.

7. Neither am I of the confession that Muhammad is in Razwa even though the ignorant may criticize me and commit excess in it.

8. But he (Muhammad bin Hanafiyyah) is from those who have passed away upon the best conditions and with those who are pure and chaste.

9. In the company of the purified and the chaste ones and those who are pure descendants of Mustafa.

He also composed the following panegyric:

1. O rider who marches valiantly towards Medina, who is crossing the deserts like a lion.

2. When Allah guides you and you meet Ja'far, then you says to this friend of Allah and the son of the

cultured one:

3. O son of the trustworthy one of Allah and the trustworthy one of Allah, I seek forgiveness to the Beneficent Lord and I am turning back

4. Towards you in the matter in which I had exaggerated. I shall fight like a holy warrior with everyone who is uncultured.

5. My exaggerated statement regarding the son of Khawla was not based on my enmity towards the pure and chaste progeny.

6. But we have received the tradition from the successor of Muhammad and whatever he has said is not based on falsehood.

7. That the master of the affair shall remain in concealment; hiding like someone who is afraid and fearful.

8. The properties of this absent and hidden one shall be distributed in such a way as if he is dead and buried in the earth.

9. He shall remain in this way for sometime and then he would reappear like the shooting star that appears on the horizon.

10. With the help and assistance of Allah he would set out from the House of his Lord. And with leadership and command bestowed by Him.

11. He shall move towards his enemies along with his standard. Then he would slay them in a way that uncontrollable and furious horses kill.

12. When it was reported that the son of Khawla has disappeared, we turned our saying towards him and did not say anything false.

13. And we said that he is that same Mahdi and Qaim that due to whose justice and equity every draught-stricken one will get the happiness of life.

14. Thus if you denied it, your statement is right. Whatever you have been commanded is sure to happen and there is no bias in it.

15. And I make my lord as a witness that your word is proof on all whether they be obedient or sinners.

16. That the master of the affair and the Qaim for my heart is anxious and yearning

17. For him there is such an occultation that it is necessary for him to go into occultation. And Allah has bestowed His mercy upon this hidden one.

18. He will wait for more time and then reappear according to his schedule. Then rule upon those in the east and the west.

19. I am having faith in him whether he be seen or concealed. Even if I am ridiculed for this I shall not worry about it.

In *Biharul Anwar* it is quoted from *Manaqib* from Dawood Riqqi that he said:

"News reached Sayyid Himyari that he was mentioned in the presence of Imam Sadiq (as) and His Eminence said, "Sayyid is a disbeliever." Sayyid Himyari went to His Eminence and asked very politely, "O my master, inspite of the deep love I have for you and the enmity that I have towards your enemies am I still a disbeliever?" Imam replied, "What is the use when you deny the Hujjat of the age and the time?" Then he took his hand and led him to a room in which there was a grave. Then His Eminence recited two rakats prayer. After that he hit his hand upon the grave, which split open and a man emerged from it shaking away dust from his head and beard. Imam Sadiq (as) asked him, "Who are you?" He replied, "I am Muhammad bin Ali, named as Ibne Hanafiyyah. Imam further asked, "Who am I?" "Ja'far bin Muhammad, Hujjat of the age and the time."

Sayyid Himyari came out from the presence of His Eminence reciting the following couplet:

"I became a Ja'fari in the name of Allah and have joined the group of Ja'faris."[25]

Also it is narrated from Ibad bin Saheeb that he said:

"I was in the presence of Ja'far bin Muhammad Sadiq (as) when the news of the death of Sayyid Himyari was conveyed to His Eminence. He prayed for him and invoked divine mercy in his favor. A person asked the Imam politely, "O son of Allah's Messenger! Inspite of the fact that he imbibed wine and believed in return (*Raja't*)?" Imam replied, "My father narrated from my grandfather a tradition that the followers of the progeny of Muhammad do not die except having repented and he had repented. Saying that he raised his prayer mat took out a note of the Sayyid in which he had repented and requested for*Dua*."[26]

9. Qatl – Elimination Of Dajjal –The Chief Of The Misguided – At The Hands Of His Eminence

That which proves this is a traditional report that Shaykh Sadooq has quoted in *Kamaluddin* through his chain of reporters from Imam Sadiq (as) that he said:

"The Almighty Allah created fourteen lights, fourteen thousand years before the creation of other creatures. They were our souls." It was inquired from His Eminence: "O son of Allah's Messenger! Who were these fourteen lights?" He replied, "Muhammad, Ali, Fatima, Hasan, Husain and the Imams from the progeny of Husain (as) the last of whom is Qaim, who will arise after occultation. And he would

eliminate the Dajjal and purify the earth of every type of injustice."[27]

In that same book through the author's own chain of narrators, it is mentioned that Nizaal bin Sabra said:

"Amirul Momineen Ali Ibne Abi Talib (as) delivered us a sermon; he praised Allah, the Mighty and Sublime, invoked blessings on the Holy Prophet and his progeny (as). Then he said thrice:

'Ask me, O people, before you lose me.'

Sa'sa bin Sauhan arose and asked with respect, 'O Amirul Momineen, when will Dajjal appear?' Imam (as) said, 'Sit down as the Almighty Allah has heard you and He knows your intention. By Allah, one who is asked is not more knowledgeable than the questioner. But there are some signs and aspects for it, which come one after another, like one step falls after another. If you want I can inform you about it.' 'Yes, please do, O Amirul Momineen (as),' said the narrator.

The Imam (as) said, 'Know that those signs are as follows:

When people would forget the prayers, trusts will be betrayed. Lying would be considered lawful. Usury will become common. Bribes would be rampant. Tall buildings would be constructed. Religion will be sold in exchange of worldly gains. Fools will be in power. Advice will be sought from women. Relationships will be broken off. Carnal desires will be widely followed.

Bloodshed will be considered a minor matter. Forbearance will be looked upon as weakness and oppression will be considered a matter of pride. Kings and rulers will be sinners and transgressors. Ministers shall be liars. The general public shall be dishonest. The reciters of Qur'an will be transgressors. False testimony will be acceptable. Sins would be committed openly. Laying false allegations will be a common thing. Sinfulness and rebellion will be rife. The Qur'an will be looked down upon. Mosques will be decorated. Minarets will be elevated.

Evil people would be accorded honor. Rows, instead of displaying unity would present a scenario of strife. Hearts of the people will be distant from each other. Oaths and promises will be readily broken. That which has been promised will come near. Greed for wealth will impel people to take women as partners in business. Voices of the singers will rise up high and they shall find much audience. The lowly people shall become the leaders of the community. Male and female singers shall be procured on payment. The people of this age will curse the people of the past. Women will ride (horses). Women will resemble men and men will resemble women.

Witnesses will testify without being asked to do so and other people without recognizing the truth, and in other than religion they will give deep thought and give testimony. World would be given precedence over the hereafter. Apparently they would be like wolves but their hearts will be more rotten than carrion. They shall be stinking and more bitter than aloe. At that time all would say, 'Hurry up, hurry up.' At that time the Baitul Maqdas will be the best place to live in. And a time will come upon the people that

everyone will wish to reside in the Baitul Maqdas."

Asbagh bin Nubatah stood up and said: O Maula! Who would be the Dajjal? He replied, 'The name of Dajjal is Saeed bin Saeed. Thus one who supports him is unfortunate. And they are fortunate who deny him. He shall emerge from Yahoodiya village of Isfahan. He shall be blind in the right eye. The left would be on the forehead like a bloody piece, which would be glinting like the morning star. Between his two eyes would be inscribed: '*Kafir*' (disbeliever) which would be readable to the literate as well as the illiterate. He shall jump into the seas. The Sun will follow him. A mountain of smoke will precede him and a white mountain will follow him, which in times of famine will be mistaken to be a mountain of food (bread). He shall be mounted on a white ass. One step of that ass will be of one mile. Whichever spring or well he reaches, will dry up forever. He will call out aloud which shall be audible to all in the east and the west from the Jinns, humans and satans. He would tell his friends: I am the one who created then shaped. And I estimated and guided. I am your High Lord.

That enemy of Allah will be a liar. He shall be a one-eyed man having human needs, who walks about while your Lord is neither one-eyed nor in need of food. He neither walks nor is there decline for him. He is above all things.

Know that the majority of his followers will be persons of illegitimate birth and they shall be wearing green caps. The Almighty Allah will have him eliminated on a Friday after three hours have passed in the evening on the Uqbah Afeeq at the hands of one behind whom Prophet Isa (as) would pray. Know that! After this will come to pass the Great event.'

Thus we asked: 'O Amirul Momineen (as), what would that be?' He replied, 'Daabbatul Arz will emerge from Mt. Safa. He shall be having the seal ring of Prophet Sulaiman (as). When that ring would be touched on the face of a believer, it would brand him to be a true believer. And when it is touched on the face of an infidel it would clearly mark that he is really a disbeliever. So much so that the believer will say to the infidel, 'Hell is ordained for you, O infidel.' And the disbeliever will say to the believer, 'Tooba is ordained for you, O believer. Alas! If I were also successful and delighted with you this day.'

Thus when the Daabba raises his head he would, by the permission of Allah, the Mighty and Sublime be able to see whatever is present between the east and the west. And it would be at a time when the Sun will rise from the west. At that time the time for repentance would be over and no repentance would be accepted from anyone. Neither would any deed rise up to the heavens as mentioned:...its faith shall not profit a soul which did not believe before, or earn good through its faith...'

Then Amirul Momineen (as) said: 'Do not ask me about the conditions following this. This is a covenant that I have made with my dearest one that I would not inform about this to anyone except my descendants.'

Nizaal bin Sabra says that I asked Sa'sa bin Sauhan what Amirul Momineen (as) meant by this? He replied, 'O Ibne Sabra, he is the same behind whom Prophet Isa (as) would pray. He shall be the twelfth

descendant and he would be the ninth descendant of Husain bin Ali (as). He would be the one for whom the Sun would rise from the west and he shall reappear between the *Rukn* and *Maqaam*. Then he would purify the earth and establish the scales of justice. Then no one would be able to oppress another.

Thus the dearest one of Amirul Momineen (as), the Messenger of Allah (S) had taken an oath from the latter that he must not inform anyone about the events after this except his purified descendants, Allah's blessings be on them all."[28]

I say: There is no doubt that praying for the one who would eliminate this tyrannical murderer; helping and supporting him is a praiseworthy deed, as proved by logic and Islamic texts.

As for this report even though it is weak, the points mentioned therein are also found in other traditions narrated from the Purified Imams (as).

1. It is that His Eminence said:

By Allah, one who is asked is not more knowledgeable than the questioner.

It proves that it is one of those happenings about which there is possibility of changes, postponement or advancement. And no time is fixed for it, just as no time is fixed for the reappearance of our master in occultation (as) as mentioned in the discussion of *Ghaibat* under the letter *ghain* (Gh).

2. Dajjal would be a magician and it is due to this that people would think that the Sun is following him. That which supports this is the saying of His Eminence:

"People would think that it is food (bread)" and that he said, "the ground below his feet would roll up."

It is due to the huge size of his donkey! And it is a metaphor for speed.

3. The appearance of *Daabbatul Arz* will occur in the period of the advent of Mahdi (aj). A large number of traditions have been recorded according to whom it (*Daabbatul Arz*) implies Amirul Momineen (as). One of such traditional reports is recorded in *Biharul Anwar* from the author's own chain of narrators from Abu Abdullah Jadali that he said:

"I came to Ali Ibne Abi Talib (as) who said to me: Shall I not inform you about three things before someone comes to (meet) you or me? "Why not?" said I. He said, "I am the servant of Allah and I am *Daabbatul Arz*. I am the truth and justice of the earth and the brother of its Prophet. Shall I inform you about the nose and eye of Mahdi? "Yes," I said. His Eminence kept his hand on his breast and said, "I am."[29]

The writer of this book, Muhammad Taqi Isfahani – may Allah forgive him – says: The meaning of His Eminence that "Shall I inform you about the nose and eye of Mahdi…" may be referred under the discussion of Letter 'Z'.

As for Abu Abdullah Jadali – his name is Ubaid bin Abd. And the respected and reliable Sayyid, Sayyid Mustafa has explained in his book *Naqd ar-Rijaal* that he was one of the closest friends and confidants of Amirul Momineen (as).

In another report it is narrated that he said:

"I came to Ali (as) and he said to me: Let me tell you about seven matters before anyone comes (to meet me)." "Please tell me, may I be sacrificed on you," said I. He said, "Do you know the nose of Mahdi and his eye?" He says: I said, "Is it you, O Amirul Momineen (as)?"

He (as) replied, "Those two concealed misguidance and in the last period of time *Daabba* will expose their disgrace." He said: I said, "By Allah, O Amirul Momineen (as) I think that it those same two, so and so." Then he (as) said, "It is *Daabba*; and justice and truthfulness, and what is the time of the coming out of the *Dabba*? I swear by Allah, all those who are unjust to him would be destroyed."

In *Biharul Anwar* quoting from *Maani al-Akhbaar* through the author's own chain of narrators from Abaaya al-Asadi it is narrated that he said:

Amirul Momineen (as) was indisposed and I was present at his bedside when he told me, "I shall establish a pulpit in Misr, and I shall destroy Damascus and I shall expel from Arabia the Christians and the Jews more than anyone else has done, and I shall take forward the Arabs to these safeguards."

I said, "O Amirul Momineen (as), as if you are saying that you would be raised from the dead?"

He replied, "It is not so, O Abaaya, as you think; a man from me (my descendants) would perform these tasks."

Sadooq says:

Amirul Momineen (as) has observed *Taqayyah* from Abaaya al-Asadi.

And also in *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

A man asked Ammar bin Yasir, "O Aba Yaqzaan, there is a verse in the book of Allah that has destroyed my heart and has put me into doubt. Ammar said, "Which verse is that?" That man said, "It is when the Almighty Allah says:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

"And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications." (Qur'an, Surah Naml 27:82)

“What *Daabba* is it?” Ammar said, “I swear by Allah, I will not sit, eat or drink anything till I show it to you.”

Then taking that man with him he went to Amirul Momineen (as). His Eminence was partaking dates and butter. He said to Ammar: “Come forward, O Aba Yaqzaan!” Ammar sat down and began to share in the eatables. That man was surprised and when Ammar arose he said to him: Glory be to God! O Aba Yaqzaan! You had vowed that you would not eat, drink or sleep till you showed me that (*Daabbatul Arz*)*!* Ammar said, “If you ponder upon it you would understand that I have showed him to you.”30

Also it is narrated from His Eminence that he said:

The Messenger of Allah (S) came to Amirul Momineen (as) while the latter was asleep in the mosque; he had gathered sand and rested his head on it. The Holy Prophet (S) shook his leg and said, “O *Daabbatullaah!* Get up!” A companion who witnessed this asked, “O Messenger of Allah (S)! Shall we address each other with this name?” He replied, “No, by Allah it is restricted only for him (Ali) and he is the *Daabba* that Allah has mentioned in His book…”31

These many traditions are sufficient for the present discussion.

4. It is what His Eminence said in between the prior tradition:

“After that, repentance will not be accepted…”

It proves that Hazrat Hujjat will accept the repentance and faith of those who have been disbelievers and rebellious before the appearance of *Daabbatul Arz* but when the *Daabba* has come out, repentance shall be taken away:

“On the day of judgment the faith of those who (now) disbelieve will not profit them…”

And it is in reports like this that have come together in this chapter, in some of these verses it is mentioned that the Imam of the Age (may our souls be sacrificed for on him) would accept the repentance.

As mentioned in the discussion about the elimination of the disbelievers and their conclusion is that His Eminence would present Islam to them; those who agree to obey would be saved and those who do not accept it, would be eliminated. And some other traditional reports prove that His Eminence would not accept Islam from those who were not Muslims before that and he would not accept the repentance of anyone. As Shaykh Sadooq (r.a.) in the book,*Kamaluddin* has narrated from His Eminence, Abu Abdillah Sadiq (as) regarding the saying of Allah, the Mighty and Sublime:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

“On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith.” (***Qur’an, Surah Anaam 6:158***)

“Signs are the Imams *Mushtarta*[32] and the *ayat* is Qaim (aj). After that day the faith of no one will profit him if before His Eminence rises up with the sword he had no faith – even though his ancestors had faith.”[33]

And in the tradition narrated in *Biharul Anwar* describing His Eminence from Imam Abu Ja’far Baqir (as) it is mentioned as follows:

“He will not apologize to anyone and in the way of Allah no one’s criticism will restrain him...”[34]

And other traditional reports that are apparently conflicting and from this aspect the gist of the matter is as follows that His Eminence will accept repentance and faith from the opponents before the coming out of the *Daabba* but he will not accept after that.

If it is said: with reference to the report that has come in *Tafseer Burhan* regarding the verse:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ

“On the day when some of the signs of your Lord shall come...” (***Qur’an, Surah Anaam 6:158***)

It says that it is a remote possibility; the report is as follows: narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“There is always a divine proof present on the earth, who knows what is lawful and what is prohibited and who invites the people to the path of God. And the Divine Proof will not leave the earth except forty days before the Day of Judgment. Thus when the Divine Proof is taken up, the door of repentance will be closed.

“...its faith shall not profit a soul which did not believe before...”

...the Divine Proof is taken up.”[35]

In reply we say: Indeed during the period of the reappearance of Imam (as) people will not be immune to sins. The implication of the report is that if mature persons commit sins and before that appointed hour repent for them, their repentance will be accepted but when the Divine Proof is raised up, the doors of repentance will also close; on the basis of this there is no contradiction between this report and that cause.

And there may be other reasons also between reports that are collected that perhaps may be the best reason; and it is that His Eminence, Mahdi (aj) will accept the repentance of those about whose faith he

is certain that it is sincere and real. But he would not accept it from those who are apparently believers and who merely claim to have faith and the other action is the past action. We have already mentioned points in support of this before, that His Eminence will judge on the basis of his own intuition and it is peculiar to him. This is the logical explanation that this humble servant has come across. And the respected scholar Nimatullah Jazaeri (r.a.) has mentioned as follows in the book, *Al-Anwaarun No'maaniya:*

"I have given a lot of thought to these reports and I wanted to make sense of all of them together till finally the Almighty Allah gave me the *Tawfeeq* and I came across a tradition that reconciles the apparently conflicting traditions and the gist of that tradition is that: When His Eminence, Mahdi (aj) arises, the Almighty Allah would raise from the grave some who have died on confirmed infidelity as the discussion on this will come – and His Eminence will not accept the repentance of these people as they had died previously and have already seen the divine punishment with their own eyes and now they helplessly want to embrace faith because repentance in such condition would be like that of Firon when he was about to drown and he said: I repent and the Almighty Allah replied:

آلْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

***"...and indeed you disobeyed before..."* (*Qur'an, Surah Yunus 10:91*)**

And He did not accept his repentance. Or it is like someone whose soul has come upto the throat and he has seen his place in Hell-fire; now if he repents his repentance will not be accepted; and as for those who are alive during the period of reappearance and who have not died before, they will either have to accept faith or be eliminated."36

I say: This matter is right in itself but the coming group of traditions does not accept this because they describe the condition of those who are alive – as it is obvious for those who think upon it – apparently the late Sayyid (q.s.) when he came across this tradition, he reconciled them according to its *Qareena* (method). In any case, the possibility applicable here is either the first or the second that we have mentioned.

5. It is what His Eminence said in the tradition about Dajjal: His right eye has metamorphosed...and informs us of the reason of his being named as (Christ); effaced coins whose minted designs are rubbed out is also one of these; and the land of *Mastah* is called as *Mash-haa.*

Another reason is known from the statement of the compiler of *Qamoos* that: Because he was sinister and of ill omen they named him as *Masih.* Under the meaning of *Tamseeh* he says: It is that the Almighty Allah either creates a thing to be blessed or cursed, opposites of each other. And Jesus Christ is named such due to his blessings and there are five explanations of this statement that I have mentioned in the gloss that I have written on *Mashaariqul Anwaar.*

6. The author of *Qamoos* has said regarding the meaning of *Dajal* as follows: *Dujail* on the weight of *Zubair*: Oil etc which is massaged to camels. And it is from this aspect that he is named as Dajjal since he would cover all the earth. Or could be in the meaning of *Dijl*, that is lying, cheating, burning, copulating and traveling all over the world. Or *Dijl* is taken from *Tadjeelan* which implies concealing and polishing – due to deceit and falsehood – or from Dajjal in the meaning of gold or gold water as the treasures will follow him. Or Dajjal is for the handle of the sword or *Dajla* for the numerous friends. Or Dajjal is one the weight of *Sahhaab* in the meaning of dung – since he will defile the earth – from *Dajlun Naas* as people will follow him.37

7. Sayyid Jazaeri says in the book *Al-Anwaarun No'maaniya:* And as for Dajjal; from the tradition of Shaykh Sadooq you know that he will appear from Isfahan and it has come in numerous traditions that he will appear from Sistan, and the conclusion of all these traditions together is that he will have multiple advents, just as he has different conditions, may curse of Allah, the angels and all the people be on him.38

8. Shaykh Ameenuddin Fadl bin al-Hasan Tabarsi says in his *Tafseer Majmaul Bayan* in a *Mursal* tradition (having incomplete chain of narrators) from the Holy Prophet (S) that he said:

"Those who recite Surah Kahf for eight days will remain safe from all kinds of mischief, and if Dajjal appears in those eight days, the Almighty Allah would make them immune to the mischief of Dajjal."39

In the same book, in another tradition of His Eminence, it is reported that he said:

"One who recites ten verses of Surah Kahf from memory will not be harmed by the mischief of Dajjal and one who recites the whole chapter would enter Paradise."40

In another report it is quoted from His Eminence that he said:

"Shall I not tell you about the chapter of Qur'an during the revelation of which 70000 angels followed it, such that their greatness had filled the space between the heavens and the earth? Why? He replied, "It is the Surah Ashaab al-Kahf. One who recites it on Friday will be forgiven by Allah till next Friday with an addition of three days and a light will be bestowed on him, which will reach upto the sky and he would remain safe from the mischief of Dajjal."41

In another traditional report it is narrated from His Eminence that he said:

"One who learns by heart the first ten verses of Surah Kahf and then he comes across Dajjal, he (Dajjal) will not be able to cause him any harm. And there would be a light on the Day of *Qiyamat* for one who learns by heart the last part of Surah Kahf."42

1. Biharul Anwar; Vol. 52, Pg. 320
2. Al-Muhajja, Pg. 752
3. Tafseer al-Ayyashi, Vol. 1, Pg. 183

4. Biharul Anwar; Vol. 51, Pg. 60
5. Tafseer Al-Burhan, Vol. 3, Pg. 288
6. Biharul Anwar; Vol. 52, Pg. 337
7. Ghaibat Nomani, Pg. 233
8. Irshad Dailami
9. Biharul Anwar; Vol. 52, Pg. 376
10. Al-Burhan, Vol. 2, Pg. 343
11. Biharul Anwar; Vol. 52, Pg. 316
12. Basairud Darajaat, Vol. 1, Pg. 24
13. Kamaluddin, Vol. 2, Pg. 673
14. Biharul Anwar; Vol. 52, Pg. 335
15. Rauda Kafi, Vol. 8, Pg. 240
16. Biharul Anwar; Vol. 52, Pg. 391
17. Kafi, Vol. 1, Pg. 407
18. Biharul Anwar; Vol. 52, Pg. 224
19. Biharul Anwar; Vol. 53, Pg. 34
20. Kafi, Vol. 1, Pg. 387
21. Kashful Muhajja, Pg. 684
22. Suffa: A raised platform in the cellar in Samarrah where people go for prayer and seeking mediation.
23. Biharul Anwar; Vol. 52, Pg. 320
24. Biharul Anwar; Vol. 52, Pg. 390
25. Biharul Anwar; Vol. 47, Pg. 320
26. Biharul Anwar; Vol. 47, Pg. 320
27. Kamaluddin, Vol. 2, Pg. 335
28. Kamaluddin, Vol. 2, Pg. 525
29. Biharul Anwar; Vol. 39, Pg. 243
30. Biharul Anwar; Vol. 53, Pg. 53
31. Biharul Anwar; Vol. 53, Pg. 52
32. This word 'Mushtarta' (conditional) is present in Kamaluddin but not in Tafseer Al-Burhan. It could either imply attachment, that is Imams who are related to each other or it could be in the meaning of alien as they have no friends so that their rights could be restored and in this case it would denote Hazrat Hujjat (aj).
33. Kamaluddin, Vol. 2, Pg. 336
34. Biharul Anwar; Vol. 52, Pg. 354
35. Tafseer Al-Burhan, Vol. 1, Pg. 564
36. Al-Anwaar an-No'maaniya, Vol. 2, Pg. 72
37. Qamoos, Vol. 3, Pg. 374 (Beirut)
38. Al-Anwaar an-No'maaniya, Vol. 2, Pg. 110
39. Majma al-Bayan, Vol. 6, Pg. 447
40. Majma al-Bayan, Vol. 6, Pg. 447
41. Majma al-Bayan, Vol. 6, Pg. 447
42. Majma al-Bayan, Vol. 6, Pg. 447

The Letter Kaaf (K)

1. Kamalaat (Perfections) Of His Eminence

If you hear a man that has an excellence or excellences, is involved in problems and difficulties your intellect impels you to step forward to help him and to endeavor to lend your support. And if you are not able to do that, it is necessary for you to pray that he may achieve success and deliverance; and affection and sincerity will develop in your heart for him. Now that you have noted this point, I say: Our master, His Eminence, the Master of the Age, may Allah hasten his reappearance, encompasses all the frontiers of perfections. And he has achieved the highest stages of elegance and awe. Inspite of all this, he is involved in problems from the deviated people and is forced to stay away from his family, people and native country.

And this matter is absolutely clear for those who have insight. As for the greatness of the calamity of His Eminence, it is according to his own greatness and for his perfections, no words can describe them and imagination cannot reach them. Perhaps by studying this book you may understand some aspects of this and may quench your thirst at the source spring. Here we also add the point that you must know that His Eminence is a collection of the perfections of the Holy Prophet (S) and the Imams and their expression.

In a tradition that the noted Shaykh Muhammad bin al-Hurr Amili has mentioned in the book, *Athbaat al-Hudaat bin Nusoos wal Mo'jizaat* from the book, *Athbaat ar-Rajaa* of Fadl bin Shazan from authentic chain of narrators we read as follows:

It is narrated from Imam Sadiq (as) that he said:

"There is no miracle from the miracles of the Prophets and legatees, but that the

Almighty Allah, Blessed and the High will show a like of it at the hands of Qaim (aj) so that He may exhaust the argument on the enemies."1

And how beautifully it is said that:

That which all the good people have together, you alone have all of it.

Also the great scholar, Allamah Majlisi has narrated a tradition in *Biharul Anwar* from Mufaddal bin Umar from Imam Abu Abdillah Sadiq (as) that he said:

"And at that time our master, Qaim (aj) leaning his back on the House of Allah will say: O people, whoever wants to see Adam and Sheeth, should know that I am Adam and Sheeth. And whoever wants to see Nuh and his son, Saam, should know that I am that same Nuh and Saam. And whoever wants to see Ibrahim and Ismail, should know that I am that same Ibrahim and Ismail. And whoever wants to see

Moosa and Yusha, should know that I am that same Moosa and Yusha. And whoever wants to see Isa and Shamoun, should know that I am that same Isa and Shamoun.

And whoever wants to see Muhammad (S) and Amirul Momineen, should know that I am that same Muhammad and Amirul Momineen. And whoever wants to see Hasan and Husain, should know that I am that same Hasan and Husain. And whoever wants to see the Imams from the progeny of Husain, should know that I am those same purified Imams. Accept my call and gather near me as I would inform you about all that has been said and all that has not been said."2

I say: This tradition proves that all the qualities of the great Prophets and the morals and manners of the Purified Imams (as) have come together in the being of the Imam of the time – may our souls be sacrificed on him – and they emanate from His Eminence, and also a tradition that we have previously quoted from the Holy Prophet (S) that the ninth of them would be their Qaim and he is their apparent and hidden, proves this point.

In the same way Shaykh Sadooq has narrated through his own chain of narrators from Abu Baseer that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: "Matters related to occultation that occurred from the prophets would also occur in exactly the same way for our Qaim who is from us, Ahle Bayt." Abu Baseer says: I asked respectfully: "O son of Allah's Messenger, Who from among you Ahle Bayt, is the Qaim?" He replied, "O Abu Baseer, he is the fifth descendant of my son, Moosa. He is the son of the best of the slave girls. He shall have an occultation regarding which the followers of falsehood would doubt. After that Allah, the Mighty and Sublime would make him reappear and conquer the east and the west of the earth at his hands and send down from the heaven, the Spirit of Allah, Prophet Isa bin Maryam (as) who will recite Prayers behind him…"3

Now that our discussion has reached this point, it would be better to present the matter in three sections:

Section One: Resemblance Of His Eminence To The Prophets (as)

Resemblance to Adam

The Almighty Allah appointed Adam as His caliph on the whole earth and made him its heir and He says in the Qur'an:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

"I am going to place in the earth a vicegerent." (Qur'an, Surah Baqarah 2:30)

And the Almighty Allah would also make Hazrat Hujjat as the inheritor of the earth and will appoint him

as His caliph on His earth, as narrated from His Eminence, Abu Abdillah Sadiq (as) that he said with reference to the exegesis of the verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

“Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth.” (***Qur’an, Surah Noor 24:55***)

“He is the Qaim and his companions; and at the time of his reappearance he would pass his hands over his face and say: Praise be to Allah, One Who fulfilled His promise and made us inherit the earth…”[4]

In the *Hadith* of Mufaddal it is mentioned that:

“He will come out with a cloud shading him from above and on which a caller would be announcing: This is Mahdi, the caliph of Allah; follow him.”

Weeping of Adam (as): It is narrated from the Holy Prophet (S) that he said:

“Adam wept so much at the separation of Paradise that his tears flowed on both his cheeks like floods.”[5]

This same type of tradition is also narrated from Imam Sadiq (as):[6]

His Eminence, Qaim (aj) also, like Adam would weep much as he says in the *Ziarat* Nahiya addressing his ancestor, Husain (as):

“I lament for you day and night and instead of tears I weep blood.”

Regarding Adam (as) the verse was revealed that:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

“And He taught Adam all the names…” (***Qur’an, Surah Baqarah 2:31***)

As for the Qaim; whatever the Almighty Allah taught to Adam, He taught the same and many other things to the Qaim (aj). Adam was taught 25 letters from the Isme Aazam – as mentioned in tradition – and the Holy Prophet (S) was taught 72 letters; all the matters that the Almighty Allah gave to His Prophet, He gave them all to the successors of His Eminence also till the matter reached to His Eminence, Qaim (aj), may Allah hasten his reappearance.

In an authentic report, Thiqatul Islam Kulaini has narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Verily, the knowledge that was brought down with Adam (as) was not taken back, and no man of knowledge has ever died, whose knowledge has become extinguished; Knowledge is inherited. The earth never remains devoid of a man of knowledge."7

Adam enlivened the earth with worship of Allah, after the Jinns had killed it with their infidelity and rebellion.

Qaim (aj) would also enliven the earth with the religion of Allah, justice and establishing His code of law after its death due to the disbelief and transgression of the people.

In *Biharul Anwar,* it is narrated from His Eminence, Abu Ja'far Baqir (as) regarding the verse:

وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

"...gives life to the earth after its death..." (Qur'an, Surah Rum 30:19)

that he said:

"Allah, the Mighty and Sublime would enliven the earth after its death through Qaim (aj). Its death denotes infidelity of its people as an infidel is in fact a dead man."8

In *Wasailush Shia* it is mentioned regarding the verse:

"...gives life to the earth after its death..."

That His Eminence, Ibrahim Moosa bin Ja'far (as) said:

"He would enliven it through rain, rather the Almighty Allah would send a man to revive justice, and the earth will be revived through the revival of justice, and indeed if a single divine ordinance is established on the earth it is better than forty days of rain."9

In the same book it is narrated from the Holy Prophet (S) that he said:

"One hour of a just Imam is better than seventy years of worship and carrying out of one divine ordinance on the earth is more beneficial than forty days of rain."10

With all these facts when and how much can we compare Adam and Qaim (aj) while the fact is that Adam was created for Qaim.

Indeed the one who created the perfect morals

In the being of Adam for the Imam-e-Qaim.

Resemblance to Habeel

His nearest and closest kin killed Habeel – that is his brother – the Almighty Allah says in His great book:

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

"And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay you. (***The other***) ***said: Allah only accepts from those who guard*** (***against evil***)***."*** (***Qur'an, Surah Maidah 5:27***)

In the same way the closest relative of Imam Qaim (aj) – may our souls and souls of the worlds be sacrificed on him – tried to eliminate His Eminence, and that was his paternal uncle, Ja'far Kazzab (the liar), as narrated from Imam Zainul Abideen (as) that he said:

"As if I can see that Ja'far Kazzab, helping the tyrant of the time in searching for the *Wali* of Allah. He will try to spy on him and not knowing about the birth of Imam Qaim (aj), he will become the executor of his father's estate and will desire that were he to gain upper hand on the Qaim he will eliminate him; and will be greedy for his inheritance, till he will usurp it wrongfully."[11]

Resemblance to Sheeth

Hibtullah Sheeth, did not get the permission to reveal his knowledge, as mentioned in a lengthy report quoted in *Rauda Kafi* from His Eminence, Abu Ja'far Baqir (as) that he said:

"When Hibtullah buried his father, Adam, Qabeel came to him and said: O Hibtullah I saw that my father, Adam did not give me as much knowledge as he gifted to you and it is the same knowledge with which your brother, Habeel prayed and his sacrifice was accepted, and that is why I killed him so that he may not have children who could proudly claim to my children that: 'We are children of one whose sacrifice was accepted and you are the children of one whose sacrifice was not accepted.' And if you reveal the knowledge that my father has given to you only, I would kill you too like I killed my brother, Habeel. Thus Hibtullah and his children concealed the knowledge and faith they had..."[12]

His Eminence, Qaim also would not receive permission till the appointed day, as mentioned about His Eminence:

"At the time of his birth he kneeled down and raised his two fingers towards the sky and sneezed, he said:

'Praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and the Progeny of Muhammad.

The oppressors thought that the Divine Proof is invalid and destroyed. If we had been permitted to speak freely about him all the doubts would be removed.'"[13]

This tradition is quoted by the chief of *Hadith* scholars, Shaykh Sadooq in *Kamaluddin*.

Resemblance to Nuh

Nuh, the senior-most (in age) of the prophets: It is narrated from Imam Sadiq and Imam Hadi (as) that His Eminence, Nuh (as) lived for 2500 years.

And His Eminence, Qaim (aj) is the senior-most (in age) of the successors; on the basis of the tradition of *Kafi*, was born on the 15th of Shaban 255 A.H.[14]

Thus the age of His Eminence till date – Sunday, 10th Zilqad 1301 A.H. – comes to 1081 years and 5 days.

It is narrated from Imam Zainul Abideen (as) that he said:

"In the Qaim is present the characteristics of Adam and Nuh (as), and that is a long life..."[15]

The complete text of this narration has already been mentioned before.

Nuh, by his words, purified the earth from the disbelievers and said:

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا

***"My Lord! Leave not upon the land any dweller from among the unbelievers."* (*Qur'an, Surah Nuh 71:26*)**

Qaim also would clear the earth from infidels with the help of his sword till not a trace of them would remain – as we have explained before –.

Nuh remained patient for 950 years and the Almighty Allah says regarding this:

"...so he remained among them a thousand years save fifty years. And the deluge overtook them, while they were unjust."

The Qaim is also observing patience since the beginning of his Imamate till now, and I don't know till when he would be patient. Those who opposed Nuh (as) were destroyed.

All those who oppose Qaim would also be destroyed. – as mentioned in tradition – .[16]

The Almighty Allah delayed the success of Nuh and his followers to such an extent that a majority of his followers deserted him.

The Almighty Allah would also delay the reappearance of Qaim to such an extent that the majority of his followers would desert him – as mentioned in a tradition of Imam Hasan Askari (as)–.

Idrees gave the glad tidings of the advent of Nuh.[17]

The Almighty Allah gave glad tidings about the reappearance of Qaim to the angels. The Holy Prophet (S) and the Holy Imams (as), and rather the past prophets gave glad tidings of his reappearance – that if we mention their statements it would prolong the book unnecessarily.

The call (voice) of Nuh reached to the east and the west of the earth and it was one of the miracles of His Eminence – thus it is mentioned in the book,*Zubdatil Tasaaneef* that:

"Qaim (aj) also would stand between the *Rukn* and *Maqaam* and call out and say: O my deputies and representatives, and my special assistants, and those whom the Almighty Allah had treasured on the earth for my help before the reappearance, come to me with fervor and devotion. The voice of His Eminence would reach them whether they are in the prayer niche (praying) or on their beds (sleeping); all would hear the call at once. And all of them would reach between *Rukn* and *Maqaam* in a fraction of a moment."

This matter is mentioned in the tradition of Mufaddal quoted from Imam Ja'far Sadiq (as).[18]

Resemblance to Idrees

Idrees (as) is the grandfather of Akhnukh, the father of Nuh (as). The Almighty Allah exalted Idrees to a high degree; it is said that he was raised to the fourth or the sixth heaven.

In *Majmaul Bayan* it is narrated from Mujahid that he said:

"Idrees was taken up to the sky like Isa (as) was taken, while he was alive and not dead."

And others have said:

"His soul was captured between the fourth and the fifth heaven."

This point is narrated from Imam Baqir (as):[19]

The Almighty Allah also took up Qaim to a high position in the sky.

The Almighty Allah carried Idrees on the wings of an angel and enabled him to fly in space, as mentioned by Ali bin Ibrahim Qummi from his father from Muhammad bin Abi Umair from one who had said it for him, that His Eminence, Abu Abdillah Sadiq (as) said:

"Allah, the Mighty and the High became angry at one of the angels and cut off his wings and threw him on an island. Then a long period of time, extent of which is known to Allah alone, passed, and when the

Almighty Allah appointed Idrees as a Prophet, that angel came to him and said: O Prophet of Allah! Please pray that the Almighty Allah becomes pleased with me (forgives me) and restores my wings. Idrees replied: All right! So he prayed. The Almighty Allah restored the wings of that angel and forgave him. At that time the angel said to Idrees: 'Do you have a wish?' 'Yes,' replied he, 'I would like you to take me upto the heavens so that I can see the angel of death as I have no life without his remembrance.

Thus the angel took him on his wings and soared to the sky till they reached the fourth heaven. Suddenly Idrees saw the Angel of death shaking his head in surprise. Idrees said *Salaam* to the Angel of death and asked him: 'Why are you shaking your head?' He replied: 'When the Almighty Allah commanded me to capture your soul between the fourth and the fifth heaven, I asked Him; O Lord, how would that be possible?

While the thickness of the fourth heaven is a journey of 500 years. And from the fourth heaven till the third heaven there is a distance of 500 years' travel and the thickness of the third heaven also is 500 years. Every heaven and what is between it is there in the same way, how would this be possible?' Then he captured his soul between the fourth and the fifth heaven. And it is about this that the Almighty Allah said:

"And We raised him high in Heaven."

And that is why he was named as Idrees as he had obtained lessons (*Dars*) from many books."[20]

And it is said that he is alive in the Paradise and this statement is narrated from Ibne Abbas.

The angel, Ruhul Qudus also took Qaim (aj) on his wings to the sky. This is mentioned in the traditional report regarding the birth of His Eminence, Qaim, recorded from Hakima in the book of *Kamaluddin*:

"Then Imam Hasan Askari (as) took his son while pigeons were flying over his head. His Eminence called out to one of the pigeons: 'Take him and keep him safe and bring him back to me every forty days.' That pigeon took him and flew up to the sky; the other pigeons also followed him. At that time I heard His Eminence, Abu Muhammad (Imam Askari) say: 'I have entrusted you to the one whom the mother of Moosa entrusted her son.' Narjis wept. His Eminence told her: 'Take it easy, no one will nurse him, except you and he will be returned to you very soon as Moosa was returned to his mother. And it is about this that the Almighty Allah said:

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

***"So We gave him back to his mother that her eye might be refreshed, and that she might not grieve..."* (*Qur'an, Surah Qasas 28:13*)**

Hakima said: I asked respectfully: 'What bird was that?' He replied: 'It is Ruhul Qudus who is responsible for the Imams. He guards and protects them and trains them in knowledge…'"[21]

Idrees disappeared from among the people when they wanted to kill him – as mentioned in a tradition from Imam Muhammad Baqir (as).

Qaim (aj) also disappeared in the same way when the enemies wanted to kill him, as mentioned in the discussion on the cruelty of the enemies upon His Eminence under the Letter [Z].

The occultation of Idrees was so prolonged that his followers had to undergo severe hardships and difficulties. In the same way it is mentioned in *Biharul*

Anwar from the Holy Prophet (S) that he said:

"This will continue, so much so, that people will be born in mischief and inequity and they will not know anything but mischief and inequity, so much so that the earth will be full of corruption. No one will be able to say, Allah. Then Allah, the Exalted will send a man from Me and my family. He will fill the earth with justice as those who have been before him will have filled it with injustice."[22]

And it is narrated from Amirul Momineen (as) that he said:

"Indeed the earth would be full of injustice and oppression. So much so that no one would utter the name of Allah except secretly. Then the Almighty Allah would bring a righteous people so that they may fill it with justice and equity just as it would fraught with injustice and oppression."

We have already mentioned the appropriate points under Letter 'F'.

When the occultation of Idrees became prolonged, people joined in repentance and turned to Allah. The Almighty Allah, in turn, made him reappear and removed the distress and hardships of the people.

Qaim is also like that; such that if people were to unite in repenting for their sins and have a firm determination to help and support the Imam, the Almighty Allah would make him reappear. We shall write more on this matter in the eighth section, *Insha Allah*.

When Idrees reappeared, the tyrant king and the people submitted to him.

The Qaim would also be in the same way. That when he reappears, the tyrannical rulers and kings and all the people of the world would surrender to His Eminence and bow down before him. If you desire to study the circumstances of Idrees in more detail you may refer to comprehensive works like the books of *Kamaluddin*, *Biharul Anwar* and *Hayat al-Qulub.* Were we to dwell further on this discussion it would lead us away from our main topic of study. Hence we suffice by this much so that the Almighty Allah may gather us together with His saints on the Judgment Day.

Resemblance to Hud

The actual name of Hud (as) is Aabir, and Nuh had given glad tidings about him.

It is narrated from Imam Sadiq (as) in *Kamaluddin* that he said:

"When the demise of Nuh approached, he summoned his Shias and followers and said: You should know that after me there shall be an occultation when false deities would appear. And indeed Allah, the Mighty and Sublime would bestow victory upon you through my descendant who would be named Hud. He shall be having awe, tranquility and dignity and in his appearance and manners he shall resemble me. During his reappearance, the Almighty Allah would destroy your enemies through a wind. Thus they began to continuously await and anticipate the reappearance and advent of Hud till the period became prolonged and the hearts of most of them hardened. Then Allah, the Mighty and the High sent His Prophet, Hud when they had become despaired and calamities and hardships had surrounded them fully and the enemies were destroyed by a wind sans benefit, a wind that the Almighty Allah has described as follows in the Holy Qur'an:

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ

***"It did not leave aught on which it blew, but it made it like ashes."* (*Qur'an, Surah Zariyat 51:41-42*)**

After that occultation occurred for him till the advent of Salih (as)."23

The advent of Qaim along with his distinctive qualities were also prophesied by his honorable forefathers and they mentioned his occultation and reappearance as parts of them have been mentioned above.

Allah, the Mighty and Sublime destroyed the infidels through Hud (as) and He sent Aqeem on them as the Almighty Allah says:

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ .

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ

***"When We sent upon them the destructive wind. It did not leave aught on which it blew, but it made it like ashes."* (*Qur'an, Surah Zariyat 51:41-42*)**

Qaim is also having the same situation that Allah, the Mighty and the High would also destroy some disbelievers through a black windstorm – as mentioned in the lengthy tradition quoted by Mufaddal and it

would be further mentioned under the topic of the call of His Eminence, *Insha Allah.*

Resemblance to Salih

Salih went into occultation from his people. After that when he returned to them, a majority of them denied him as mentioned in the book of*Kamaluddin* in the tradition of His Eminence, Abu Abdillah Sadiq (as) that he said:

“Salih (as) remained in occultation from his community for a period of time: The day he disappeared from them he was of middle age, wide belly, elegant body, thick beard, fair complexioned and medium height. When he returned to his people, they did not recognize him from his face. And he found them divided into three groups: A group had denied him and they were not prepared to retract their denial. Another group was of those who had doubts about him. The third group was firm in its faith. So he addressed the group of doubters and said: ‘I am Salih.’

They denied and chided him and snubbed him saying: ‘May Allah become aloof from you, Salih was indeed having a different appearance.’ The Imam says: Then Salih went to the deniers and they paid no heed to his words and expressed a deep hatred for him. After that he went to the third group which was a group of faithful believers and told them that he was Salih. They said: ‘Please tell us something through which we may not have any doubt about you. We have no doubt that Allah, the Mighty and the High, Who is the Creator can change the appearance of anyone He wants. We had been informed about it and we have researched and studied the signs and portents regarding the reappearance of the Qaim.

And it would be correct when he brings the news from the heavens. Salih said: I am that same Salih who brought the she-camel by miracle. They said: You are right. It is the same point we argued on. But tell us what its sign was? Salih said: An alternate day was reserved for this she-camel to drink from the stream and alternate for you. We have brought faith on Allah and also believed on whatever you have brought. At that time Allah, the Mighty and the High said:

أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ

“Do you know that Salih is sent by his Lord?” (***Qur’an, Surah Araaf 7:75***)

And the believers and people of faith said:

قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ

“Surely we are believers in what he has been sent with.” (***Qur’an, Surah Araaf 7:75***)

And the arrogant ones – those who doubted him – said:

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ

"Surely we are deniers of what you believe in." **(*Qur'an, Surah Araaf 7:76*)**

The narrator asked:

Was there among them a scholar and who knew Salih? Imam replied: The Almighty Allah is more equitable that He should leave the earth without a scholar that guides the people to Allah. This community passed seven days in this manner after the reappearance and advent of Salih as they had no recognition of a leader or Imam for themselves. But in spite of this they has something from divine religion and they had remained firm on that. Their beliefs were same. And when Salih reappeared they gathered around him. And there is no doubt that the simile of Qaim (aj) is like that of Salih."24

Yes, Qaim (aj) would also be like Salih. Whatever occurred on Salih would in the same way, letter to letter, exactly happen for him also. In spite of the fact that he would reappear in the form of a young man of less than forty years while he is of advanced age.

The people would also be divided into three groups: People of firm belief, the doubters and the deniers. He would invite the deniers and they would deny him and he would eliminate them, and the people of faith would ask him for signs and he would show them and they would pledge allegiance to him. And there is a tradition on this. Some of it we have mentioned before and some would follow in the coming pages – if the Almighty Allah wills.

Resemblance to Ibrahim

The pregnancy of Ibrahim's mother when she was pregnant with him, was not obvious and his birth was concealed.

It was the same with Qaim (aj) and his (mother's) pregnancy and his birth was also concealed.

Ibrahim (as) grew up in a day as much as others grow in a week and his growth every week was as much as others grow in a month and he grew in a month as much as others grow in a year – as narrated from Imam Sadiq (as) –.25

Qaim (aj) also was such, as mentioned by Hakima (may Allah be pleased with her) in the report quoted from her:

After forty days, I went to the house of Abu Muhammad (as) and suddenly saw that the Master of the Age was walking about the house. I had never seen a face more beautiful than his, nor heard a tongue more eloquent than his. Abu Muhammad (as) said to me, "This is the boy dignified before Allah, the Exalted."

I said to him, "My master, he is forty days old and I see him like this." He said, "My aunt, don't you know

that we the congregation of legatees grow in a day as much as others grow in a week, and grow in a week as much as others grow in a year?”[26]

Ibrahim (as) separated himself from the people. Allah, the Mighty and Sublime has quoted him as:

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ

“And I will withdraw from you and what you call on besides Allah...” (Qur’an, Surah Maryam 19:48)

Qaim (aj) has also detached himself from the people as discussed in the chapter of Letter [‘Ain].

Ibrahim has two occultations.

Qaim is also having two occultations.

When Ibrahim (as) was thrown into the fire (of Nimrod), Jibraeel brought a garment of Paradise for him.

The Qaim also – when he reappears – would also be wearing the same garment. It is reported by Mufaddal in *Kamaluddin* that he quoted Imam Sadiq (as) to have said:

“Do you know what the garment of Yusuf was? ‘No,’ replied I. He said, “When fire was lit for (burning) Ibrahim (as) Jibraeel brought a garment of Paradise for him and dressed him in it. That garment protected him from heat and cold and when his death approached, he made it into an arm band and tied it to Ishaq; Ishaq in turn tied it to Yaqoob and when Yusuf was born Yaqoob tied it on him. And it was tied to his arm till those circumstances befell him. Thus when Yusuf removed it from the arm band in Egypt, Yaqoob perceived its fragrance and it is about the same thing that Allah quotes him saying:

إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ

“Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment.” (Qur’an, Surah Yusuf 12:94)

It is the same garment that had come down from Paradise.”

I said: May I be sacrificed on you, whom did this garment reach after him? He replied, “To the one deserving of it. And the garment is with our Qaim, when he would reappear. Then he said: All knowledge or things inherited by every prophet have reached to Muhammad (S).”[27]

I say: This tradition is not contradicting the one quoted by the notable scholar, Allamah Majlisi in his book, *Biharul Anwar* from Nomani. The tradition is as follows: from his own chain of narrators, from

Yaqoob bin Shuaib from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Shall I show you the garment, wearing which the Qaim would reappear?" "Yes," said I (the narrator). So His Eminence asked for a garment and opened it and out of it came a canvas garment. And he spread it. I saw that the left sleeve was smeared with blood. Then he said, "It is the same garment that the Holy Prophet (S) wore when his teeth were injured. And His Eminence, Qaim would put on the same garment and reappear." I kissed that blood and put it on my face. After that His Eminence folded it and took it away.28

There is a possibility that he may be wearing both these garments at some time; perhaps he would be having the garment of Ibrahim (as) with him, tied to his arm or one like that. Because in the first tradition it is not clearly mentioned that His Eminence would be dressed up in it.

And Allah knows best.

Ibrahim (as): He constructed the Holy Kaaba and fixed the Black Stone in its place. Allah, the Mighty and Sublime says:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

"And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing..." (Qur'an, Surah Baqarah 2:127)

In *Tafseer Burhan* and other books it is reported from Uqbah bin Basheer from either Imam Muhammad Baqir (as) or Imam Ja'far Sadiq (as) that he said:

"Allah, the Mighty and Sublime commanded Ibrahim (as) to build the Kaaba and to raise its foundations so that it becomes a place of worship for people. So Ibrahim and Ismail every day constructed equal to one *'Saaq'* (leg) till they reached the place of the Black Stone. His Eminence, Baqir (as) said: Here Mt. Abu Qubais called out to them that it was holding something as trust for them. At that time it gave the Back Stone to Ibrahim and His Eminence fixed it in its proper place."29

Qaim (aj) also is having something like that. It is mentioned in *Biharul Anwar* that His Eminence, Abu Abdillah Sadiq (as) said:

"When Qaim (aj) reappears, he would raze the Masjidul Haraam till he reaches its foundations and he would return the place of Ibrahim to its original location..."30

In *Kharaij* it is narrated from Abul Qasim Ja'far bin Muhammad Quluwahy that he said:

In the year 337 I had the honor of performing the Hajj and enroute to it reached Baghdad. That year by the destruction of Qaramtians, they had returned Hajar al-Aswad to its prior place. Most of my efforts

were aimed to find someone who would fix that stone in its original spot. Because I had learnt from books that except for the Divine Proof of the time no one can fix it in its original spot.

As was seen during the time of Hajjaj when Imam Zainul Abideen (as) placed it in its original spot. But I fell severely ill and began to fear for myself, and in that condition I was not able to continue my journey. Then I learnt that Ibne Hisham was traveling to Mecca. Therefore I wrote a letter, sealed it and entrusted it to him. In that letter I had asked about the span of my life, that whether I was destined to die during this illness or not. And I told Ibne Hisham: My endeavor is that this letter should reach into the hands of one who fixes the Hajar al-Aswad. And for this job I have summoned you.

Ibne Hisham says: When I reached Mecca and came to the place where Hajar al-Aswad was supposed to be fixed, I gave an amount of cash to the caretakers of the Haram to allow me to remain there at that fixed time. I took up a location from where I could see who fixes that stone. I told the guards to remain with me so that they may take me away from the crowd. I saw that everyone was trying to fix the stone but none was able to do so and it used to fall down. Then a young man of wheat complexion and an elegant appearance approached; he took the stone and placed it in the proper spot.

It became so well fixed that I imagined it must not have been so even in the beginning. Clamor arose from the people due to that and that young man headed towards the exit. I rose from where I was sitting and went after him. I pushed people to right and left and they thought I had gone insane. People were making way for him and I did not let him get out of my sight till he separated from the people. I was walking very fast and he moved calmly and with composure.

When he reached a place where none could see him except me, he turned to me and said: Give me that which you are carrying. I presented the letter to him. Without looking at it he said: Tell him that there is no danger for him in this illness and the death from which he is helpless would come after thirty years. Tears filled up my eyes and I could not even move. He left me in my condition and went away.

Abul Qasim says: This incident was related to me by Ibne Hisham.

The narrator adds: Thirty years after that mysterious incident Abul Qasim fell ill. So he gathered his affairs, wrote down his will and he made exceptional efforts in this regard. They asked him: What fear is that? We expect that the Almighty Allah would again give you good health. He replied: This is the year about which I was warned. He passed away in that illness. May Allah have mercy on him.[31]

The Almighty Allah saved Ibrahim (as) from the fire. Allah, the Mighty and Sublime says in His book:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

***"We said: O fire! be a comfort and peace to Ibrahim..."* (*Qur'an, Surah Anbiya 21:69*)**

Qaim (aj) would also have a similar situation. As mentioned in some books it is reported by Muhammad bin Zaid Kufi from Imam Sadiq (as) that he said:

“When Qaim (aj) reappears a man from Isfahan would approach him and ask him to show the miracle of His Eminence, Ibrahim, the Friend of Allah. So the Imam would order the preparation of a huge fire and he would recite the following verse:

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

“Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.” (***Qur’an, Surah Yasin 36:83***)

After that he would enter the fire and then he would come out of it safe and sound. That accursed man who had demanded this miracle would deny it and say: This is sorcery. Then His Eminence would command the fire and it would catch hold of that man and burn him up. And he would say: This is the punishment of one who denies the Master of the time and the Proof of the Beneficent.

Ibrahim (as) would call the people towards the Almighty Allah. The Holy Qur’an says:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ

“And proclaim among men the Pilgrimage...” (***Qur’an, Surah Hajj 22:27***)

It is mentioned in *Tafseer Burhan* that His Eminence, Abu Ja’far Baqir (as) said:

“Ibrahim called out among the people for Hajj and said: O people, I am Ibrahim, the Friend of Allah; the Almighty Allah commands you to perform the Hajj of this House, so you all perform the Hajj. One who goes for Hajj – till the day of *Qiyamat* – has obeyed Ibrahim.”32

Qaim (aj) would also invite the people to Allah, as mentioned under the chapter of Letter ‘D’ and more points shall be presented in the coming pages.

Resemblance to Ismail

The Almighty Allah gave glad tidings of the birth of Ismail (as) and He says:

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ

“So We gave him the good news of a boy, possessing forbearance.” (***Qur’an, Surah Saffat 37:101***)

The Almighty Allah has also prophesied the birth and advent of Qaim (aj) as we mentioned in Part Three. And in the same way the Holy Prophet (S) and the Infallible Imams (as) have also given glad tidings about them. That which additionally proves this matter is that which is mentioned in the books*Tabsiratul Wali* and *Biharul Anwar* from Ismail bin Ali Naubakhti (r.a.) that he said:

When Imam Hasan Askari (as) was in his fatal illness I was present with him. He summoned his servant, Aqeed, who was a Nubian black. Prior to this he was in the employ of Imam Ali Naqi (as). It was he that had brought up Imam Hasan Askari (as). Imam (as) told him: "O Aqeed, boil for me some mastic water." Aqeed obeyed and after the water was procured, Saiqal, the mother of Imam az-Zaman (aj) brought it to His Eminence.

His Eminence took hold of the vessel but his hands shook so much that the bowl clattered against his teeth. The Imam let go of the vessel and said to Aqeed: "Go inside the house where you will find a boy in prostration. Bring him to me."

Abu Sahl says: Aqeed said: When I went inside to bring that boy I saw that the boy was in a prostration and he had raised his index finger to the sky. I saluted him. He shortened his Prayer. I said respectfully: "The master has called you." At that moment his mother arrived and taking his hand brought him to his father.

Abu Sahl says: When the boy came to His Eminence, he saluted him. I saw that his face was glowing like a pearl, he had short hair and wide teeth. When the eyes of Imam Hasan Askari (as) fell upon him he wept and said: "O master of my family, give me this water so that I may proceed to my Lord." The young master complied and taking up the bowl of mastic water brought it to the lips of his father so that he may drink it. Then Imam Hasan Askari (as) said: "Prepare me for the ritual prayer." That child kept a towel before the Imam and made ablution for him by washing his face and hands in turn.

Then he did*Masah* of his head and both feet. The Imam said: "O my son, I give you glad tidings that you are the Master of the Time and the Proof of Allah on the face of the earth. You are my son and successor. You are born from me and you are M-H-M-D the son of Hasan son of Ali son of Muhammad son of Ali son of Moosa son of Ja'far son of Muhammad son of Ali son of Husain son of Ali Ibne Abi Talib (as) and you are from the progeny of the Holy Prophet (S) and the last of the Purified Imams (as).

And the Messenger of Allah (S) gave glad tidings about you and informed about your name and patronymic. This was told me by my father from his purified forefathers – blessings of Allah be on Ahle Bayt. Indeed our Lord alone is worthy of praise and glorification."

Imam Hasan bin Ali Askari (as) spoke these sentences and passed away at that very moment.[33]

I say: His Eminence passed away due to the effect of poison on the 8th of Rabi I, year 260 A.H. and at that time his age was barely 28 years, may Allah bless him.

Ismail (as) – the spring of Zam Zam burst forth for him.

For Qaim (aj) also a spring of water would burst forth from a hard stone – as would be explained in the discussion of resemblance to Prophet Moosa (as) – and water also had sprung many times for that respected personality, as mentioned in *Biharul Anwar* quoting from the book of *Tanbiyatul Khaatir* that Sayyid Ajal Ali son of Ibrahim Areezi Alawi Husaini reports from Ali son of Ali son of Numa that he said:

Hasan bin Ali bin Hamza Aqsasi related this incident in the house of Shareef Ali bin Ja'far bin Ali Madaini Alawi that there was a short-stature Shaykh in Kufa who was well known for his piety, he liked sight-seeing, was an ardent worshipper and preferred seclusion. And he was always in pursuit of historical information and traditional reports.

One day it so happened that I was in the gathering of my father when this gentleman arrived and began to converse with my father and the latter was listening to him intently.

The senior gentleman said: One night I was in Masjid Jofa, which is an ancient Masjid on the outskirts of Kufa. Half the night had passed and I was engrossed in secluded prayers when suddenly three persons entered the Masjid. When they reached the center of the courtyard, one of them squatted and began to move the soil to the right and the left. A spring of water appeared and water gushed out of it.

He performed the ritual ablution with this water and gestured to the other two persons and they also performed the ablution. Then he stood in the front and the other two stood behind him to pray. I also went and stood at the back and recited the prayers with them.

Since I was astonished at the erupting of the spring, when the prayer was concluded I asked the man to my right: Who is that gentleman? He told me: He is the Master of the Affair, son of Imam Hasan Askari (as). So I went forward and kissed the blessed hands of His Eminence and asked very respectfully: O son of Allah's Messenger (S), what is your opinion about Shareef Umar, son of Hamza? Is he on the right religion? He replied: No, but it is possible he may come to the right path. However it is sure that he would not die without seeing me.

The narrator says: We wrote down this interesting tradition, and some time passed after this incident till Shareef Umar bin Hamza expired and it was not heard that he had seen Imam az-Zaman (aj). One day I met that old gentleman at a place and reminded him about that incident and asked: Did you not say that Shareef would see Imam az-Zaman (aj) before his death? The aged gentleman replied: How do you know that he did not meet His Eminence? After that, one day I met Shareef Abul Manaqib son of Shareef Umar son of Hamza and discussed about his father with him.

Shareef Abul Manaqib said: One night I was with my father when he was in his terminal illness. It was the last part of the night. The physical strength of my father was sapped and his voice had become feeble. All the doors of the house were shut when suddenly a man came to us and I was overwhelmed by his awe. We were so astonished that we didn't even ask him how he managed to enter the house

when all the doors were closed and what the purpose of his visit was. That gentleman sat besides my father spoke softly to him and my father wept.

Then he arose and went away. And when he went out of our sight my father shook terribly and asked me to make him sit up. I helped him to sit up. He opened his eyes and asked: Where is that gentleman who was sitting near me? I replied that he had left. He said: Go after him. I went after him but could not find him again as all the doors were closed. I returned to my father and related the matter to him. Then I asked him who that gentleman was. He said: He is the Master of the Affair (as). After that his illness intensified again and he became unconscious.[34]

I say: In the chapter of Letter [Z] we have discussed the relevant points, which may be referred.

Ismail (as) used to graze sheep.

Qaim (aj) also would have the same program. In the tradition of Mufaddal it is narrated from Imam Ja'far Sadiq (as) that he said:

"And by Allah, O Mufaddal, as if I can see him entering Mecca wearing the dress of the Holy Prophet (S) and donning a yellow turban and shoes of Prophet, holding the staff of His Eminence, driving some emaciated goats; and he would walk in this manner till he reaches the Holy Kaaba. At that time there would be no one who could recognize him, he shall appear as a young man."[35]

Ismail (as) was submissive to the command of the Almighty. He said:

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

***"He said: O my father! do what you are commanded; if Allah please, you will find me of the patient ones."* (*Qur'an, Surah Saffat 37:102*)**

Qaim (aj) is also submissive to Divine orders.

Resemblance to Ishaq

Ishaq (as): the Almighty Allah gave the glad tidings of his birth to Sarah when she had lost all hope of having a child. Allah, the Mighty and Sublime says:

وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ .

قَالَتْ يَا وَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَٰذَا بَعْلِي شَيْخًا ۖ إِنَّ هَٰذَا لَشَيْءٌ عَجِيبٌ

“And his wife was standing (by), so she laughed, then We gave her the good news of Ishaq and after Ishaq of (a son’s son) Yaqoob. She said: O wonder! shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing.” (Qur’an, Surah Hud 11:71-72)

Qaim (aj) is also such that when people became despaired that he would be born, they were given the glad news of his birth. As mentioned in *Kharaij*quoting from Isa bin ash-Shaykh (or Masih) that he said:

Imam Hasan Askari (as) came to us in the prison. I was cognizant of his rights (considered him my Imam). He told me: You are aged 65 years, one month and two days.

I had a prayer book with me on which my date of birth was written. When I referred to it I saw that what the Imam had said was right. Then he asked: Do you have children? ‘No,’ I replied. He raised up his hands in prayer and said: O Allah, bestow him a son who may become his support as a son is a very good support. Then he recited the following couplets to illustrate his point:

Whoever has an arm will take back his usurped rights

Indeed, disgraced is one who does not have an arm.

I asked His Eminence: Do you have a son?

He replied: Yes, by Allah, I would have a son who would fill up the earth with justice and equity; however, presently I am not having a son. Then he continued his recitation of couplets:

Perhaps that day arrives when you will see my son besides me like a lion cub.

Thus indeed, before the Teem give birth to many children for a long period of time he was alone among the people.36

Resemblance to Lut

Lut (as): Angels came down to render him assistance.

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ

“They said: O Lut! we are the messengers of your Lord; they shall by no means reach you...” (Qur’an, Surah Hud 11:81)

Qaim (aj) is also such: That angels would come down for his assistance. We have already discussed this matter in the previous pages. And it is mentioned in the report of the maidservant of His Eminence, Abu Muhammad [Imam Hasan Askari (as)] that:

“When the Sayyid was born I saw a light from His Eminence that reached upto the horizon and I also saw white birds that came down from the sky and rubbed their feathers on his head, face and all the parts of his body, then they flew away. And when I reported this to His Eminence, Abi Muhammad, he smiled and said: They were angels and they had come down for this baby and they shall be his helpers when he reappears.”37

In the discussion of the strength of believers…we have already mentioned the relevant points.

Also the resemblance of His Eminence, Qaim with Lut is that Lut (as) went out from the city of transgressors; His Eminence, Qaim (aj) also in the same way left the countries of transgressing people.

Resemblance to Yaqoob

Yaqoob (as): The Almighty Allah, after a long time, brought his dispersed affairs together and removed his distress. Qaim (aj) is also such that the Almighty Allah would solve his problems and remove his distress after a long time. Yaqoob (as) wept so much for Yusuf (as) that his pupils became white with blindness.38

Qaim (aj) weeps intensely for his great grandfather, Husain (as) and in *Ziarat* Nahiya he says:

“And I weep on you blood instead of tears.”39

Yaqoob (as) was in anticipation of reappearance and he said:

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

***“O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah’s mercy; surely none despairs of Allah’s mercy except the unbelieving people.”* (*Qur’an, Surah Yusuf 12:87*)**

Qaim (aj) is also waiting for the reappearance as proved by the traditional reports regarding this matter.

Resemblance to Yusuf

Yusuf (as) was the most handsome person of his time.

Qaim (aj) would also be the most handsome person of his time as mentioned in the discussion about the elegance of His Eminence.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ

***“So when they came in to him, they said: O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.”* (*Qur’an, Surah Yusuf 12:88*)**

Qaim (aj) also disappeared from the sight of the people in such a way that he walks among them and recognizes them but they do not recognize him as we have mentioned in the discussion of the Ghaibat of His Eminence in the chapter of the Letter ‘Gh’.

The Almighty Allah reformed the affairs of Yusuf (as) overnight when the king of Egypt saw that dream.

The Almighty Allah would also improve the affairs of Qaim (aj) overnight. Thus on that single night He would gather the companions of His Eminence from far off lands.

Shaykh Sadooq has narrated in *Kamaluddin* from His Eminence, Abu Ja’far Baqir (as) that he said:

“In the Master of this affair there is a resemblance to Yusuf (as) and it is that Allah, the Mighty and Sublime would improve and reform his affairs overnight.”[40]

It is narrated from the Holy Prophet (S) that he said:

“Mahdi is from us, Ahle Bayt. The Almighty Allah would improve and reform his affairs overnight.”[41]

Yusuf (as) was distressed by being imprisoned and he said as follows:

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

***“He said: My Lord! the prison house is dearer to me than that to which they invite me...”* (*Qur’an, Surah Yusuf 12:33*)**

In the same way Qaim (aj) has also the same situation as mentioned in the tradition of His Eminence, Abu Ja’far Baqir (as):

“In the Master of this affair there is a resemblance to Moosa, a resemblance to Isa, a resemblance to Yusuf and a resemblance to Muhammad (S)” – till he said – “and as for the resemblance to Yusuf, it is the prison and occultation...”[42]

I say: O ardent follower of the family of infallibility, take lesson from these statements and imagine the distress and hardship of your *Maula;* that the world, in spite of its vastness and the earth in spite of its extent is a prison for him in such a way that he is not secure from the oppression and opposition of the enemies. We pray to the Almighty Allah to hasten his reappearance and ease his advent.

Yusuf (as) remained in the prison for some years.

Qaim (aj); if only we could know how long he would have to remain in the prison of occultation and when he would come out of it!

Yusuf (as) had gone into occultation from the general public as well as his near and dear ones and he remained hidden from his brothers and his disappearance was very tough upon his father, Yaqoob, in spite of the fact that there was not much distance between him and his followers, as mentioned in traditions.

Qaim (aj) also – as mentioned in other traditions – is like that. In *Kamaluddin* it is narrated from His Eminence, Imam Baqir (as) in the discussion of the resemblance to some prophets as follows:

"And as for his resemblance to Yusuf bin Yaqoob (as), it is occultation from his near and near ones as well as from the general populace and being hidden from his brothers; and the concealment of his affair from his father, Prophet Yaqoob (as). in spite of the fact that the distance between His Eminence and his father, family and followers..."[43]

I say: There are a large number of reports that prove that His Eminence is with us and is aware of our affairs. Some of these traditional reports would be mentioned in this book, if Allah the Almighty wills.

Resemblance to Khizr

The subject of Khizr (as), that Allah prolonged his lifespan is having unanimity among the Shias and the Sunnis and a large number of traditions prove this. One such report is as follows:

In *Biharul Anwar* it is quoted from *Manaqib* from Dawood Riqqi that he said:

"Two of my brothers decided to travel for performing *Ziarat*. One of them was overwhelmed by thirst so much that he fell down from his mount and the other one also fell on his hands. But he got up from his place and recited the prayer and sought the help of Almighty Allah, the Holy Prophet (S), Amirul Momineen (as) and the Imams (as).

He uttered their names one by one till he came to the name of Ja'far bin Muhammad (as), and he began to beseech and call out for His Eminence. Suddenly he decried a man standing besides him and asking: 'What's the problem?' He related his circumstances to that gentleman. That person gave him a piece of wood and said: 'Keep it between his (fellow traveler's) lips.' He complied with this and once he saw him open his eyes and sit up without feeling any thirst. They continued their journey and performed the *Ziarat* of the holy tomb.

And when they returned towards Kufa the one who had supplicated, traveled to Medina and went to Imam Sadiq (as). His Eminence asked: 'Sit down, how is your brother? Where is that (piece of) wood?' I politely replied: 'O master, when my brother fell down in that condition I was extremely distraught and when the Almighty Allah returned his soul, due to being overjoyed I forgot the (piece of) wood.'

His Eminence, Sadiq (as) said: 'When you were depressed by the condition of your brother, my brother, Khizr came to me. I sent you the piece of Tooba tree wood with him.' After that His Eminence turned to his servant and said: 'Go and bring that container.' The servant went and brought it. His Eminence opened it and that same piece of wood came out. He showed it to that person who recognized it. Then the Imam returned it to its place."44

Qaim (aj) is also such that the Almighty Allah gave him a long lifespan. Rather some traditions inform us that the wisdom behind the prolongation of Khizr's life is that it should be a proof for the longevity of Qaim (aj). Shaykh Sadooq (q.s.) has mentioned a lengthy tradition in his book, *Kamaluddin* that we shall bring in Part Eighth, *Insha Allah.* In that report Imam Ja'far Sadiq (as) says:

"And as for the Righteous Servant, Khizr (as); the Almighty Allah bestowed him with a long lifespan not due to the fact that He had made him a Prophet, or because a book was revealed to him, nor that he brought a new *Shariat* nullifying the previous one, nor that He made him an Imam and required the people to follow him, nor because his obedience was compulsory. Rather it was because it was there in the knowledge of Allah, the Blessed and the High, that during occultation the age of Qaim (aj) would be prolonged to an extent that people would not believe it, and they would deny a long age, He prolonged the age of the Righteous Servant, Khizr (as) without any justification, except that it should be a basis for proving the age of Qaim (aj) so that the arguments and proofs of the opponents may be invalidated and that people may not have any argument against the Almighty Allah."45

Also in the book of *Kamaluddin* it is narrated from Imam Ja'far Sadiq (as) that he said:

"Khizr (as) drank from the nectar of life. Thus he is alive and will not die till the bugle is blown. Indeed he comes to us and he greets us by *Salaam*. His voice is audible but he could not be seen. And he is present wherever his name is mentioned. Thus whomsoever of you mentions him, must say *Salaam* to him. Every year he is present in the ceremonies of Hajj. He performs all the rituals and he camps at Arafat; says Amen to the prayers of believers. And the Almighty Allah changes the loneliness of our Qaim (aj) during his occultation into his companionship and removes his solitude through him (Khizr)."46

The name of His Eminence, Khizr is 'Baliya' and other names are also mentioned. The reason of his being named thus is that – as Shaykh Sadooq mentioned – he never sits on dry wood except that it turns green and it is also said that whenever he prays, his surroundings turn green.47 And it is said that once he was on a white land and he moved once and became green.

The Arabic word 'Khzr' is pronounced in three ways: 'Khazr', 'Khizr' and 'Khazir."

It is mentioned in *An-Najmus Thaqib* that to whichever land Qaim (aj) comes, it would become green and vegetated and water would flow from it. And when he departs from there, the water would recede and the land will return to its prior condition.48

I say: This report has other testimonies also but we refrain from presenting them as it would prolong the

discussion to no profit.

The Almighty Allah has bestowed His Eminence, Khizr (as) with the power to assume any form as Ali bin Ibrahim, in his *Tafseer,* has related from Imam Ja'far Sadiq (as).[49]

The Almighty Allah has bestowed the same power to Qaim (aj). There are numerous traditions and incidents that illustrate this point, some of which we have presented in this book.

Khizr (as) has the ability to know the unseen as he said in his conversation with Prophet Moosa (as):

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا.

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

"He said: Surely you cannot have patience with me: And how can you have patience in that of which you have not got a comprehensive knowledge?" **(*Qur'an, Surah Kahf 18:67-68*)**

Qaim (aj) also has the ability to know the unseen as mentioned in the discussion about the knowledge and wisdom of His Eminence.

Khizr (as) did not reveal the wisdom behind his actions till after he revealed himself.

Qaim (aj) is also such that the cause of his occultation will not be revealed till after the reappearance, as we discussed about it in the topic of Ghaibat (occultation) in the chapter of Letter 'Gh'.

Khizr (as) participates in the Hajj ceremonies every year and performs all the rituals.

Qaim (aj) also participates in the Hajj ceremonies every year and performs all the rituals.

This was already mentioned in the discussion about the Hajj of His Eminence. Here we would like to relate a very interesting incident as it is having many benefits.

In the book, *Kamaluddin,* Shaykh Sadooq has narrated through his own chain of narrators from Abu Nuaym Ansari and Allamah Majlisi has also quoted in his *Biharul Anwar* from *Ghaibat* of Shaykh Ajal Muhammad bin al-Hasan Tusi through his own chain of narrators from Ahmad bin Muhammad Ansari that he said:

Along with us was also a group of Umrah pilgrims. Among them were Mahmoodi, Allaan Kulaini, Abu Haitham, Abu Ja'far Ahwaal Hamadani, Muhammad bin Qasim Alawi comprising 30 persons. Except for Muhammad bin Qasim Alawi Aqiqi none of them was sincere.

It was the 6th of Zilhajj of the year 293 A.H. a young man approached us wearing *Ihraam* dress and

carrying his slippers in his hands. He came among us and due to his awe and majesty we stood up and greeted him with *Salaam*. He glanced to the left and right and sat down among us. He asked: 'Do you know what His Eminence, Imam Ja'far Sadiq (as) used to say in his supplication?' We asked: 'What did he recite?' He said: 'He used to say:

O Allah, indeed I ask You by Your name due to which the sky and the earth stand, and by which it is possible to distinguish between right and wrong. Due to which different and separated people come together and by which there develops differences and dispersion in cohesive groups; and through which are calculated the number of sand particles in the desert, the weight of the mountains and the measure of water in the oceans. Bless Muhammad and the Progeny of Muhammad and widen and ease all my affairs for me.'

Then the handsome youth stood up and we also followed by way of respect. He began to perform the circumambulation (*Tawaf*). As a result of his awe we forgot to ask him who he was. The next day at the same time he completed the *Tawaf* and came to us and sat down among us in the same way. Then he glanced to the right and left and asked: 'Do you what supplication Amirul Momineen used to recite after the obligatory prayers?' We asked: 'What did he recite?' He said: 'He used to recite as follows:

O Allah it is towards You that voices are raised. Supplications are addressed to You alone. Before You only are cheeks placed in submission. Humility and lowliness is shown to You. Your command is honored in all the matters. O the best of those who are beseeched and One Who is better than all those who bestow. O the true one, O the forgiving one. O one who never breaks His promise. O one who also commands to ask from Him and also promises the fulfillment of supplications. O one who has said: 'Call upon Me, I will answer you.' O one who said: 'And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me, that they may walk in the right way.' O one who said: Say: 'O my servants! Who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.'

Then he looked to the right and the left and asked: 'Do you know what Amirul Momineen used to recite in the prostration of thankfulness (*Sajdah Shukr*)? 'Please tell us what he used to say,' we replied. He said: 'He used to say:

The weeping of those who weep does not increase anything except Your generosity and kindness. O one who has the treasures of the heavens and the earth. O one whose mercy is widespread. My sins cannot restrain Your favors from reaching me for which I pray to You. Regarding my affairs, do what befits You. You are powerful over every type of punishment and You have complete right upon all of them. I have no argument to support my case in Your court and neither have I an opportunity to present excuse. I present my sins to You and I confess of having committed them so that You may forgive them and You are the best of those who know. I dissociate myself of all the sins that I have committed and all the mistakes I made and all the evils deeds I have performed. O my Lord, forgive me and have mercy on

me and overlook all that You know, for You are the most powerful and kind.'

After that the young man arose and began to circle the Kaaba. We all also rose up to pay respect. The next day he again came to us at the same time and like the previous day we welcomed and greeted him. He sat down in our company and glanced at the right and left. Then he said: 'Ali bin al-Husain, Chief of those who prostrate (Sayyid us-Saajideen) used to recite this at this place in prostration (so saying he pointed to the Black Stone):

'Your slave is at Your threshold, Your destitute is at Your door, You are asked for those things over which none except You have power.'[50]

Then he looked to the right and the left and glanced at Muhammad bin al-Qasim Alawi from among us and said: 'O Muhammad bin al-Qasim, you are,*Insha Allah* on the right path.'

Then he arose and entered the circling of the Kaaba. There was none among us that had not learnt by heart the supplications he had recited, but we forgot to ask him about himself everyday.

Mahmoodi asked us: 'Do you know this man?' 'No,' we replied. He said: 'By Allah, he is the Master of your time.' We asked: 'How do you know, O Abu Ali?' He said: 'I prayed to my Lord for seven years to let me have the glimpse of the Master of the Age.'

Then he said: 'Seven years ago that same gentleman was reciting the supplication of *Isha* in Arafat. I asked him: 'Who are you?' He replied: 'I am a human being.' I asked: 'From which race of human beings?' He said: 'From the Arabs.'

Then I asked: 'From which Arab clan?' He said: 'From the most noble and high clan.' I asked: 'Which is that?' He replied: 'Banu Hashim.' I asked: 'From which branch of Banu Hashim?' He said: 'That which is the highest in giving counsel and worthy of praise in its loftiness.' I asked: 'From which of these persons?' He said: 'From those who split the heads, fed the poor and prayed in the dead of the night when the people slept.'

I said to myself that he was an Alawite and I was inclined to the Alawites. Then he disappeared. I don't know whether he went to the sky or into the earth. I asked those who were around him whether they knew that Alawite gentleman. 'Yes,' they replied, 'He comes with us every year on foot to perform the Hajj.' I told them that I didn't see his footprints. Then I went towards Muzdalifah in a condition of grief and sorrow. That same night I saw the Holy Prophet (S) in dream. He said: 'O Mahmoodi, you have seen what you desired.' I said: 'My master, who was he?' He replied: 'The one you saw during *Isha* was the Master of the Time.'

Thus when we heard this from him we became angry at him, why he did not inform us about it. He said that during the conversation he had forgotten about it."[51]

I say: There are minor differences in the wordings of the tradition mentioned by Shaykh Sadooq in

Kamaluddin and that quoted by Allamah Majlisi in*Biharul Anwar* from *Ghaibat* of Shaykh Tusi. But it makes no difference to the general meaning and thus we have brought them together by the grace of Allah.

Resemblance to Ilyas

Like Khizr (as) the Almighty Allah also prolonged the lifespan of Ilyas (as).

In the same way the Almighty Allah has also prolonged the age of Qaim (aj).

Again like Khizr (as), Ilyas (as) also goes for Hajj every year and they all meet over there. That which proves this matter is the text mentioned in *Tafseer Imam Hasan Askari* (*as*)*:*

The Holy Prophet (S) said to Zaid bin Arqam: If you want their (disbelievers' and hypocrites') mischief not to reach you and their deception not to affect you, recite the following every morning:

'I seek the refuge of Allah from the accursed Satan.'

The Almighty Allah would certainly protect you from their mischief as they are satans (as some of them inspire others).

And if you want that Allah may protect you from drowning, burning and theft, you must recite this every morning:

In the Name of Allah. No evil harms except what Allah willed. In the name of Allah, as Allah willed. No good proceeds except as Allah willed. In the name of Allah, as Allah willed. There are no bounties but all are from Allah. In the name of Allah, as Allah willed. There is no strength and might except by Allah the High and the Mighty. In the name of Allah, as Allah willed. And may Allah bless Muhammad and his Purified and chaste progeny.

One who recites this three times every morning will remain safe from drowning, burning and theft and one who recites these words three times in the night will remain safe all night from drowning, burning and theft. And Khizr and Ilyas meet each other in the Hajj ceremonies every year; and when they part, they do so reciting these words. And it is the sign of my Shias and by these words my enemies separate from my friends during the advent of their Qaim.[52]

Qaim (aj) also goes for the Hajj every year – as was mentioned in the topic of his resemblance to Khizr – and in the fifth section more relevant points would be discussed, if Allah, the High, wills.

Ilyas (as) fled from his people and disappeared from their sight when they wanted to kill him. Qaim (aj) also fled from his community and has gone out of the sight of the people when they wanted to kill His Eminence.

Ilyas (as) was in occultation for seven years.

We don't know what would be the duration of the occultation of Qaim (aj).

Ilyas (as) resided in the mountain with great difficulty.53

According to the tradition of Ali Ibne Mahziyar quoted in *Kamaluddin*, *Biharul Anwar* and *Tabsiratul Wali* and other books, Qaim (aj) said:

"My father, Abu Muhammad (as) enjoined me not remain in the neighborhood of the people with whom the Almighty Allah is wrathful and whom He cursed. And for whom there is disgrace and humiliation in the world and the hereafter and there is a painful chastisement for them. And he ordered me not to live except in difficult mountains and from the countries except in lowlands, and the Almighty Allah is your master, he explained *Taqayyah* and told me to observe it, thus I am in *Taqayyah* till the time I am permitted to reappear."

I (the narrator) asked: "O my master, when would that be?" He replied: "When there develops a distance and separation between you and the way of Kaaba. And the Sun and the Moon come together and the planets and stars surround them."54

Ilyas (as) was such that the Almighty Allah, through his *Dua* revived Prophet Yunus (as) fourteen days after he died in his childhood as mentioned in traditions.55

Through the blessings of Qaim (aj) also the Almighty Allah would enliven numerous dead people, years after their death. Among them would be: The People of the Cave, twenty-five persons from the community of Moosa – who judged with justice and equity – and Yusha bin Noon, the successor of His Eminence, Moosa, the Believer of the community of Firon, Salman Farsi, Abu Dujana Ansari and Malik Ashtar, as mentioned in the tradition of Imam Sadiq (as) in *Biharul Anwar* and other books.56 And if Allah wills, we shall mention the relevant points in the chapter of Letter 'N'. It would also be explained that Ilyas (as) is also among the companions of His Eminence, Qaim (aj).

The Almighty Allah took up Ilyas (as) to the heavens as mentioned in the tradition reported by Ibne Abbas: the Almighty Allah also took up Qaim (aj) to the heavens as mentioned under the topic of resemblance of His Eminence with Idrees.

It is said that Ilyas (as) comes for the help of afflicted ones and he guides the ones distressed by losing their way in the deserts and wilderness and Khizr helps them in the islands of the oceans. These points are mentioned by Allamah Majlisi (r.a.) in *Hayatul Qulub.*

Qaim (aj) also reaches to help those in distress and he guides those who have lost their way in the land as well as the sea – rather in the earth and the heavens – and he comes for helping the helpless and *'that is Allah's grace; He grants it to whom He pleases.'*

Ilyas (as) was such that food came for him from the sky by the leave of the Almighty Allah. As mentioned in *Tafseer Burhan* and other books from Anas, he said: the Holy Prophet (S) heard a call from a

mountain peak saying:

“O Allah, make me from the nation that is shown mercy and forgiven. The Holy Prophet (S) went there; suddenly he saw an old man three hundred *Zaraa* (1 *Zaraa* = 41 inches) in height. When he saw the Messenger of Allah (S) he embraced him and said: I eat once in a year and now is my mealtime. So food descended from the sky and both of them ate from it. He was Ilyas (as).”[57]

Food descended from the sky for Qaim (aj) also. Here we would be content to just mention one incident that Allamah Majlisi and other writers have mentioned from Abu Muhammad Isa bin Mahdi Jauhari:

“I set out for Hajj in the year 268 A.H. and I also intended to visit Medina because we had received the correct report that the Master of the Time has reappeared. I had traveled some distance from the Fayd Fort that I fell ill[58] and wished I could obtain fish and dates from somewhere. I reached Medina in the same condition and met my brothers in faith. They also gave me the good news of the reappearance of the Master of the Time that he has reappeared in Sabar. Thus I set out towards Sabar. When I reached the valley, I saw some emaciated goats. Then I entered the boundaries of the fort, halted there and began to wait to see what happens; till it was time for prayers. I performed the *Maghrib* and *Isha* prayers and began to supplicate. Suddenly I saw the servant, Badr, calling me: ‘O Isa bin Mahdi Jauhari, come in.’ I said: ‘God is the Greatest’ and ‘There is no God except Allah’.

And I praised and glorified the Almighty. And when I reached the courtyard of the fort I saw that dinner was laid out. The servant took me to the banquet and seated me there. He told me: ‘Your master orders you to eat about which you had doubts when you fell ill after leaving Fayd.’ I said: Only this proof is enough for me. Thus how can I eat while I do not see my master? Then His Eminence called out: ‘O Isa, eat your food, you will see me also.’ So I sat down on the dinner spread (*Sufra*). I saw that there were hot fried fishes, some dates and milk was also served. I thought to myself that since I was ill I should abstain from fish, dates and milk.

A voice called out: ‘O Isa, you have doubts about us. Do you think you know more than me what is beneficial for you and what is harmful?’ I began to weep and prayed to Allah for forgiveness. Then I ate from all the dishes which were extremely delicious. I had never eaten anything more delicious. Thus I ate more than my normal appetite and restrained my hand as I felt ashamed to eat more.

A voice came: ‘O Isa, do not feel shy. These are victuals of Paradise, no mortal has a hand in their preparation.’ Then I ate more and more but felt that I was not getting satiated. So I said: ‘Maula, I have had enough.’ Now His Eminence called me to himself and said: ‘Come near me.’ I thought to myself: ‘Shall I meet my master without even washing up after dinner?’ The voice asked: ‘O Isa, look at your hands, is there anything sticking to them?’

I glanced at my hands and smelt them, but found them clean and smelling of musk and camphor. So I went into the presence of His Eminence and glanced at him. Such effulgence emanated from his face that I was absolutely stunned. His Eminence said: ‘O Isa, if the deniers had not asked: ‘Where is he?

When would he reappear? When was he born? Who has seen him? What did you receive from him? What message did he convey? What miracle he showed?, you would never have seen me. And by Allah, people had seen same kinds of miracles performed by Amirul Momineen (as), but in spite of that they preferred themselves over His Eminence.

They deceived and plotted against him. At last they martyred him. And in the same way they misbehaved with my other purified forefathers also. They did not consider them truthful, they did not testify about them. And they labeled their miracles to be acts of magic; they alleged that they had Jinns under their control. O Isa, tell my friends whatever you have seen and conceal it from my enemies.' I said: 'Please pray that the Almighty Allah keeps me steadfast.' He said: 'If you hadn't been steadfast you wouldn't have even seen me. Okay, now you go back. Isa says: I left the place thanking God profusely.'"[59]

Resemblance to Dhulqarnain

Dhulqarnain was not a prophet but he called the people to the path of Allah and he called towards piety and fear of God.

Qaim (aj) is also not a prophet because there is no prophet after our Prophet Muhammad Mustafa (S), however His Eminence, would also invite to the Almighty Allah, to piety and devoutness.

Dhulqarnain was a Divine Proof on the people.[60]

Qaim (aj) is also a Divine Proof on all the people of the world.

The Almighty Allah took Dhulqarnain on the sky of the world and the whole world was unveiled for him. He saw all the earth – including the mountains and the deserts – from the east to the west; and the Almighty Allah bestowed him the knowledge of everything so that by this he may recognize truth and falsehood. And on his two horns

He appointed a chunk of cloud having darkness, lightning and thunder so that he is obeyed. After that he was sent to the earth and it was revealed to him that he must travel to the eastern and the western-most points of the earth.[61] This is mentioned by Allamah Majlisi in the fifth volume of *Biharul Anwar* in a lengthy tradition related from Amirul Momineen (as).

Qaim (aj) took him higher than the first sky then returned him to the earth as we have previously explained.

Dhulqarnain was in occultation, away from the sight of his people and had a very long occultation.

Qaim (aj) is also having a very long occultation and in the tradition of Imam Hasan Askari (as) related by Ahmad bin Ishaq, it is mentioned that Ahmad asked:

“What is the resemblance to Dhulqarnain and Khizr?” He replied, “A long occultation, O Ahmad...”

The full text of the above tradition has already passed in the chapter of Letter ‘Gh’.

Dhulqarnain, on the basis of what is mentioned in the Holy Qur’an, reached upto the eastern and the western limits of the earth.

Qaim (aj) would also be such; as mentioned in the report of Jabir Ibne Abdullah Ansari in *Kamaluddin* through the author’s own chain of narrators that he said:

I heard the Messenger of Allah (S) say: “Dhulqarnain was a righteous servant of Allah whom the Almighty Allah appointed as a Divine Proof on the people. So he called his people to God and piety. They hit on his horn and he disappeared from them for a long time till they began to debate about him saying: He has died or he has gone into which wilderness?

After that he reappeared and came back to his community, but once again they happened to strike at his horn. And there is among you (Muslims) someone who is on his practice and manner. And indeed Allah, the Mighty and Sublime settled Dhulqarnain in the earth and bestowed him with a cause of everything. He reached up to the eastern and the western limits of the earth.

The Almighty Allah would repeat his Sunnah in the Qaim of my progeny till he conquers the east and the west of the earth. Till there does not remain any wet and dry place, mountain and highland, that Dhulqarnain had crossed. And the Almighty Allah would expose for him the treasures and mines and He would help him by giving him awe and through him He would fill the earth with justice and equity in the same way as it would be full of injustice and oppression.”62

Dhulqarnain had jurisdiction and control over the whole world.

Qaim (aj) would also have jurisdiction and control over the whole world.

Dhulqarnain was not a Prophet but he was a recipient of Divine revelation as mentioned in the traditions.

Qaim (aj) in the same way is not a Prophet; but as mentioned in the traditions, divine revelation would descend on him. Dhulqarnain rode on a cloud.

Qaim (aj) would also sit on a cloud. That which proves this matter is a tradition that Saffar and Allamah Majlisi have quoted in *Basair* and *Biharul Anwar* respectively through their own chains of narrators from Abdur Raheem from His Eminence, Abu Ja’far Baqir (as) that he said:

“Dhulqarnain was given a choice between two clouds and he chose the tame one and the hard cloud is saved for your master. The narrator says: I asked: Which is the hard one? He replied: That which is having lightning and thunder. Your master would ride on that cloud, once he will ride the cloud and reach to the ‘Sevens’ the seven heavens and the seven earths, five for building and two for demolishing.”63

In *Basairud Darajaat* a tradition similar to this is narrated through the author's own chain of reporters from Surah from Imam Muhammad Baqir (as).[64]

Through the chains of those two (*Basair* and *Ikhtisas*) from His Eminence, Abu Abdillah Sadiq (as) it is narrated that he said:

"The Almighty Allah gave Dhulqarnain the choice of two, hard and tame clouds and he chose the tame one and it is one in which there is no lightning and thunder. And if he had chosen the hard one it would not have become available for him because the Almighty Allah has stored it for Qaim (aj)."[65]

Resemblance to Prophet Shuaib

Shuaib (as) invited his people towards Allah till his age prolonged and his bones became exhausted. Then he disappeared from them – and remained thus as long as Allah wished – then he returned to them as a young man. Allamah Majlisi (r.a.) has related this in the fifth volume of *Biharul Anwar* from Amirul Momineen (as).[66]

Qaim (aj) also despite his advanced age would appear as a young man of less than forty years. In *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"One who is more than forty years of age is not the master of this affair."[67]

A large number of traditions have been recorded on this matter.

Shuaib (as), as mentioned in the saying of the Holy Prophet (S), wept so much in the love of Allah that he lost his eyesight. Allah, the Mighty and Sublime then restored his sight; and he wept again till he became blind. Then the Almighty Allah once more restored his sight. Again for the third time he wept so much that he became blind and this time also the Almighty Allah brought his eyesight back.[68]

Qaim (aj) says in *Ziarat* Nahiya as follows:

"And I weep for you blood instead of tears."

Shuaib (as) said to his people:

بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

"What remains with Allah is better for you if you are believers..." (Qur'an, Surah Hud 11:86)

Qaim (aj) would also be like that, as mentioned in *Kamaluddin* by His Eminence, Abu Ja'far Baqir (as) when he said:

"When Qaim (aj) reappears he would lean on the Kaaba and three hundred and thirteen men would

reach him, and the first words that he would speak up are:

"What remains with Allah is better for you if you are believers…"

Then he would say: I am the remnant of Allah on the earth and the vicegerent of God and His Divine Proof upon you. Then no Muslim would salute him except by the words:

"Peace be on you, O the remnant of Allah on His earth."

And when the number of his supporters reaches one *Iqd,* that is 10000 men, he would set out. Then no deity except Allah, the Mighty and Sublime would remain on the earth. Idols, statutes and such other things would be destroyed, and fire would rise up among them; and this would come to pass after a prolonged occultation till the Almighty Allah knows who brings faith during the occultation and who obeys."69

Shuaib (as) came out of the fire that came out of a cloud hovering on his deniers and burned them as Allah, the Mighty and Sublime says:

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

"But they called him a liar, so the punishment of the day of covering overtook them; surely it was the punishment of a grievous day." **(*Qur'an, Surah Shuara 26: 189*)**

Qaim (aj) would also burn up all the idols and false deities during the period of his reappearance as mentioned in traditions quoted before.

Resemblance to Moosa (as)

When the mother of Moosa (as) was pregnant with him, her pregnancy did not become apparent on anyone.

The situation of Qaim (aj) was also same. When his mother was pregnant with him, the pregnancy did not become obvious.

The birth of Moosa (as) was concealed.

The birth of Qaim (aj) was also concealed.

Moosa (as) had two occultations from the people and one occultation was longer than the other. His first occultation was in Egypt and his second occultation was when he went to the *Meeqat* of his Lord. The duration of his first occultation was twenty eight years. Thus it is mentioned in *Kamaluddin*of Shaykh Sadooq, through the author's own chain of narrators from Abdullah bin Sinaan that he said: His Eminence, Abu Abdillah Sadiq (as) said:

"In the Qaim (aj) is a resemblance to Moosa bin Imran. I asked: What is that resemblance to Moosa bin Imran (as)? He replied: His concealed birth and his disappearance from the people. I asked: For how long did Moosa bin Imran remain concealed from the people and his family? He replied: Twenty eight years."70

And the duration of the second disappearance was forty days; Allah, the Mighty and the High says:

فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً

"…so the appointed time of his Lord was complete forty nights…" (***Qur'an, Surah Araaf 7:142***)

Qaim (aj) is also having two occultations. One of them is longer than the other as we have already explained above.

Moosa (as) was such that the Almighty Allah spoke to him. And He said to him:

قَالَ يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ

"Surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones." (***Qur'an, Surah Araaf 7:144***)

Qaim (aj) is also like this. The Almighty Allah spoke to him when they took him up in the sky. Thus it is narrated in *Biharul Anwar* from Imam Hasan Askari (as) that he said:

"When the Almighty Allah bestowed me with the Mahdi of this community he sent two angels who took him to the curtain of the *Arsh* (throne) till they conveyed him into the presence of Allah, the Mighty and Sublime. The Almighty Allah said to him: Welcome to you, O My servant for your support of My religion, revealing of the affair and leadership of the people. I have sworn that I would take by you and give by you and by you I would forgive and by you I would punish."71

Moosa (as) went into occultation from his people as well as others, due to the fear of his enemies. Allah, the Mighty and Sublime says:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ

"So he went forth therefrom, fearing, awaiting…" (***Qur'an, Surah Qasas 28:21***)

Qaim (aj) has also gone into occultation as a result of the danger of the enemies from his people and others.

When Moosa (as) went into occultation from his people they fell into hardships, calamities and misery and they were disgraced much. So much so that their enemies slew their sons and spared their women (to enslave them).

In the same way during the occultation of Qaim (aj) his Shias and followers would have to undergo untold hardships and calamities during his occultation and they would also become downtrodden.

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

So that the Almighty Allah may purify those who bring faith and eliminate the disbelievers. (Qur'an, Surah Aale Imran 3:141)

In *Kamaluddin* it is quoted from His Eminence, Baqir (as) that he said in the discussion about the resemblance of Qaim (aj) to some Prophets as follows:

"And as for the resemblance to Moosa (as), it is constant fear and prolonged occultation and concealed birth and the hardships and trials of his followers after him as a result of the disgrace that they would have to bear at the hands of their enemies. Till the time Allah, the Mighty and Sublime permits His Eminence to reappear and helps and supports him against his enemies."72

It is mentioned in *Biharul Anwar* from Shaykh Nomani through his own chain of reporters that Amirul Momineen (as) said:

"The Shia community will continuously be the like of goats that a grabber does not know which one of them should he put his hand on. They will neither have any dignity to be dignified with, nor a source of support to refer to."73

In the same book it is quoted from *Amali* of the Shaykh that Amirul Momineen (as) said:

"The earth would be fraught with injustice and oppression, so much that one would not utter the name of Allah except secretly. Then Allah, the Mighty and Sublime will bring a virtuous congregation, who will fill it with equity and justice, as it will be full of oppression and injustice."74

In the same book, in the signs of the period of occultation in a lengthy tradition, it is narrated from Imam Sadiq (as) that he said:

"...and the believer would be seen as sorrowful, disgraced and humiliated. And see that the believer, except in his heart, is not capable of denying falsehood, and see that our Shias would be associated with falsehood. And their testimony would not be accepted. And see that the rulers would humiliate the believer for the sake of a disbeliever."75

It is mentioned by Amirul Momineen (as) regarding the conditions of the Shias in that period:

"And by Allah it would not be as you wish, till the mischief mongers are destroyed and the ignorant ones are broken off from each other and the observers of piety are secure.[76] They are very few. Till the time that there would not remain for any of you a place to stand. And till the time that you would be considered of lesser value than a cadaver by its owner."[77]

In another tradition it is mentioned that during that time the believer would wish for death all the time.[78] And there are many traditions that state this matter. However, the worst of the conditions would be witnessed during the advent of Sufyani as mentioned in *Biharul Anwar* quoting from *Ghaibat* of Shaykh Tusi, through the author's own chain of narrators through Umar bin Aban Kalbi from His Eminence, Sadiq (as) that he said:

"As if I can see the Sufyani or a representative of Sufyani camped outside Kufa and his statements are being announced to the people: Anyone who brings a severed head of a Shia of Ali (as) would be rewarded a thousand Dirhams.

Then neighbor would attack his neighbor and say: 'he is from them', and he would cut off his head and collect a thousand Dirhams. And indeed the rulership and kingdom at that time would not be in the control of anyone except the illegitimate born. As if I can see the veiled one. I asked: 'Who is the veiled one?' He replied: 'He is a man from you who would be talking just like you. He would be veiled and he would identify each of you so that you may be captured, he is not but a bastard."[79]

I say: The advent of Sufyani would be one of the certain occurrences before the reappearance of His Eminence, Qaim (aj) as mentioned in numerous traditions regarding this matter. Sufyani would be a descendant of Bani Umayyah, curse of Allah be upon them. His real name would Uthman bin Uyyana.

It is narrated from Imam Sadiq (as) that he said:

"If you see Sufyani, you would have seen the worst of men. His complexion is yellowish and reddish and his eyes are dark (blackish) blue."[80]

It is narrated from Amirul Momineen (as) that he said:

"The descendant of Hind, the liver-eater would emerge from the valley of Yabis. He is a man of medium height, terrible in appearance with a huge head and pockmarked face."[81]

Detailed matter is present in *Biharul Anwar*.

When the people of Moosa (as) were lost and wandering in the desert they remained in that condition for many years. Whenever a son was born to them he would have a dress upon himself according to his size like the skin of his body. Tabarsi has mentioned this in *Majmaul Bayan*.[82]

The Shias of Qaim (aj) would also be such during the period of his reappearance, as mentioned in *Al-Muhajja* from Imam Ja'far Sadiq (as) that he said:

"When our Qaim arises the earth would be illuminated by the light of its Lord and the people would become needless of the light of the Sun. Nights and days would be same. People would have a lifespan of a thousand years during that period, and every year a son would be born to them. And no daughter would be born to them. They would be born wearing a dress which will grow with them and it would change its color as per their wish."83

The Bani Israel was waiting for the reappearance of Moosa (as) as they had been informed that he would make them successful.

The Shias of Qaim (aj) are also in anticipation of his reappearance because they have been told that their success and victory is at the hands of His Eminence. We have discussed this in the chapter of Letter 'F' to prove this fact. May Allah make us among the helpers, defenders, Shias and awaiters of His Eminence. The writer says:

O Allah, please hasten the reappearance of our Imam

And this supplication is for the benefit of all humanity.

Regarding Moosa (as) the Almighty Allah says:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ

***"And certainly We gave the book to Moosa, but it was gone against…"* (*Qur'an, Surah Hud 11:110*)**

Tabarsi says in *Majmaul Bayan*:

It implies that the people disputed about it. That is they disputed the veracity of the book that was revealed on him.84

The Qaim (aj) is also in the same way, such that the Qur'an Amirul Momineen (as) had compiled would be in the possession of Qaim (aj) and there would be dispute regarding it.

That which proves this is a tradition quoted in *Raudat Kafi* from Imam Muhammad Baqir (as) that he said regarding the verse:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ

***"And certainly We gave the book to Moosa, but it was gone against…"* (*Qur'an, Surah Hud 11:110*)**

They disputed about it like this Ummah disputed about the book. And there would be dispute also regarding the book that is in the possession of the Qaim. So much so, that the majority of the people would reject it. They would be brought and he would eliminate them.85

It is mentioned in *Biharul Anwar* from Shaykh Tusi through his own chain of narrators that His Eminence, Abu Abdillah Sadiq (as) said:

“The companions of Moosa (as) were tested by the stream and it is that which the Almighty Allah has said:

إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ

***“Surely Allah will try you with a river…”* (*Qur’an, Surah Baqarah 2:249*)**

The companions of Qaim (aj) would also be tested in the same way.86

The Almighty Allah bestowed Moosa (as) with a staff and made it a miracle for him.

The Qaim (aj) is also having that same staff as mentioned in *Kamaluddin* from His Eminence, Abu Ja’far Baqir (as) that he said:

“The staff of Moosa (as) actually was one that Adam had. Then it reached to Shuaib and at that time it reached Moosa (as). That staff is in our possession and even now when I see it, it is as green and fresh as it was when it was broken from the tree. If it is spoken to, it talks. It has come for our Qaim. He would perform all the tasks through it that Moosa (as) had performed. It does whatever it is ordered.

And wherever it is cast, it snaps up with its tongue the deception of the enemies.”87

Allamah Majlisi has quoted the same narration in the thirteenth volume of *Biharul Anwar* from the book of *Basairud Darajaat*. And it is mentioned therein that:

“It is kept for our Qaim (aj). He would perform all the tasks through it that Moosa (as) had performed. And it would do whatever it is appointed to. When it moves forward it devours all the deceptions. Its two lips would be so huge that when it opens its mouth, one lip touches the floor and the other touches the ceiling. There is a distance of forty hands between the two lips. It would devour anything that comes before it.”88

A tradition similar to this is mentioned by Thiqatul Islam, Kulaini in *Kafi*.89

In the book, *Tadhkiratul Aaimma* attributed to Allamah Majlisi – as its authorship has yet to be determined – it is narrated from Muhammad bin Zaid Kufi that Imam Sadiq (as) said:

“A Persian man would come to His Eminence, Qaim (aj) and ask him to show the miracle of Moosa (as).

So His Eminence would cast the staff and it would assume the shape of a python. That man would say: This is magic. The staff, due to the fact that it resembles that of Moosa (as) would devour that man."

Reminder

It would be appropriate to say something about the staff and its qualities. The great respected scholar, Allamah Majlisi in the fifth volume of *Biharul Anwar* has quoted from Thalabi's *Araaisul Majaalis* as follows:

There is difference of opinion regarding the name of that staff. Ibne Jubair says: Its name is *Maashaa Allah*. And Maqatil says: It is named *Nafa* And some have said that it is *Ghayaath* and yet others say it is *Aleeq*.

As for its qualities and utilities for Moosa (as): The knowledgeable ones from the past have said: "The staff of Moosa (as) had two heads and each of its root was curved and there was also an iron pillar at its end. Thus whenever Moosa (as) used to go into a wilderness at night when there was no moon, the two heads of the staff used to give light as far as the eye could see. Whenever there was shortage of water he used to put it in the well till it reached to the bottom of it and its head used to become like a bucket.

Whenever he was hungry he used to beat it on the ground and eatables came out. It so happened that whenever he had desire for fruits he used to make a sketch of it on the ground, then buds of that same tree that Moosa (as) wanted, used to appear and fructify at that same time. It is said that the staff of Moosa (as) was a stick of almond. Whenever he felt hungry he used to put it on the ground and it used to bear fruits and he used to eat almonds from it.

When he used to fight with the enemies a serpent used to appear from each of the two branches of the staff with which he used to fight. Moosa (as) used to cast it on difficult mountainous terrains and also through woods and forests he made his way clear through it. Whenever he wanted to cross a river without a boat he used to cast the staff upon it, it used to open up a wide path for him on which he walked.

And His Eminence – may Allah bless him – sometimes used to drink milk from one of its branches and honey from the other. When he became tired he used to sit on it so that whenever he wanted he could reach it without hands and legs. And it also used to show the way and fight with the enemies. When Moosa (as) wanted to smell fragrance, a pleasant odor used to emanate from the staff till it perfumed his clothes.

If he were on a route infested with robbers that terrorize the people, the staff used to speak to him saying: Change your route in that direction. With the help of this staff Moosa (as) used to break the leaves of the tress for his sheep. With it he used to deflect from himself wild beasts, serpents and crawling creatures. When he used to go on a journey he used to fix it on the beast and hang on it rations, water and clothes..."[90]

It is not necessary to quote the full text of the above, and this much that we have quoted shows that this staff, during this time is related to our lord and master, His Eminence, Mahdi (aj) as indicated by the traditions.

In the thirteenth volume of *Biharul Anwar* it is narrated from Nomani through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that he said:

"The Staff of Moosa (as) was a myrtle stick from the tree of Paradise which Jibraeel (as) brought to him when he wanted to move to Madayn; and that Staff with the coffer of Adam is in the hatch of Tiberia; it neither decays not changes, till the time Qaim (aj) brings it out during his reappearance."[91]

Moosa (as) fled from Egypt in fear, Allah, the Mighty and Sublime quotes him thus:

فَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ

***"So I fled from you when I feared you..."* (*Qur'an, Surah Shuara 26:21*)**

Qaim (aj) has gone away from the towns due to the fear of mischiefs and he lives in wilderness devoid of water and greenery; despite that he comes to the people and walks among them and becomes aware of their conditions while they do not recognize him – as we have explained before.

During the time of his reappearance also he would go away from Medina due to the risk of the mischief of Sufyani. That which proves this matter is a tradition recorded in *Biharul Anwar* and other books from His Eminence, Abu Ja'far Baqir (as) that he said regarding the Sufyani (may Allah curse him):

"Sufyani would send a battalion to Medina. Then Mahdi (aj) would leave Medina and flee to Mecca. The commander of Sufyani's army would learn that Mahdi (aj) is heading to Mecca. He would dispatch a force in his pursuit but it would not be able to apprehend him. Till finally, in a condition of fear and apprehension, resembling that of Moosa bin Imran, he would enter Mecca and the commander of Sufyani's army would arrive at the Baida desert. A caller from the sky would address that desert:

O Baida, swallow the people.

Thus the ground of that desert would swallow them and only three persons from them would survive, whose faces the Almighty Allah would turn to their backs; and they would be from the Kalb tribe. The following verse is revealed about them:

"O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs..."[92]

Moosa (as) was such that the Almighty Allah made the earth swallow up Qaroon, his enemy, as Allah the Mighty and Sublime says:

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ

“Thus We made the earth to swallow up him and his abode...” (***Qur’an, Surah Qasas 28:81***)

Qaim (aj) also, as mentioned before, would be having such circumstances that the Almighty Allah would cause the earth to swallow up his enemies, that is the army of Sufyani.

When Moosa (as) used to raise up his hand it used to gleam in such a way that its whiteness astonished the onlookers.

Qaim (aj) would be casting such an effulgence that in his presence, people would become needless of the Sun and the Moon. If Allah the Mighty wills we would explain this in detail in the discussion of the *Noor* (effulgence) of His Eminence.93

Twelve springs of water gushed out of the stone for Moosa (as).

Similar would be the situation of Qaim (aj) as mentioned in *Biharul Anwar* quoting from Nomani through his own chain of narrators that His Eminence, Abu Ja’far Baqir (as) said:

“When Qaim (aj) reappears he would do so with the flag of the Messenger of Allah (S), the ring of Prophet Sulaiman (as) and the staff and stone of Moosa (as). Then he would command an announcer to say that none of his men must carry with themselves rations and fodder for their beasts. His men would comment: It seems he wants to starve us and our animals. But when they halt at the first station, he would strike at the stone and out of it will gush forth food, water and fodder. So they would all eat and drink from it and also feed their animals. In this manner they would cross each stage of the journey till they arrive at the rear of Kufa.”94

It is mentioned in *Kamaluddin* that Imam Muhammad Baqir (as) said:

“When Qaim (aj) sets out from Mecca, a caller of His Eminence would announce: ‘None of you must carry any food and water.’ His Eminence would be having with himself the stone of Moosa bin Imran that weighs a camel load. Thus he does not halt at any stage but that streams burst forth from that stone and anyone that feels hunger eats from it and any that felt thirsty drinks from it. The beasts of burden also get their feed from that till they reach Najaf at the rear of Kufa.”95

I say: Thiqatul Islam, Kulaini (r.a.) has mentioned a tradition like the above in *Usool Kafi* with slight difference in wording on the authority of Imam Ja’far Sadiq (as) through his forefathers.96

It is also mentioned in *Kharaij* on the authority of Imam Ja’far Sadiq (as) through his forefathers that:

“When Qaim (aj) camps in Mecca and intends to move to Kufa, an announcer would say: None of you may carry any food or water on the journey. And His Eminence would carry with himself the stone of Moosa bin Imran from which had gushed out twelve streams. Then he did not halt at any stage but that

he fixed it and streams burst forth from that stone and anyone that felt hunger ate from it and any that felt thirsty drank from it. Thus it would be their only source of food and water till they reach Najaf which is before Kufa. When they arrive there, water and milk would continuously flow out of it. Anyone that feels hunger satiates himself from it and any that feels thirsty drinks from it."[97]

Moosa (as) survived the attempts of Firon to apprehend him even though the latter slew innumerable souls; and what Allah willed, happened.

A hundred thousand infants were beheaded

Before *Kalimullah* (one with whom Allah spoke) was born.

In the case of Qaim (aj) also, the Firons of that time put to death innumerable descendants of the Holy Prophet (S) in order to eliminate His Eminence (Qaim) as mentioned in a lengthy tradition from Imam Ja'far Sadiq (as) in *Kamaluddin* regarding resemblance of His Eminence to Moosa (as):

"When Firon learnt that his downfall and destruction was going to be at the hands of Moosa (as) he summoned the soothsayers and they predicted the downfall of his kingdom at the hands of a youth of Bani Israel. So Firon issued orders that the bellies of pregnant ladies of the Bani Israel be slit open, till more than twenty thousand newborns were killed. But he was not able to get Moosa because Allah, the Mighty and the High protected him.

In the same way when the Bani Umayyah and the Bani Abbas came to know that the downfall and destruction of their kingdom and tyrant rulers was to be at the hands of our Qaim, they began to wreak their enmity on us and swords were drawn out to slay the progeny of the Messenger of Allah (S) and to destroy his descendants so that through it they may be able to eliminate Qaim (aj). But the Almighty Allah did not accept that His affair be divulged to anyone of the oppressors. But that His light may be perfected even though the polytheists may despise it."[98]

This is a part of a lengthy tradition that would be quoted in full in Part Eight.

The Almighty Allah reformed the affairs of Moosa (as) overnight.

Qaim (aj) is also such that the Almighty Allah would also reform his affairs overnight as mentioned in the tradition of *Kamaluddin* reporting from His Eminence, Abu Ja'far Baqir (as) who describing the qualities of His Eminence, Qaim (aj) says:

"Indeed the Almighty Allah would reform his affairs overnight in the same manner as He reformed the affairs of His *Kaleem* (Moosa a.s.) when he went to get fire for his wife but he returned graced with prophethood and messengership."[99]

If Allah wills, this tradition would be quoted in full in the Part Eight.

In the case of Moosa (as) the Almighty Allah delayed his advent in order to test the people of his community till those who worshipped the calf were distinguished from those who worshipped Allah, the Mighty and Sublime.

In the case of Qaim (aj) also, the Almighty Allah has delayed his reappearance with this same intent as we have already mentioned before.

Resemblance to Haroon

The Almighty Allah raised Haroon (as) up to the sky and then brought him back to the earth as mentioned in a report quoted in *Biharul Anwar* from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Moosa said to Haroon: Come, let us go to the Mt. Sina. So they went together and all of a sudden they saw a house at the door of which was a tree and two garments were upon it. So Moosa said to Haroon: Remove your clothes, enter this house, put on these two garments and go to sleep on the bed. Haroon did as he was told. Thus when he rested on the wooden bed, the Almighty Allah captured his soul and the house and the bed were taken away, and Moosa returned to Bani Israel and informed them that the Almighty Allah has taken away the soul of Haroon and taken him up to himself. They said: You are lying, you have murdered him. So Moosa complained to Allah. The Almighty Allah ordered the angels to take him on the wooden platform between the earth and the sky so that the Bani Israel may see him and understand that he was dead."[100]

A narration somewhat similar to this is mentioned by the author of *Kaamil.*

The Almighty Allah also took Qaim (aj) up in the sky after his birth and brought him back to the earth – as we have already explained in the topic of the resemblance to Moosa (as).

Haroon (as) was able to hear the voice of Moosa (as) from a long distance just as Moosa (as) could hear the voice of Haroon from a great distance. The author of the book, *Badaa az-Zahoor* has mentioned this point.

About Qaim (aj) also it is mentioned by His Eminence, Abu Abdillah Sadiq (as) in *Rauda Kafi* that:

"When our Qaim rises up, Allah, the Mighty and Sublime would sharpen the sight and hearing of Shias to such an extent that there would be no correspondence between them. He would speak and they shall hear and they would see him while he would be where he was."[101]

Resemblance to Yusha (as)

After the passing away of Moosa (as), the hypocrites of the community fought with Yusha (as).

Qaim (aj) would also be such that the hypocrites of this community would fight him – as already mentioned in the Chapter of the Letter 'Kha'.

The Sun had risen up again for Yusha (as).

Qaim (aj) would speak to the Sun and the Moon and he would call out to them. And they shall reply to him. As Allamah Majlisi has mentioned in *Biharul Anwar* that His Eminence, Abu Ja'far Baqir (as) said:

"Qaim (aj) shall rule for 309 years – equal to the number of years the folks of the cave slept in their cave – he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression. Then the Almighty Allah would conquer the whole earth for him. He would eliminate people till there remains nothing but the religion of Muhammad (S). He would act like Sulaiman bin Dawood and he would call out to the Sun and the Moon and they shall reply to him. And the earth would be illuminated for him. He would receive divine revelation and he would act according to the command of Allah."[102]

I say: I have versified this as follows:

Indeed it is mentioned in religious texts

That he would call the Sun and the Moon.

And he would hear their reply

And there is nothing surprising in it.

As the excellence of Yusha in comparison to Hazrat Hujjat

Is like that of a needle besides the sea

Thus how nice is this honor and perfection

How nice is this majesty and honor

How nice is this excellence and greatness

And this respect and importance.

Resemblance to Hizqil (as)

Hizqil is pronounced to rhyme with Zibrij.

The Almighty Allah revived the dead for Hizqil (as) as mentioned in *Rauda Kafi* quoting His Eminence, Abu Ja'far Baqir (as) regarding the verse:

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ

"Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life..." (***Qur'an, Surah Baqarah 2:243***)

They were 7000 families in a Syrian town. A number of times plague struck their hometown. Thus whenever they felt that the plague has arrived, the affluent people of the town used to leave the place, however the poor – who had no means to travel – used to remain there. Therefore there were a large number of deaths among those who stayed back while there were very few deaths among those who left the town.

Thus those who had left the town would say: If we had remained in the town, death would have taken many of us. And those who stayed back said: If we had left the town, death would have harmed the least of us. Thus all of them were under the impression that whenever there is incidence of plague all should leave the town. And when they came to know that the plague had arrived all of them left the town and went away far away from there in terror of death and roamed about in different towns till Allah wanted.

A town fell on their way which had fallen into ruins, and the plague had killed all the people. When they reached this town and settled down, Allah, the Mighty and Sublime said to them: Die, all of you. They all died at the same time and became dust, such that it was clear to the onlookers that they had died during a journey. Therefore the passers-by and the travelers halted there. So they brought their dust together.

Then Hizqil,[103] a Prophet of Bani Israel passed through there. When he saw those bones he wept and said: If You will, just as You killed them together, you can bring them back to life together also. So that they may construct Your cities and towns and that they may give birth to children who may, with Your other creatures, worship You. The Almighty Allah revealed to him: Do you like this? 'Yes,' he replied, 'Please make them alive.'

His Eminence said: Then Allah, the Mighty and Sublime revealed: You say this and that. And when he said what Allah had commanded him to say – Imam Sadiq (as) said: It was *Isme Aazam* (Great Name) – and Hizqil uttered those words, he saw the bones flying to each other and they became alive once more. They looked at each other said: Glory be to Allah, Allah is the greatest. There is no god except Allah. At that moment Hizqil said: I testify that the Almighty Allah is powerful over everything."[104]

Qaim (aj) is also such that the Almighty Allah would enliven for him the believers, the hypocrites and the infidels. Traditional reports that prove this matter are too numerous, rather they are *Mutawatir*. Among them is one mentioned in *Rauda Kafi* from Abu Baseer that he said:

"I asked His Eminence, Abu Abdillah Sadiq (as) regarding the statement of Allah Almighty:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

***“And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know...”* (*Qur’an, Surah Nahl 16:38*)**

That what it implies? He said: O Abu Baseer what do they say about it? I replied: The polytheists think and they swore to the Messenger of Allah (S) that the Almighty Allah does not bring the dead back to life. His Eminence said: Death be on one who says like that. Ask them whether the polytheists swore by Allah or by Laat and Uzza? Abu Baseer says: I said: May I be sacrificed on you, then tell me about it. He said: O Abu Baseer when our Qaim arises, the Almighty Allah would raise up a group from our Shias for him and He would make them alive in such a way that the handles of their swords would be on their shoulders (ready to strike).

When this news reaches a community from our Shias who have not died, they will say to one another: Such and such and so and so have risen from their graves and they are with Qaim (aj). This statement would reach a group of our enemies. They will say: O group of Shias, how untrue you are! This is your rule and kingdom, and you are lying? No, by Allah, about whom you say have not become alive and they will not do so till the Judgment Day, thus the Almighty Allah narrates their statement:

“And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies.”105

In the same book it is narrated from Hasan bin Shazan from a person who said:

I wrote a letter of complaint to His Eminence, Abul Hasan, Imam Reza (as) as in that city there was a group of Ottomans who troubled me very much. The reply of His Eminence to that letter was as follows: Allah, the Mighty and the High has taken covenant from our friends to observe patience in the rule of tyrants. So be patient by the order of your Lord. As when the lord of the creatures rises up they would say: O woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent God promised and the apostles told the truth.”106

In *Biharul Anwar* it is narrated from Abdul Kareem Khatami that he said:

I asked His Eminence, Abu Abdillah Sadiq (as): “How long would Qaim (aj) rule?” He said: He replied: “Seven years, the days and the nights would be prolonged so much that a year would be as long as ten years of yours. Thus his rule would be equal to seventy years according to your standards. And when the time comes for his end in the month of Jumadi II ten days before Rajab there would be such heavy rainfall as the people had not seen before. Then the Almighty Allah by that would expose the flesh and bodies of the believers in their graves. And as if I could see them coming from Jehna, shaking off dust from their hair.”107

In the same book there is a lengthy tradition quoted from *Khasais* from Amirul Momineen (as) in which he said:

“...O surprise! And how should I not be astonished about the people whom Allah would enliven, group by group, reciting: ‘Here I am’ and harkening to the call of the Divine caller they would reach the lanes of Kufa...”[108]

It is narrated from His Eminence that he said regarding the verse:

رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

“Often will those who disbelieve wish that they had been Muslims.” (***Qur’an, Surah Hijr 15:2***)

When my Shias and I emerge from our graves and Uthman bin Affan and his followers emerge, and Quraish and we eliminate the Bani Umayyah at that time those who disbelieve would wish that they were Muslims.”[109]

In *Tafseer Ali bin Ibrahim* it is mentioned regarding the verse:

فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا

“So grant the unbelievers a respite: let them alone for a while.” (***Qur’an, Surah Tariq 86:17***)

That: We have given respite till the rise of the Qaim. Then he would take revenge on my behalf from the tyrants, the rebels of Quraish and Bani Umayyah and other people.[110]

I say: Further matter on this topic would be given in the Chapter of Letter ‘N’, *Insha Allah.*

Resemblance to Dawood

Allah, the Mighty and Sublime appointed Dawood as the Caliph on the earth and said:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

“O Dawood! surely We have made you a ruler in the land...” (***Qur’an, Surah Saad 38:26***)

The Almighty Allah also appointed Qaim (aj) as the Caliph on the earth and said:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

“Or, Who answers the distressed one when he calls upon Him and removes the evil...” (***Qur’an, Surah Naml 27:62***)

In the supplication narrated from His Eminence, Imam Reza (as) it is mentioned:

“Ward off from Your *Wali* and Your Caliph…”111

Points regarding this matter have already been discussed in the chapters of Letter ‘Alif’ and Letter ‘Kh’.

The Almighty Allah softened iron for Dawood (as) as the Holy Qur’an says:

وَأَلَنَّا لَهُ الْحَدِيدَ

***“…and We made the iron pliant to him…”* (*Qur’an, Surah Saba 34:10*)**

The Almighty Allah has also made iron soft for Qaim (aj) as mentioned in some books quoting from Muhammad bin Zaid Kufi from Imam Sadiq (as) that he said:

“An Omani man comes to His Eminence, the Master of the Time and says: Iron became soft for Dawood (as), if you can also do that I would bring faith on you. Thus His Eminence would show him the miracle of Dawood (as). However that man would reject it. So Qaim (aj) would throw a pillar of iron around the neck of that man who would die as a result of it. Then His Eminence would say: This is the recompense of one who denies the signs of Allah.”

Dawood (as) was such that pebbles spoke to him and called out to him: “O Dawood, pick me up and kill Jaloot through me.”

Qaim (aj) would also be such that his standard and the sword would call out to him: “O *Wali* of Allah, rise up and eliminate the enemies of God.”

Shaykh Sadooq has quoted this full tradition in *Kamaluddin wa Tamaamun Nima* and it is also mentioned in a traditional report that: “During the reappearance of His Eminence a stone, below which a disbeliever would hide, would call out to the believer: O believer, below me there is a disbeliever, eliminate him. Then the believer would come and eliminate that infidel.”

Dawood (as) killed Jaloot.

Qaim (aj) would finish off Dajjal, who is worse than Jaloot.

Dawood (as) judged among the people through divine inspiration.

Qaim (aj) would also judge among the people according to the practice of Dawood (as) and he would not ask for proof and witnesses and he would not be in need of the same, as we have already explained in the chapter of Letter [H’a] under the heading of justice of His Eminence.

A writing arrived from the heavens for Dawood (as) which had a golden seal on it. On this were inscribed

thirteen religious problems and Allah revealed to Dawood (as):

“Put these questions to your son, if he can furnish replies, he would be your vicegerent after you. Thus Dawood (as) summoned seventy priests and rabbis and showed it to them. He also showed it to Sulaiman in their presence and asked: O my son, tell me what is the nearest thing? And which is the furthest? What is the most companionable and what is the loneliest? What is the most beautiful and what is the ugliest? What is most abundant and what is most scarce? What two would remain forever? And which two are different? Which are the most inimical and hateful? And what is it on which when one sits his end becomes good. And what is it that whenever man sits on it his end becomes bad?

Sulaiman replied: The nearest is the Hereafter and the furthest is that which goes away from the hands from the worldly matters. The most companionable is the physical body as the talking soul is present in it. And the loneliest is the body without soul. The best thing is faith after disbelief. The worst is disbelief after faith. Certainty is most scarce and doubt is most abundant. The two that shall endure forever are the heavens and the earth.

The two contradictory ones are the night and day. The two that hate each other are death and life. That which whenever man rides, his end becomes good, is forbearance in anger. And that which makes his end bad is harshness in anger. [The narrator says:] When the seal was broken all the replies were found to be correct. Then the priests and rabbis asked: What is it that if it is righteous everything of man becomes righteous and if it transgresses everything of man transgresses? Sulaiman replied: The heart. Thus he got aproval for his caliphate.”

Qaim (aj) is also having the heavenly scroll with a golden seal as mentioned in the tradition of Imam Ja’far Sadiq (as) in *Kamaluddin*:

“As if I can see Qaim (aj) on the pulpit of Kufa surrounded by his 313 men equal to the people of Badr. They are the standard bearers and they are the divine rulers on His (Allah’s) earth over His creatures. Till he would bring out from his cloak a parchment sealed with a golden seal. A covenant from the Messenger of Allah (S). Then they would go away and disperse from him like tongueless sheep and none would remain with him except the deputy and eleven chiefs – as had remained with Moosa bin Imran (as) – then they would wander in the earth but will not be able to find a way except him. Then they would come back to him.”[112]

This tradition has been narrated with slight difference on the authority of *Biharul Anwar* before.[113]

Resemblance to Sulaiman (as)

Sulaiman (as) was such that Dawood appointed him as his vicegerent and caliph while he had not reached the age of maturity as mentioned in the tradition of the ninth Imam, His Eminence, Jawad (as):

“Allah, the Mighty and the High revealed to Dawood to make Sulaiman his caliph while he was yet a

child and used to graze sheep. The priests and scholars of Bani Israel rejected this proposal. Then the Almighty Allah revealed: Take the staffs of these persons and also the staff of Sulaiman and put them in a room and seal that room with your seal. The next day whoever's staff puts forth leaves and fructifies, he would be the caliph. Thus Dawood (as) told them about this and they replied: We agree to this."[114]

The Almighty Allah appointed Qaim (aj) as the caliph when he was a child of around five years and during the lifetime of his father he replied to the questions of Saad bin Abdullah Qummi as related in the foregone pages.

Sulaiman (as) said:

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي

***"O Lord, give me such a kingdom that none after me should have such dominion."* (*Qur'an, Surah Saad 38:35*)**

From the view of condition and quality, all the rulers of the world have based their dominance on oppression and corruption, but Sulaiman desired that his kingdom should not be like that, and also the dominion and kingdom of the kings and rulers of the earth is limited only on human beings, however the power of Sulaiman extended even upon the Jinns and birds. Allah, the Mighty and Sublime says:

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ

***"And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups."* (*Qur'an, Surah Naml 27:17*)**

The Almighty Allah would bestow such a kingdom to Qaim (aj) – in quality and quantity – as He has not bestowed to anyone before or would give to anyone after him. As for quantity, His Eminence would have power on the east and the west of the earth as mentioned in traditions. As for quality, it is so because it is justice and only justice. Because his kingdom includes all the folks of the heavens and the earths, as explained above.

Sulaiman (as) was such that the Almighty Allah gave him control over the wind. Allah, the Mighty and Sublime says:

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ

***"Then We made the wind subservient to him; it made his command to run gently wherever he desired."* (*Qur'an, Surah Saad 38:36*)**

The Almighty Allah has also appointed the wind in service of Qaim (aj) as mentioned in the tradition of Imam Ja'far Sadiq (as) in *Kamaluddin*:

"Then the Almighty Allah shall send a breeze that shall call out in every valley, 'This is Mahdi, who shall judge like Prophet Dawood and Sulaiman and he would not ask for proof.'"[115]

Sulaiman (as) disappeared from his people for a period of time as the chief of the traditionists, Shaykh Sadooq has narrated in a tradition of his book,*Kamaluddin*.

The occultation of Qaim (aj) is longer than that of Sulaiman (as).

The Sun rose again for Sulaiman (as) after setting.

Qaim (aj) is such that he would call out to the Sun and the Moon and they would respond to him.

Sulaiman (as) was the dignity (*Hashmat*) of Allah. Qaim (aj) also is the dignity of Allah.

Resemblance to Asif

Asif was having a part of knowledge of the Book.

Qaim (aj) is having knowledges of the Book.

Asif was such that the Almighty Allah made him disappear from his people for a long period of time as mentioned in *Kamaluddin*.

The Almighty Allah also caused Qaim (aj) to go into occultation for a long time.

Due to the occultation of Asif, the people of Bani Israel fell into severe hardships and calamities.

Qaim (aj) is also such that during his occultation, the believers would have to face untold hardships and problems.

Resemblance to Daniyal

Daniyal (as) remained in occultation for a period of time from Bani Israel. And they had imprisoned him in a huge pit along with a man-eater lion so that it makes a morsel of him. The Almighty Allah protected him and ordered a prophet of Bani Israel to convey food and water to him. And his followers and Shias fell into severe hardships.

Qaim (aj) remains in occultation from our sight and due to his occultation our hardships have multiplied. And as we have explained before, the enemies of His Eminence wanted to eliminate him but the Almighty Allah protected and guarded him.

Resemblance to Uzair

When Uzair returned to his people and reappeared among them, he recited the Torah as it had been revealed to Moosa bin Imran (as).

When Qaim (aj) reappears he would recite the Qur'an for the people as it was revealed upon the Seal of the Prophets (S).

Resemblance to Jirjees

The Almighty Allah brought back the dead to life for Jirjees (as) as mentioned in *Biharul Anwar:*

A lady came to him and said: "O righteous servant of God. We had a cow which was the source of our livelihood, but it is dead." Jirjees said: "Take this staff and put it on that cow and say that Jirjees says: 'Get up by the permission of Allah.'" When that lady did thus, the cow became alive and the lady became a believer.116

Qaim (aj) is also such that the Almighty Allah would enliven the dead for him, as we have mentioned before.

Resemblance to Ayyub (as)

Ayyub (as) observed patience in calamities for seven years as His Eminence, Abu Abdillah Sadiq (as) has mentioned117 that Allah, the Mighty and the High says:

إِنَّا وَجَدْنَاهُ صَابِرًا ۚ نِعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ

***"Surely We found him patient; most excellent the servant! Surely he was frequent in returning (to Allah)."* (*Qur'an, Surah Saad 38:44*)**

Qaim (aj) is also keeping patience from the time of the passing away of his father till date. And I don't know how long this patience will continue! We have already discussed the relevant points about this in the chapter of Letter 'B'.

Once or twice, water spring burst forth for Ayyub (as) as the Almighty Allah says:

ارْكُضْ بِرِجْلِكَ ۖ هَٰذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

***"Urge with your foot; here is a cool washing-place and a drink."* (*Qur'an, Surah Saad 38:42*)**

For Qaim (aj), spring of water erupts, as mentioned in some narrations and incidents in the previous pages. In addition to this is the conclusion that Qutub Rawandi has drawn in his book, *Kharaij* and the

respected scholar, Allamah Majlisi has mentioned in *Biharul Anwar* quoting from *Ghaibat* of Shaykh Tusi that we present below. Shaykh Tusi through his own chain of narrators has reported from Abu Surah that: He met Hazrat Hujjat (as) during his return from the *Ziarat* of Kerbala in Arafah days. Abu Surah says:

"That night while we was on our way, suddenly we reached the graves of Masjid Sahla. He said: This is my destination. Then he said: You go to Ibne Raazi Ali bin Yahya and tell him to give you that particular thing, having such and such distinguishing mark…has reached…and it is hidden with…I asked: Who are you? He replied: I am Muhammad bin al-Hasan. Then we continued on the way till we reached to Nawaawees. He sat down and dug with his hands till all of a sudden water erupted. He performed the ritual ablution and recited thirteen units of prayer.

Thus I went to Ibne Raazi and knocked at his door. 'Who is it?' he asked. 'Abu Surah,' said I. I heard him say to himself: What do I have to do with Abu Surah? When he came out, I related the incident to him. He shook my hands, kissed my face and rubbed the palms of my hands on his face. Then he took me inside and brought out a purse from under the bed. Abu Surah recognized the truth and after this incident became a Shia, because previously he was Zaidiyyah."[118]

Allah, the Mighty and Sublime brought the dead back to life for the sake of Ayyub (as) as Allah, the Mighty and Sublime says:

وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ

***"And We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers."* (*Qur'an, Surah Anbiya 21:84*)**

Qaim (aj) is also such that the Almighty Allah would enliven the dead for him as mentioned in our discussion before. And more points shall be provided in the chapter of Resemblance of His Eminence to Isa, if Allah, the High wills.

Resemblance to Yunus (as)

Shaykh Sadooq through his own chain of narrators has quoted from Muhammad bin Muslim that he said:

"I came to His Eminence, Abu Ja'far Muhammad bin Ali Baqir (as) in order to ask him about the Qaim of Aale Muhammad. His Eminence himself initiated the matter and said: O Muhammad bin Muslim in the Qaim of Ahle Bayt of Muhammad (S) are present similarities to five prophets: Yunus bin Mata, Yusuf bin Yaqoob, Moosa, Isa and Muhammad – peace be on them all. As for the resemblance to Yunus bin Mata it is that he would return from occultation to his people as a young man, though being advanced in age."[119]

Resemblance to Zakariya (as)

Zakariya (as) was such that angels called out to him while he was engrossed in prayers.

Qaim (aj) also – as mentioned before – would be addressed by the Almighty and in the same way, angels would address him in every Night of Power(*Shab-e-Qadr*) and Jibraeel also when he pays allegiance to His Eminence would put his hand on his hand and say: Pledge of allegiance for Allah. Rawandi has narrated this report in *Kharaij* from His Eminence, Abu Ja'far Baqir (as).

In the tradition of Mufaddal quoted in *Biharul Anwar* from Imam Ja'far Sadiq (as) it is mentioned that:

Jibraeel would say to His Eminence: "O my master, I have accepted your word and your command is valid."[120]

Zakariya (as) wept upon the calamity of His Eminence, Abi Abdullah Husain (as) for three days, as mentioned in the report of Ahmad bin Ishaq in Part Two.

Qaim (aj) has also wept on His Eminence all his life and all the time as mentioned in *Ziarat* Nahiya:

"I lament for you day and night. I weep for you tears of blood."[121]

Resemblance to Yahya (as)

Prophecy and glad tidings regarding Yahya (as) were received before he was born.

In the case of Qaim (aj) also, prophecy and glad tidings arrived before his birth.

Yahya (as) spoke to his mother while he was yet in the womb as mentioned in the tradition of Imam Hasan Askari (as) when he said:

"One day Maryam came to the mother of Yahya – the wife of Zakariya – but she did not stand up for her. Yahya [in the mother's womb] called out: Will you not stand up for the best woman of the world who has come to you carrying the best of men? Thus his mother felt ashamed and stood up."[122]

Qaim (aj) also, as mentioned in the report of Hakima, spoke while he was in the womb of the mother and he recited Surah Qadr.[123]

Yahya (as) was the most pious and devout person of his time.

Qaim (aj) also is the most pious and devout person of his time.

Resemblance to Isa (as)

Isa (as) is the son of the best lady of her time.

Qaim (aj) is also the son of the best lady of her time.

Isa (as) spoke while he was yet in the mother's womb reciting the glorifications of God as Allamah Majlisi has mentioned in his notes in the fifth volume of *Biharul Anwar* quoting from Thalabi through the Ahle Sunnat channels.

Qaim (aj) also – as mentioned before – spoke in the mother's womb.

Isa (as) spoke while he was an infant in the cradle.

Qaim (aj) also spoke while he was an infant in the cradle as proved by some traditions. Of them is a report mentioned in *Kamaluddin* quoting Hakima, daughter of Imam Muhammad bin Ali Jawad (as) that he said:

Hazrat Hujjat (just) after his birth spoke up and said:

"I witness that that there is no god except Allah. The One, there is no partner for Him. And that Muhammad is the Messenger of Allah may Allah bless him and his progeny."

Then he recited benedictions upon Amirul Momineen and Imams (as) one by one till he reached to the name of his father. At that time he closed his lips till on the seventh day he spoke on monotheism and recited benedictions on Muhammad and Imams (as). Then he recited the following verse:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

"In the Name of Allah the Beneficent the Merciful. And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs…"(***Surah Qasas 28:5***)124

And in the same book it is mentioned in another report that:

When His Eminence was born he fell into prostration and while kneeling down he raised up his two index fingers and said:

"I witness that that there is no god except Allah and that my grandfather, Muhammad is the Messenger of Allah; may Allah bless him and his progeny. And my father is Amirul Momineen (as)."

Then he named all the Imams one by one till he reached his own name. At this point he said: "O Allah, fulfill my promise and make my affair to reach its conclusion. Make my paths smooth and fill up the earth with justice and equity through me."125

In the same way, in that same source, it is reported from two maid servants, Naseem and Mariya that:

“As soon as the Master of the Time (as) was born, he knelt down and raised his two index fingers to the sky; then he sneezed and said:

‘Praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and his progeny.’”

“The oppressors thought that the Divine Proof is invalid and destroyed. If we had been permitted to speak freely about him, all the doubts would be removed.”[126]

Also in the same source it is narrated from the maidservant Naseem that:

“A night after the birth of the Master of the Time (as) I came to him. I sneezed and he said to me:

‘May Allah have mercy on you.’”

Naseem says: “I became very pleased at this.” His Eminence said: “Shall I not give you glad tidings about your sneeze?” I asked: “What is it?” He said: “You are secure from death for three days.”[127]

Isa (as) was such that the Almighty Allah bestowed him wisdom and chose him for prophethood while he was yet a child.

Qaim (aj) is also such that the Almighty Allah bestowed him wisdom and chose him for Imamate while he was yet a child as we have discussed in the foregone chapters.

Allah, the Mighty and the High raised up Isa (as) to Himself.

Allah, the Mighty and the High also raised up Qaim (aj) to Himself – as has been stated many times.

People had different opinions regarding Isa (as).

Qaim (aj) is also such that people have different opinions regarding him.

In Part Eight it would be mentioned, if Allah wills, that Imam Ja’far Sadiq (as) said regarding the similarity of Hazrat Hujjat to Isa (as) that:

The Jews and Christians unanimously say that Isa (as) has died. But Allah, the Mighty and Sublime has refuted them saying:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِنْ شُبِّهَ لَهُمْ

***“And they did not kill him nor did they crucify him, but it appeared to them so.”*(*Qur’an, Surah Nisa 4:157*)**

The occultation of Qaim (aj) is also such, that the last of this community would deny him due to its length. Some who are not guided would say: Actually he is not born yet. And others would say: He was

born and is (now) dead. And they disbelieve who would say: The eleventh one from us was issueless and some transgressing ones would attribute Imamate to thirteen or more persons. And others have disobeyed Allah, the Mighty and Sublime who would say: The soul of Qaim (aj) has entered another body and he speaks through the tongue of His Eminence.

Isa (as) by the permission of the Almighty Allah used to bring the dead back to life. The Almighty Allah has quoted him directly in the Holy Qur'an:

وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ

***"And (I) bring the dead to life with Allah's permission."* (*Qur'an, Surah Aale Imran 3:49*)**

And addressing him says:

إِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي

***"And when you brought forth the dead by My permission."* (*Qur'an, Surah Maidah 5:110*)**

Here I would like to quote a very interesting narration having important morals and our many past scholars have mentioned it. Shaykh Bahai is one who has recorded it in his book, *Arbaeen* on the authority of Imam Ja'far Sadiq (as) that he said:

"Isa (as) passed by a village whose people, quadrupeds and birds had perished at one and a single time. He said: It is nothing but divine chastisement that killed them. If they had died separately they would buried each other. The disciples said: O spirit and word of the Almighty Allah, invoke the Lord to bring them back to life so that they may tell us what their actions were so that we may keep away from such deeds. Thus Isa (as) supplicated to his Lord. At that moment a voice was heard from the sky: Call out to them. In the evening Isa (as) went on an elevated place and said: O people of this village.

One of them replied:

Labbaik (Here I am) O Spirit of Allah and His Word.

He said: Woe be on you, what did you do (to deserve chastisement)? He replied: Worship of false god, love of the world with little fear and high hopes, ignorance, playfulness and hectic activity. He asked: How was your love for the world? He said: Like a mother loves her child. Whenever it was with us, we used to be happy and pleased and whenever it went away from us we used to lament and grieve. His Eminence, Isa (as) said: How was your worship with regard to the false deities? He replied: It was in the form of obedience of sinful people. He asked: What happened to you in the end? He said: One night we went to sleep in comfort but awoke in the *Haawiya*. Isa (as) asked: What is *Haawiya?* He said: *Sijjeen*.

Isa (as) asked: What is *Sijjeen?* He replied: A mountain of red fire which will keep us till the Judgment Day. What did you say and what were you told? He said: We said: Send us back to the earth so that we may practice piety in it. We were told: You lie. Isa (as) asked: Woe be on you, how is it that except for you, none else speaks to me? He said: O Spirit of Allah, they are caught up in reins of fire and the rude and severe angels have closed their mouths. I was among them but I was not like them, but when the chastisement came down, it included me with them. I hang from a hair-like wire at the edge of Hell. I don't know whether I would fall from it or obtain salvation. After this conversation Isa (as) told his disciples: O friends of Allah, having dry bread with salt is better and sleeping on a bed of nails with the well being of the world and the hereafter is very nice."

Qaim (aj) would also revive the dead by the permission of the Almighty Allah and many traditions prove this, some of which we have quoted in the topic of resemblance to Hizqil and also in other discussions of this book. In some books it is related from Imam Ja'far Sadiq (as) that he said:

"When Qaim (aj) reappears a person from Azerbaijan would come to him holding a decayed bone and say: If you are the Divine Proof order this bone to speak up. Thus by the order of His Eminence that bone will begin to speak and say: I am in chastisement since a thousand years and hopeful that through your prayers the Almighty Allah would release me from the punishment. Then that man would say: This is magic. At that moment by the command of His Eminence he would hung atop the house and for seven days and he would cry: This is the punishment of one who compares the miracle of the Imam to magic. After that he would die."

Isa (as) said:

بِإِذْنِ اللَّهِ ۖ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ

***"With Allah's permission and I inform you of what you should eat and what you should store in your houses..."* (*Qur'an, Surah Aale Imran 3:49*)**

Qaim (aj) is informed about all our actions and circumstances. That which proves this are the numerous traditional reports recorded about the Knowledge of the Infallible Imams (as) but here we shall present only a few of them by way of examples:

1. There is a tradition in the book of *Kharaij* related from Abu Baseer that he said:

I went to the Masjid with His Eminence, Abu Ja'far Baqir (as). People were coming and going. His Eminence said to me: "Ask the people if they can see me?" I asked every person that entered: "Have you seen Abu Ja'far?" He said: "No." While His Eminence was standing over there. Till there came Abu Haroon Makfoof (blind). His Eminence said: "Ask him also." I asked him: "Have you not seen Abu Ja'far (as)?" He replied: "Is it not he that stands?" I asked: "How did you know?" He said: "How could I not

know it when he is a brilliant effulgence?"[128]

2. The same Abu Baseer says:

I heard His Eminence, Imam Baqir (as) ask a man from Africa: "How is Abu Raashid?" That man replied politely: "I found him alive and in good health. I will convey your greetings to him." Imam said: "May Allah have mercy on him." The man asked: "Is he dead?" "Yes," said the Imam. "When?" "Two days after you left." "By Allah, he was neither sick nor had any disease." I asked: "Who was that man?" Imam said: "He was a man from our followers and Shias." Then he said: "If you think that we don't have the seeing eye and the hearing ear for you, you think wrongly. By Allah, nothing from your affairs is concealed from us. You should always consider us to be present and make a habit of performing good deeds and be from the devout, so that you are identified with that. This is our request to our children and Shias."[129]

3. And it is also mentioned in *Kharaij* from Imam Ja'far Sadiq (as) that:

Someone came to him and asked: "What is the description of an Imam?" He replied: "His description is great, if you come to him you must pay respect and honor him. And that which he conveys to you (divine recognition) you must bring faith in it. And it is incumbent on him to guide you. And there is a quality in him that when you come to him no one has the capacity to look at him fully due to his awe and majesty. Because the Messenger of Allah (S) was also like that. The Imam is also like that."

They asked: "Are you acquainted with your Shias?" He said: "Yes, I see all of them." They asked: "Are we your Shias?" He replied: "Yes, all of you?" "Please tell us about their characteristics." He said: "I will tell your name and the name of your tribe." They said: "Please do." Thus the Imam mentioned the names of each, and their respective tribes. They said: "You are right." He said: "And I will inform you of what you asked me regarding the verse:

كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

"Like a good tree, whose root is firm and whose branches are in heaven." (Qur'an, Surah Ibrahim 14:24)

They said: "You are right." He said: "I can give as much knowledge as I like to our Shias." Then he said: "You will be satisfied by this much." They said: "We would have been satisfied with lesser."[130]

4. In *Kamaluddin* it is mentioned from Hasan bin Wajna Naseebi that he said:

"I was in my fifty-fourth Hajj and in supplicating in prostration under the drain-pipe of the Kaaba after Isha prayer. I was lamenting and beseeching when all of a sudden somebody shook me and said: "O Hasan bin Wajna, get up." He said: I got up and saw a slavemaid of pale complexion and thin stature. I

thought she was more than forty years of age. She began to walk before me. And without asking any questions I began to follow her till she reached the house of Her Eminence, Khadija. There was a room in that house with an open door in the center of the wall. The slavemaid went above. I heard a voice calling out: O Hasan, come up. So I went up and stood at the door of the room when His Eminence, the Master of the Time (as) said: "O Hasan, you thought that you were hidden from me? By Allah, I had been with you every time you came for Hajj."

Then he described my circumstances. I fell down unconscious on the face. Then I felt a hand touching me; I got up. He said to me: "Stay in Medina at the house of Ja'far bin Muhammad (as) and do not worry about food, water and clothes." Then he gave me a paper on which were written *Dua Faraj* and recitations of benedictions on His Eminence. And he said: "Recite this supplication and send benedictions upon me in this manner. And do not show this paper to anyone except deserving ones among our Shias. As Allah, the Mighty and Sublime will give you *Tawfeeq.*"

I said: "O my master, Would I never see you after this?" He replied: "O Hasan, whenever Allah wills, (you will see me)."

Hasan says: After concluding my Hajj I went to Medina and stayed at the house of Ja'far bin Muhammad (as). I always went to the Masjid and except for three things I did not return to the house. For making ablution, rest and sleep, and at mealtimes. When I entered my room at the time of breaking the fast, I found a bowl one-fourth filled with water and upon it was kept a loaf of bread and food that I felt like having that day. I consumed it till satiation. Winter clothes arrived in winter and summer clothes in summer. During the day I used to enter the water for bathing and sprinkle the water in the house also. I used to take the empty cup and fill it with food and whatever exceeded my needs I gave it away to the poor so that those with me may not come to know of my circumstances."[131]

Resemblance to the Seal of the Prophets (S)

The comprehensive statement in this chapter is the saying of the Messenger of Allah (S) that he said:

"Mahdi is from my progeny. His name is same as mine and his patronymic is same as mine; and in looks and speech most resembling me among all the people..."

I say: This blessed statement opens numerous doors so it is best to ponder upon it; that if Allah wills, your patience will increase and your breast would widen.

Section Two: Resemblance To The Infallible Imams, Allah's Blessings Be On Them

Keeping in view the fact that to discuss each quality, characteristic, conditions and miracles of the purified ancestors of His Eminence and to compare them to the characteristic, conditions and miracles of His Eminence is needful of a wide field and detailed analysis we have refrained from taking up this effort to avoid verbosity and hence we have decided to be content with the mention of only the most famous

and clear excellence of each of the Imams (as).

As for Amirul Momineen (as): His most apparent superior qualities were knowledge, piety and valor and all of these are also seen in His Eminence, Qaim (aj) as we have explained in the Chapters of letters J, H', Z and A'.

As for Imam Hasan (as): His most outstanding quality was patience and forbearance, and among all the effects of these qualities is his calm and tranquility and not being distressed even when others are behaving in a rude manner. And how beautifully it is said:

Among the benefits of forbearance is that it creates peace and not making haste in whatever one hears from others that one does not like.

Upon the pains caused by lowly people maintain yourself in a forbearing manner. And try to gain their love since forbearance cannot come to you till you do not become forbearing.

And if you contemplate on the distress and severe troubles that Maula Hazrat Hujjat (as) has borne at the hands of his people, the forbearance and magnanimity of His Eminence would become clear to you, in such a way that no one has displayed such a quality in such conditions.

As for Imam Husain (as): Resemblance of Qaim (aj) to him would be discussed in a separate section, if Allah wills.

As for His Eminence, Ali bin al-Husain (as): His most outstanding quality was his worship, such that he was given the titles of 'ornament of the worshippers', 'chief of those who prostrate' and 'one having callous skin corns', it was so because the eyes of His Eminence had become sunken and the forehead, knees and hands had developed corns and thick skin as a result of continuous and prolonged prayers as mentioned in the report of His Eminence, Abu Ja'far Baqir (as) from Fatima binte Ali bin Abi Talib (as) that she asked a maidservant of Imam Sajjad (as) about the conditions of His Eminence and she said:

"Shall I reply in brief or in detail?" She said: "In brief." She said: "I never took food to him during the day and never made his bed at night."[132]

A large number of traditional reports have come regarding the excess, severity, effort and preparations of His Eminence's prayers. And our master, Hazrat Hujjat (as), may Allah hasten his reappearance, has an exemplar in his great grandfather, the chief of the worshippers (as) as mentioned by His Eminence, Abul Hasan Moosa bin Ja'far (as) – may our souls be sacrificed on him – when he said:

"On that wheat complexioned face there is also present a yellowness of wakefulness of the night. May my father be sacrificed on one who would spend the nights in bowing, prostration and counting the stars (keeping awake)..."[133]

We shall narrate the complete text of this traditional report in Part Eight, *Insha Allah.*

As for His Eminence, Abu Ja'far Muhammad bin Ali al-Baqir (as): His most outstanding quality was his resemblance to the Messenger of Allah (S). Therefore when Jabir Ansari met and saw him he exclaimed:

"By the Lord of the Kaaba, it is a facsimile of the Prophet" – as mentioned in some traditions narrated through him – .134

This is inspite the fact that, Jabir had, before Imam Muhammad Baqir (as) also seen Hasan, Husain and Ali Ibnul Husain but he did not say this about them. Our master, His Eminence, Master of the Time (as) is also most closely resembling the Prophet. Rather his resemblance to the Prophet is greater and more perfect, which is proved by numerous traditions recorded through Shia as well as Sunni channels from the Messenger of Allah (S) that His Eminence said regarding the qualities of Qaim (aj):

"And in looks and speech most resembling me among all the people."

We have quoted some of these traditions in the chapter of Letter 'J'.

As for His Eminence, Abu Abdillah Sadiq (as): The most outstanding quality of his was expounding of sciences and explaining of Islamic laws to the people in such a free manner as was not available for the other Imams. A tradition scholar says:

"Four thousand reliable scholars related traditions on the authority of His Eminence."135

I say: In spite of this, all the sciences that His Eminence possessed were not taught to the people and they are kept in abeyance till the reappearance of Qaim (aj) and His Eminence would explain all the laws because the previous Imams and Prophets did not find the people deserving and capable of being told about them. Often Amirul Momineen (as) pointed to his breast and said:

"There is unbounded knowledge here, if only I could find those who could carry it..."

We shall prove this in detail in the chapter of expounding of sciences, *Insha Allah.*

As for Abu Ibrahim, Moosa bin Ja'far (as): He was forced to observe dissimulation and was under the threat of enemies – more than his ancestors were ever under such restrictions. This matter is clear for anyone who has studied the biography of His Eminence in detail. Our master, Qaim (aj) is also having such a condition – as indicated in the chapter of Letter 'Kh'.

As for His Eminence, Abul Hasan Ali bin Moosa ar-Reza (as): The Almighty Allah bestowed him heir-apparency and visible status; a thing that was not given on the same level to his purified ancestors. Dissimulation and threats were removed during his tenure to a great extent. Qaim (aj) would also be such that the Almighty Allah would change his fear into security and bestow him power in the lands, give him such power as was not available for his predecessors. The domination of His Eminence over all the world is like the power of the day over the dark night.136

Ali bin Ibrahim through an authentic chain of narrators from His Eminence, Abu Ja'far Baqir (as) relates regarding the verse:

وَالنَّهَارِ إِذَا تَجَلَّىٰ

"And the day when it shines in brightness." (Qur'an, Surah Lail 92:2)

"It is the day of our Qaim of Ahle Bayt, that when he would reappear he would be victorious over the rule of tyrants..."137

As for His Eminence, Abu Ja'far Muhammad bin Ali Taqi (as): When His Eminence occupied the position of Imamate he had not yet reached the age of maturity and he was not even eight years old. Hazrat Hujjat (as) is also like that; that he also received the post of Imamate in childhood – as explained earlier.

As for His Eminence, Abul Hasan Ali bin Muhammad Hadi (as): He was the master of such an awe that none else had ever possessed such awe and majesty; such that even his enemies used to humiliate themselves before him and grant him exceeding honor which was never done to anyone else. This was due to the effect of the awe of His Eminence and not due to affection and regard for him. Qaim (aj) is also such; he is also having such awe, especially for the enemies as we have indicated in the chapter of his resemblance to Dhulqarnain.

His Eminence, Abu Muhammad Hasan al-Askari (as) also possessed this quality as stated in the tradition of the twelfth volume of *Biharul Anwar*. The late Allamah Majlisi has through his own chain of narrators mentioned that:

The Abbasids, Salih bin Ali and group of persons deviated from the faith of Ahle Bayt (as) came to Salih bin Waseef when Imam Hasan Askari (as) was in detention under him and said: "Be harsh on His Eminence and do not allow him any type of comfort or facility." He replied: "What can I do with him? I have appointed for him the worst kinds of persons possible, but he is having exceptional greatness in his worship and prayers."

Then he scolded those two deviated fellows and said: "Woe be on you, what do you think about this gentleman?" They said: "What can we say about one who spends his days fasting and nights, praying; he neither speaks nor does anything except pray. Whenever he glances at us we tremble due to his awe and such awe pervades our hearts that we become helpless?" When the Abbasids heard this, they went back disgraced and dejected.138

And in the topic of his resemblance to Imam Husain (as) we shall discuss the relevant points, *Insha Allah*. Indeed there were many subtle points and aspects in this but we have refrained from mentioning all of them to avoid undue prolonging of the discussion.

Allah is He that gives *Tawfeeq* for that which is right.

Section Three: Resemblance To His Eminence, The Chief Of The Martyrs, Imam Husain (as)

Many similarities exist in the circumstances of Imam Husain (as) and Imam Mahdi (aj). Among them are:

1. The fervor and importance with which they are mentioned in the Holy Qur'an and the traditions of prophets in the heavenly scriptures as is not hidden from the researchers. If one likes one may refer to the book of *Al-Muhajja Feema Nazala minal Qur'an lil Qaaimil Hujja* and the tenth volume of *Biharul Anwar*.

2. Special efforts of the past prophets to lament for His Eminence, Imam Husain (as) and their arranging of assemblies and gatherings of mourning for the martyrdom of His Eminence. In the same way was the special care of the past Imams when they prayed for the success of the Master, Hujjat Ibnul Hasan (aj) and supplicating for his reappearance before his occultation.

3. The seriousness of both (Imam Husain and Imam of the Age) in implementing the laws of Exhorting Good and Forbidding Evil (*Amr bil Maa'roof and Nahy Anil Munkar*). It was such that the Chief of the Martyrs, Husain bin Ali (as) did not resort to dissimulation in this matter and it is a quality of His Eminence. The Master, His Eminence, the Divine Proof is also such as shall be explained with further details under the chapter of Letter 'N', *Insha Allah.*

4. Absence of their oath of allegiance to the tyrant of the time as mentioned in the qualities of Imam Husain (as) that he was told on the day of Aashura:

"Accept the command and rulership of your cousins." He replied:

"No, by Allah! I will never give them my hand like a man who has been humiliated; nor will I flee like a slave." Then he said: "O servants of God, I take refuge in my Lord and your Lord if you intend to harass and stone me. I take refuge in my Lord and your Lord from every haughty man who does not believe in the Day of Reckoning."

(And His Eminence also said:) "A respectable death is better than a life of degradation."

In the discussion of the cause of the occultation on Hazrat Hujjat (as) also we have stated some points that prove this matter.

5. Both of them (Imam Husain and Imam Qaim (aj) were taken up to the heavens by the angels with the permission of the Almighty Allah as mentioned in the topic of resemblance of His Eminence, Qaim (aj) to Prophet Idrees.

6. The nostalgia that 'if only we had been present on the day of Aashura'. The intention to help and

support His Eminence is having the same reward as that of being martyred with Imam Husain (as). To have an ambition to be in the company of Qaim (aj) during his reappearance, to have the intention of helping him, to fight *Jihad* against his enemies by his side is also having the reward of martyrdom. Traditions have been recorded on both these points and we shall quote them in Part Eight, if Allah, the High wills.

7. Imam Husain (as) left Medina in apprehension and arrived in Mecca and again he left for Kufa. Hazrat Hujjat (as) would also be having similar circumstances as mentioned in an authentic tradition of Imam Abu Ja'far Baqir (as):

"Sufyani would send a battalion to Medina. Then Mahdi (aj) would leave Medina and flee to Mecca. The commander of Sufyani's army would learn that Mahdi (aj) is heading to Mecca. He would dispatch a force in his pursuit but it would not be able to apprehend him. Till finally, in a condition of fear and apprehension resembling that of Moosa bin Imran he would enter Mecca. The commander of Sufyani's army would arrive at the Baida desert. A caller from the sky would address that desert:

O Baida, swallow the people.

Thus the ground of that desert would swallow them and only three persons from them would survive, whose faces the Almighty Allah would turn to their backs; and they would be from the Kalb tribe."139

8. The calamities that befell both of them were the most severe. As for the hardships of Imam Husain (as) it is mentioned in the conversation between Adam and Jibraeel that he said:

"O Adam, this son of yours would be involved in such a hardship that calamities would seem small before it."140

As for Qaim (aj) his hardship has prolonged and his calamity has intensified.

Imam Husain (as) at the time of setting out from Mecca to Kufa asked for help and said:

"Then whoever desires to lay down his life for us and strive in the way of Allah should come out with us, for I shall be leaving tomorrow morning, Allah willing."141

When Imam Qaim (aj), Hujjat Ibnul Hasan al-Askari (aj) reappears in Mecca he would ask for help as mentioned in a lengthy authentic tradition of the fifth Imam, Imam Muhammad Baqir (as):

"...on that day Qaim (aj) is in Mecca, resting his back to the wall of the Holy Kaaba he takes refuge by it. He calls out: O people, I ask the help of the Almighty Allah. One who wants to respond to me should know that I am from the family of the Holy Prophet (S) and I am the nearest in relation to the Messenger of Allah (S). Anyone who argues with me with regard to Adam should know that I am the nearest one to Adam. And one who with argues me with regard to Nuh should know that I am the nearest one to Nuh. And one who argues with me with regard to Ibrahim should know that I am the nearest one to Ibrahim.

And one who argues with me with regard to Muhammad (S) should know that I am the nearest one to Muhammad (S). And one who argues with me with regard to the prophets should know that I am the nearest one to the prophets. Has the Almighty Allah not said in His Clear Book? That:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ.

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring, one of the other; and Allah is Hearing, Knowing." (***Qur'an, Surah Aale Imran 3:33-34***)

Thus I am the remnant of Adam, the treasure of Nuh, the chosen one of Ibrahim and the Purified one of Muhammad (S).

One who argues with me with regard to the Book of Allah should know that I am the nearest one to the Book of Allah. One who argues with me with regard to the Sunnah of the Messenger of Allah (S) should know that I am the nearest one to the Sunnah of the Messenger of Allah (S). To those who are present and hear my words today, I implore them under oath to convey it to those who are absent. I beseech you for the sake of Allah, the sake of the Messenger of Allah (S) and my own sake for my relationship to the Messenger of Allah (S) that you help me and prevent those who want to oppress us as we have been terrorized and oppressed. And we have indeed been compelled to abandon our homes and our children. We have been deprived of our rights and meted out injustice and the evil people attributed falsehood to us. For the sake of Allah, for the sake of Allah do not disgrace us; for our sake help us as Allah would help you..."[142]

I say: If you open the ear of your heart and widen your breast with the light of your Lord you would be able to hear the call of the Imam of the time in this period also that he is asking for help from the people of faith. Is there anyone who has responded to the call of His Eminence? Is there any helper? Is there any supporter? Providing help is the requirement of every age.

Helping His Eminence is like helping Allah. It is like helping the Messenger of Allah, it is like helping the saints of Allah, it is helping Islam and faith, it is helping the poor and oppressed people of the world, it is helping the channel of bounties and the affectionate father...and other aims that are realized by helping His Eminence.

Among the ways of helping His Eminence are spending in his way, printing of books about His Eminence and spending on the descendants and Shias of the Imams (as). And also helping the helpers of His Eminence monetarily, or using ones influence, supporting verbally etc. are in a sense all methods of

helping His Eminence.

1. Ithbaath al-Huda, Vol. 7, Pg. 357
2. Biharul Anwar; Vol. 53, Pg. 9
3. Kamaluddin, Vol. 2, Pg. 345
4. Tafseer Al-Burhan, Vol. 3, Pg. 146
5. Biharul Anwar; Vol. 11, Pg. 204
6. Biharul Anwar; Vol. 101, Pg. 320
7. Kafi, Vol. 1, Chapter of Imams as inheritors of knowledge
8. Biharul Anwar; Vol. 51, Pg. 54
9. Wasailush Shia, Vol. 18, Pg. 308
10. Wasailush Shia, Vol. 18, Pg. 308
11. Kamaluddin, Vol. 1, Pg. 320
12. Rauda Kafi, Vol. 8, Pg. 114
13. Kamaluddin, Vol. 2, Pg. 430
14. Kafi, Vol. 1, Pg. 514
15. Kamaluddin, Vol. 1, Pg. 322
16. In Biharul Anwar it is narrated from the Messenger of Allah (s) that he said: The Qiyamat will not be established till our Qaim arises, and that is the time when the Almighty Allah would give him permission. And one who follows him will be delivered and one who deserts (or opposes) him will be destroyed. O people, for the sake of Allah, for the sake of Allah go to him even if you have to crawl on snow and ice, as he is the caliph of Allah and my caliph. (The Author)
17. Kamaluddin, Vol. 2, Pg. 385
18. Biharul Anwar; Vol. 53, Pg. 7
19. Majma al-Bayan, Vol. 6, Pg. 519
20. Tafseer al-Qummi, Vol. 2, Pg. 51
21. Kamaluddin, Vol. 2, Pg. 428
22. Biharul Anwar; Vol. 51, Pg. 68
23. Kamaluddin, Vol. 1, Pg. 135
24. Kamaluddin, Vol. 1, Pg. 136
25. Biharul Anwar; Vol. 12, Pg. 19
26. Biharul Anwar; Vol. 51, Pg. 27
27. Kamaluddin, Vol. 1, Pg. 142
28. Biharul Anwar; Vol. 52, Pg. 355, Ghaibat Nomani, Pg. 128
29. Al-Burhan, Vol. 1, Pg. 153
30. Biharul Anwar; Vol. 52, Pg. 338
31. Kharaij, Chapter 13
32. Al-Burhan, Vol. 1, Pg. 154, Kafi, Vol. 4, Pg. 205
33. Biharul Anwar; Vol. 52, Pg. 16
34. Biharul Anwar; Vol. 52, Pg. 55
35. Biharul Anwar; Vol. 6, Pg. 53
36. Kharaij, Pg. 72
37. Kamaluddin, Vol. 2, Pg. 431
38. Surah Yusuf 12:84
39. Biharul Anwar; Vol. 101, Pg. 320
40. Kamaluddin, Vol. 1, Pg. 329
41. Biharul Anwar; Vol. 52, Pg. 280
42. Kamaluddin, Vol. 1, Pg. 329
43. Kamaluddin, Vol. 1, Pg. 327

44. Biharul Anwar; Vol. 47, Pg. 138
45. Kamaluddin, Vol. 2, Pg. 357
46. Kamaluddin, Vol. 2, Pg. 390
47. Kamaluddin, Vol. 2, Pg. 391
48. An-Najmus Thaqib, Pg. 84
49. Tafseer al-Qummi, Pg. 404
50. The supplication in Kamaluddin is as follows: Your basest servant is present in your court, your poor one is at your door. I ask you for that which none can give except you.
51. Kamaluddin, Vol. 2, Pg. 470, Biharul Anwar; Vol. 52, Pg. 9
52. Tafseer al-Askari, Pg. 5
53. In his Tawqee the Imam of the age (as) says that his father willed him not to take up residence in big cities...
54. Tabsiratul Wali, Pg. 781
55. And it is said: The one whom the Almighty Allah made alive by the prayer of Ilyas was Ya-sa'. And Allah knows best. (The Author)
56. Biharul Anwar; Vol. 53, Pg. 90
57. Al-Burhan, Vol. 4, Pg. 33
58. Fayd: It is said to be a halt on the route to Syria and it is also said that it was a city of Najd. Both these statements are mentioned by the author of Majma al-Bahrayn (The Author)
59. Biharul Anwar; Vol. 52, Pg. 68
60. A tradition says that his name was Ayyash and another tradition says that it was Ayyasha. And Allamah Majlisi has said: According to reports he was other than Alexander and he lived at the time of Ibrahim and the first rulers after Nuh (as). (The Author)
61. Biharul Anwar; Vol. 12, Pg. 198
62. Kamaluddin, Vol. 2, Pg. 394
63. Biharul Anwar; Vol. 12, Pg. 182, Al-Ikhtisas, Pg. 194
64. Basairud Darajaat, Pg. 408
65. Biharul Anwar; Vol. 12, Pg. 183
66. Biharul Anwar; Vol. 12, Pg. 385
67. Biharul Anwar; Vol. 52, Pg. 319
68. Biharul Anwar; Vol. 12, Pg. 380
69. Kamaluddin, Vol. 1, Pg. 331
70. Kamaluddin, Vol. 2, Pg. 340
71. Biharul Anwar; Vol. 51, Pg. 27
72. Kamaluddin, Vol. 1, Pg. 327
73. Biharul Anwar; Vol. 51, Pg. 114
74. Biharul Anwar; Vol. 51, Pg. 117
75. Biharul Anwar; Vol. 52, Pg. 257&258
76. The implication of destruction and security is in the religious sense and not worldly matters. (The Author)
77. Ilzaam an-Naasib, Pg. 229, New Edition, Vol. 2, Pg. 303
78. Ilzaam an-Naasib, Pg. 299, New Edition, Vol. 2, Pg. 303
79. Biharul Anwar; Vol. 52, Pg. 215
80. Biharul Anwar; Vol. 52, Pg. 205
81. Biharul Anwar; Vol. 52, Pg. 205
82. Majma al-Bayan, Vol. 1, Pg. 117
83. Al-Muhajja, Pg. 748
84. Majma al-Bayan, Vol. 5, Pg. 198
85. Rauda Kafi, Pg. 287
86. Biharul Anwar; Vol. 52, Pg. 332

87. Kamaluddin, Vol. 2, Pg. 673
88. Biharul Anwar; Vol. 52, Pg. 318
89. Kafi, Vol. 1, Pg. 231
90. Biharul Anwar; Vol. 13, Pg. 60
91. Biharul Anwar; Vol. 52, Pg. 351, Ghaibat Nomani, Pg. 238
92. Biharul Anwar; Vol. 52, Pg. 238
93. Surah Araaf 7:108
94. Biharul Anwar; Vol. 52, Pg. 351, Ghaibat Nomani, Pg. 238
95. Kamaluddin, Vol. 2, Pg. 670
96. Kafi, Vol. 1, Pg. 231
97. Al-Kharaij; Pg. 110
98. Kamaluddin, Vol. 2, Pg. 354
99. Kamaluddin, Vol. 2, Pg. 377
100. Biharul Anwar; Vol. 13, Pg. 368
101. Rauda Kafi, Vol. 8, Pg. 240
102. Biharul Anwar; Vol. 52, Pg. 390
103. In the text of tradition, three times Hizqil is mentioned.
104. Rauda Kafi, Vol. 8, Pg. 198
105. Rauda Kafi, Vol. 8, Pg. 50
106. Rauda Kafi, Vol. 8, Pg. 247, Surah Yasin 36:51
107. Biharul Anwar; Vol. 52, Pg. 337
108. Biharul Anwar; Vol. 53, Pg. 47
109. Biharul Anwar; Vol. 53, Pg. 64
110. Tafseer al-Qummi, Pg. 721, New Edition, Vol. 2, Pg. 416
111. Al-Balad al-Ameen, Pg. 81
112. Kamaluddin, Vol. 2, Pg. 672
113. Biharul Anwar; Vol. 52, Pg. 326
114. Kamaluddin, Vol. 1, Pg. 156
115. Kamaluddin, Vol. 2, Pg. 671
116. Biharul Anwar; Vol. 14, Pg. 447
117. Biharul Anwar; Vol. 12, Pg. 347
118. Al-Kharaij; Pg. 70
119. Kamaluddin, Vol. 1, Pg. 327
120. Biharul Anwar; Vol. 53, Pg. 7
121. Biharul Anwar; Vol. 101, Pg. 320
122. Biharul Anwar; Vol. 14, Pg. 187
123. Kamaluddin, Vol. 2, Pg. 428
124. Kamaluddin, Vol. 2, Pg. 425,
125. Kamaluddin, Vol. 2, Pg. 428
126. Kamaluddin, Vol. 2, Pg. 430
127. Kamaluddin, Vol. 2, Pg. 430
128. Al-Kharaij; Pg. 92
129. Al-Kharaij; Pg. 92
130. Al-Kharaij; Pg. 92
131. Kamaluddin, Vol. 2, Pg. 443
132. Biharul Anwar; Vol. 46, Pg. 62
133. Biharul Anwar; Vol. 86, Pg. 81
134. Biharul Anwar; Vol. 46, Pg. 223

135. Manaqib, Ibne Shahr Aashob, Vol. 3, Pg. 372

136. I say: Perhaps the Imam is compared to 'the day' because when the power of the day comes, it defeats and overpowers the darkness of the night. In the same way when the Imam reappears he will be victorious over the tyrannical powers. Also when the day appears the light of the sun illuminates the world, in the same way when the Imam reappears his effulgence will light up all the world in such a way that people will become needless of the light of the Sun and the Moon. Moreover, when the sun is out, all the people benefit from its light depending upon their personal capacity; in the same way when the Imam (as) reappears all the people will benefit from him in proportion of their own capacity and eligibility. (The Author)

137. Tafseer al-Qummi, Vol. 2, Pg. 425

138. Biharul Anwar; Vol. 50, Pg. 308

139. Biharul Anwar; Vol. 52, Pg. 238

140. Biharul Anwar; Vol. 44, Pg. 245

141. Biharul Anwar; Vol. 44, Pg. 367

142. Biharul Anwar; Vol. 52, Pg. 238

The Letter Kaaf (K)

1. Karam (Munificence) Of His Eminence

To love persons who are munificent is ingrained in human nature and it is a part of it and the intelligent ones are unanimous that it is preferable, rather necessary to pray for such persons.

The difference between a generous and a munificent person is that the former gives only after being asked for something but the latter is such that he gives before being asked. And in the life history of Imam Hasan (as) it is mentioned that a Bedouin came to him and before he could say anything Imam Mujtaba (as) said:

"Give whatever is in the treasury." There were twenty thousand dinars (or dirham) in the treasury. They were handed over to that man. The Bedouin said in a polite manner: "O my master, will you not let me mention my need and sing your praise?" Imam Hasan (as) recited the following couplets:

1. We are people whose bestowal is having freshness so that people and hopeful ones may get enjoyment from them.

2. We give before we are asked. So that the dignity of the petitioner is not reduced.

3. If the sea comes to know our remaining generosity, it will feel ashamed of its raging waves.

Traditions that prove the perfection of this quality in His Eminence, Qaim (aj) are in large number, whether it be traditions that are general or which are especially about him. Among them it is that in every period of time the Imam is the most munificent and charitable person of the world. And it is that the

manners and behavior of Imam Qaim (aj) are same as the manners and behavior of the Holy Prophet (S). And it is also a fact that His Eminence has made Khums on the things that are in possession of the opponents – from the war booty etc. – lawful for the believers – in the event when they purchase them from the opponents. So that their offspring and wealth is purified and it is mentioned in *Biharul Anwar* from His Eminence, Abu Ja'far Baqir (as) that he said:

"When His Eminence, Qaim (aj) reappears and enters Kufa, the Almighty Allah would send seventy thousand *Siddiqeen* (who have testified him) and they shall join the ranks of his companions and helpers. He would pay stipends to his followers twice a year and pay such high salaries twice every month that there would not remain anyone in need of taking *Zakat*. Those who are liable to pay *Zakat* would search for eligible Shias to give their *Zakat* to; they would go to each of their houses and call out but the people would come out and say that they are not in need of charity."

(Allamah Majlisi says: The tradition continues and further on the Imam says:) "And all the wealth of the world, whether it be on the surface of it or below its surface, would come together to collect with Qaim (aj). He would say to the people: Come to that for which you used to break off relations, shed unlawful blood and commit sinful acts. Then he would give them so much money as none had ever paid before."[1]

I say: We have mentioned the relevant points in the discussion of the charity of His Eminence.

2. Expounding The Sciences For The People

This unprecedented expounding and unveiling of sciences and learning was not present in any period of time and will not be there in any period except the time of the reappearance. In *Basair* it is related by the author through his own chain of narrators from Saad bin Tareef from Asbagh bin Nubatah that he said:

Amirul Momineen (as) was such that whenever a person came to him he used to tell him: "O so and so, be ready for the journey of the Hereafter, and gather for yourself all the provisions that you want as on such and such day at such and such time illness would strike you and the cause of your illness is such and such, and you will die in so and so month on such and such day at such and such hour." Saad says: I mentioned this statement to Imam Muhammad Baqir (as). He said it was right. I said: "May I be sacrificed on you, why do you not give us such information so that we may be ready for the journey of the Hereafter?" He replied: "Ali Ibnul Husain (as) has closed this door till the time our Qaim (aj) arises."[2]

In *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Knowledge consists of twenty-seven letters – all that the prophets brought is two letters and people have not received till date more than two letters. And when our Qaim arises he would bring another twenty-five letters and spread them among the people and add them to the two letters and spread the knowledge of twenty-seven letters."[3]

In that same book is related in a lengthy tradition from His Eminence, Abu Ja'far Baqir (as) with

reference to the qualities of Imam Qaim (aj) and the practice of His Eminence during the period of his reappearance that he said:

"...then he would return to Kufa and send those three hundred and thirteen persons to all the parts of the world. He would (also) stroke their shoulders and chests, (by which) they would not face any difficulty in any judgment and every part of the earth would echo with the call of:

'There is no god except Allah, Muhammad is the Messenger of Allah.'

And that is the implication of the words of the Almighty Allah:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

***"And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned."* (*Qur'an, Surah Aale Imran 3:83*)**

And the master of this affair is not such that he would agree to accept Jizyah like the Holy Prophet (S). And that is the meaning of the statement of the Almighty Allah:

"And fight with them until there is no more persecution and religion should be only for Allah."4

In another tradition from His Eminence it is mentioned that he said:

"And in his time, wisdom would be bestowed to you; so much so that a woman would dispense justice from her home on the basis of the Book of Allah and the Sunnah of the Messenger of Allah (S)."5

In another report from His Eminence it is stated that he remarked:

"When Qaim (aj) arises, he would appoint a person in each country of the world and say to him: Your guidance is present in the palm of your hand. So whenever you are faced with a decision you find difficult, you should glance at your palm and act accordingly..."6

In *Kharaij* there is a tradition from the Chief of the Martyrs (as) that he said:

"Then the Almighty Allah would bestow a miracle to our Shias, such that nothing would be hidden from them. So much so, that a man from them would like to know what his family knows. He would inform them of what they know."7

In *Biharul Anwar,* in a lengthy tradition from Amirul Momineen (as) it is mentioned that he said:

"...and knowledge would be located in the hearts of the believers. Thus no one would be needful of the knowledge that his brother has and the interpretation of this verse:

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

"Allah will render them both free from want out of His ampleness." **(*Qur'an, Surah Nisa 4:130*)**

Would be realized on that day and the earth would expose its treasures for them and the Qaim (aj) would say:

"Eat and drink pleasantly for what you did beforehand in the days gone by."8

3. Clearing And Removing Hardships From The Believers

The Imam of the Age (aj), by praying for the believers, generally removes their problems and difficulties, and he also prays especially for those who seek his mediation and refuge and removes so many hardships from them as they could not even estimate. Among all the scholars the noted academic, Allamah Majlisi (r.a.) in his nineteenth volume of *Bihar* has quoted through some channels from Abul Wafa Shirazi that:

"I was a captive in the hands of Ibne Ilyas in Kerman. He had fettered me in chains so that I should be aware that he had decided to hang me from the gate (after executing me). Thus I made Imam Zainul Abideen Ali bin al-Husain (as) as my medium to approach Allah, the Mighty and Sublime, to save me. I went to sleep and saw the Messenger of Allah (S) in dream saying to me: In any problem of the world do not take the medium of me, my daughter and my sons (son), but you may take our mediation for the hereafter and whatever you want from the rewards of the Almighty Allah. However my brother Abul Hasan would take revenge for you from whoever that oppresses you.

I respectfully said: O Messenger of Allah (S), is it not a fact that injustice was done to Fatima and she observed patience and was also patient on those who had oppressed her? Then how could he (Ali) take revenge from one who is unjust to me?

He replied: It was the covenant I had made with him and it was my order, so he had to obey it as her right will be restored but at present he takes up the cause of those of his followers who are oppressed. And as for Ali bin al-Husain, he is for saving from the clutches of rulers, kings and rebellious satans. As for Muhammad bin Ali and Ja'far bin Muhammad, for the Hereafter. And as for Moosa bin Ja'far; pray to him for health and well being. As for Ali bin Moosa, pray through him for safety in journeys by the sea or land.

And as for Muhammad bin Ali ask the Almighty Allah for sustenance through his mediation. And as for Ali bin Muhammad, he is for the recommended acts and doing good to the believing brothers. And as for Hasan bin Ali, he is of the Hereafter and as for Hazrat Hujjat, when the sword reaches your throat – at this point His Eminence (S) pointed to this throat – pray fervently to him and take refuge with him as he comes to help one who calls him and he is a refuge for those who seek his refuge.

Thus I said: O my master, O my Master of the Time, I take refuge with you. Suddenly I saw a person come down from the sky mounted on a horse holding an iron (or bright) weapon. I pleaded: O my master, Protect me from one who is torturing me. He said: I prayed to Allah that I may be allowed to defend you and Allah, the Mighty and Sublime accepted my prayer.

In the morning Ibne Ilyas summoned me and removed the chains. He gave me a robe and said: Through whose mediation did you pray? I replied: I sought the refuge of one who is the refuge-giver, so that he may beseech the Almighty on my behalf:

And praise be to Allah the Lord of the worlds."[9]

Second Incident: In the thirteenth volume of *Biharul Anwar*, Allamah Majlisi has quoted his father, the honorable scholar, Maulana Muhammad Taqi well known as Majlisi, that he said:

In our time was a noble and righteous personality by the name of Amir Ishaq Astarabadi. He had completed 40 Hajjs on foot. It was famous among the people that the earth used to fold up for him. One year he came to Isfahan. I went to him to ask him about the fame he had earned. He told me: "The cause of that honor is that one year when I was on my way to the Holy House of Allah, along with other pilgrims, and when we were at a distance of seven or nine stages from Mecca, I was, for some reason, left behind the caravan and soon they went out of my sight. I lost my way and overcome with thirst, I was about to die when I prayed:

O the righteous one, O Aba Salih guide us to the path, may Allah have mercy on you.

Suddenly an apparition became visible at the end of the desert, before I could make it out, it had already reached me. I saw a handsome youth wearing clean clothes of green hue and having a noble demeanor riding a camel and carrying a water in a container. I saluted him and he replied to my *Salaam* and asked: Are you thirsty? 'Yes,' I replied. He gave me the vessel and I drank the water. Then he asked: Would you like to join your caravan? "Yes,' said I. He made me mount behind him and moved to Mecca. I had the habit of reciting the Hirz-e-Yamaani everyday. At that time also I began to recite it, at some points he used to say: 'Recite like this.'

Not much time passed that he said to me: 'Do you recognize this place?' I looked and saw that I was at Abtah. He said: 'Alight.' I alighted, but when I turned back he had disappeared. At that moment I realized that he was Qaim (aj). I became regretful and sad at his separation and was affected that I had not recognized him. Thus when seven days had passed, my caravan reached Mecca and found me there – while they had lost hopes of my survival – therefore I became famous for having the land folded for me."

Majlisi says in *Biharul Anwar*: My father said: I recited the Hirz-e-Yamaani in his presence and got it corrected and he gave the permit also.

And praise be to Allah.[10]

Another Incident: The practical scholar, Mirza Husain Noori, in the book, *Jannatul Maawa* quotes *Kunooz an-Najaah* of the prominent Shaykh Ameenul Islam Fadl bin al-Hasan Tabarsi that he said:

It is the supplication that His Eminence, the Master of the Time – may Allah the King and the Bestower bless him – has taught to Abul Hasan Muhammad bin Ahmad bin Abi Laith – (r.a.). Abul Hasan fled to the Quraish Cemetery in Baghdad for fear of being killed and he was saved by the bounty of this supplication. Abul Hasan says: His Eminence (aj) taught me to recite as follows:

"O Allah, terrible was the calamity, and its evil consequences are visible, the covering has been removed, (all) hopes have been cut off, the (plentiful) earth has shrunk, the heavenly blessings have been withheld. Thou alone can help, we refer our grief and sorrow to Thee, we have full faith in Thee, in the time of distress, as well as in good fortune. O Allah send blessings on Muhammad and on the children of Muhammad, whom we must obey as per Thy command, through which we become aware of their rank and status, and let there be joy after sorrow for us, for their sake, right away, in the twinkle of an eye, more rapidly than that.

O Muhammad! O Ali! O Ali! O Muhammad! Help me, because both of you help and protect. Give me enough, because both of you provide sufficiently. O our Master! O master of the time! Help! Help! Help! Reach me! Reach me! Reach me! At once, in this hour. Be quick, be quick, be quick, O the Most Merciful, for the sake of Muhammad and his pure children."

The narrator says: When His Eminence said 'O master of the time' he pointed towards himself.

I say: If you desire to learn other aspects of this you may refer to the book of *An-Najmus Thaqib.* May the Almighty Allah give the best of rewards to its author.

1. Biharul Anwar; Vol. 52, Pg. 390
2. Basairud Darajaat, Part 6, Pg. 262
3. Biharul Anwar; Vol. 52, Pg. 336
4. Biharul Anwar; Vol. 52, Pg. 345, Surah Anfaal 8:39
5. Biharul Anwar; Vol. 52, Pg. 352
6. Biharul Anwar; Vol. 52, Pg. 365
7. Al-Kharaij; Pg. 138
8. Biharul Anwar; Vol. 53, Pg. 86, Surah Haqqah 69:24
9. Biharul Anwar; Vol. 94, Pg. 35
10. Biharul Anwar; Vol. 52, Pg. 175

The Letter Laam (L)

1. Liwa (Flag) Of His Eminence

Among the important matters is to pray for the hoisting of the flag of His Eminence, as due to it, people would be happy and their distress shall be dispelled as mentioned in *Kamaluddin* from Amirul Momineen (as) that he said from the pulpit:

"A man from my descendants would appear in the last age of time. His complexion would be fair with a reddish hue and he would have a broad stomach, his thighs would be big. And his sides would be broad. He would have two moles, one skin colored and the other like the seal of prophethood of the Holy Prophet (S). He would have two names, one is confidential and the other, popular. His secret name is Ahmad and his known name is Muhammad. When he hoists and waves his flag, he would illuminate the east and the west. He would stroke the heads of the people.

Thus there would not remain any believer but that his heart would become as a strong as a mountain of steel and Allah, the Mighty and the High would give each of them the strength of forty men. And no corpse would remain but that the celebration of his reappearance would reach its grave as the believers in the grave also would see him in their graves and they would greet each other upon the reappearance of Qaim (aj)."1

I say: Grave implies the spiritual state of the believers in the Purgatory (*Barzakh*). That which proves this matter is a tradition quoted by some elders.

Also in *Kamaluddin* it is narrated that in the standard of Mahdi (aj) is the pledge of allegiance to Allah, the Mighty and Sublime.2

In the same book it is narrated from Amirul Momineen (as) that he said:

"There is a flag for us; and one who goes ahead of it, is a transgressor and one who lags behind it, is destroyed and one who follows it, would achieve the aim."3

It is reported from Imam Ja'far Sadiq (as) that he said:

"As if I could see Qaim (aj) that he has reached to the rear of Najaf. When he reaches to the back of Najaf he would mount a dark colored pie-bald horse having a white streak between its eyes. Then he would fly on it. Thus there will not remain any city that would not think that Qaim (aj) is with them in that town. And when he unfurls the flag of the Messenger of Allah (S) 13013 angels would descend to him from the sky as they all would be in anticipation of the orders of Qaim (aj)..."4

It is narrated from Abu Hamza that he said:

His Eminence, Abu Ja'far Baqir (as) told me: "As if I can see Qaim (aj) appearing in Kufa at the back of Najaf. When he arrives at Najaf he would unfurl the standard of the Messenger of Allah (S). Its pole

would be a pillar of the *Arsh* and those who accompany it would be helpers of Allah, the Mighty and Sublime. He would not bring it down for anyone but that the Almighty Allah would destroy that person."

The narrator says: I asked in a polite manner: "Is that flag with him or it would be brought for him?" He said: "It would be brought for him by Jibraeel (as)."[5]

In the same book it is narrated from the Holy Prophet (S) in a lengthy tradition that he said:

"He would be having a standard which would unfurl itself automatically when the time is ripe for his reappearance. And the Almighty Allah would give it the power to speak and it would say: O *Wali* of Allah, march forward and eliminate the enemies of Allah. And he would have two flags and two emblems. And he is having a sheathed sword, which at the time of reappearance would come out its sheath automatically and Allah, the Mighty and Sublime would bestow the power of speech to it and it would call out to His Eminence: O *Wali* of Allah, march forward as it is not right for you to avoid the enemies of Allah."[6]

In *Biharul Anwar* it is narrated from Abu Baseer that he said:

His Eminence, Abu Abdillah Sadiq (as) said: "When Amirul Momineen (as) confronted the Basrans, he unfurled his standard, that is the standard of the Holy Prophet (S), therefore they were routed and the sun had not yet set when they called out: O son of Abu Talib, you have destroyed us (or we bring faith).[7] At that time His Eminence ordered that the prisoners not be killed, the wounded must not be attacked, the runaways must not be pursued and whosoever drops his weapons would be secure and whosoever shuts the door, his house (and one who remains there) is safe."

In the battle of Siffeen (the companions of His Eminence) requested him to wave that flag once more but the Imam did not agree to it. They petitioned him through the mediation of Hasan, Husain (as) and Ammar Yasir (r.a.). His Eminence said to Husain (as): "My son, a time period is appointed for these people and they would reach it, and it is a flag that none would wave after me, except Qaim (aj)."[8]

Another tradition from His Eminence, Abu Ja'far Baqir (as) about the description of this flag says:

"By Allah, that flag is not made of cotton, silk or muslin." The narrator says: I asked: "Then of what material is it?" Imam replied: "Made of the leaves of the tree of Paradise. The Holy Prophet (S) unfurled it on the day of the battle of Badr. After that he folded it up and gave it to Ali (as). It always remained with Ali (as) till he unfurled it in Basra (in the battle of Jamal).

When Amirul Momineen (as) unfurled it, the Almighty Allah granted victory to him. After that he rolled it up again. And that flag is with us. No one would open it till Qaim (aj) reappears. When he arises no one would remain either in the east or west but that he would see it. Its awe would travel a month's distance before as well as after it and to right as well as left."

Then he said: "He would rise up to take revenge for his forefathers. Infuriated and aggrieved for the fury

of the Almighty Allah on the people. He would be wearing the dress the Holy Prophet (S) had used on the day of the battle of Uhud. Upon his head would be the turban called *Sahaab* and he would also be equipped with the armor of the Prophet. *Zulfiqar,* the sword of the Messenger of Allah (S) shall be in his hand. At that moment he would extract the sword and go on fighting for eight months..."[9]

I say: This tradition proves that His Eminence is having more than one flag. Other reports also support this point but in this brief discussion we shall refrain from quoting them.

1. Kamaluddin, Vol. 2, Pg. 653
2. Kamaluddin, Vol. 2, Pg. 653
3. Kamaluddin, Vol. 2, Pg. 653
4. Kamaluddin, Vol. 2, Pg. 653
5. Kamaluddin, Vol. 2, Pg. 672
6. Kamaluddin, Vol. 1, Pg. 268
7. In Biharul Anwar it is 'you have killed us' and in Ghaibat of Nomani it is 'we bring faith'.
8. Biharul Anwar; Vol. 52, Pg. 367
9. Biharul Anwar; Vol. 52, Pg. 360

The Letter Meem (M)

1. Marabata (Vigil) Of His Eminence In The Path Of God

We shall, if Allah the High wills, would explain the meaning and excellence of *Marabat* in Part Eight. As for the merit of praying for the two*Maratabas* it is supported by reason as well as religious texts.

The logical proof is that: Those who are in vigil are in fact supporters of Islam and they are the sentries of the Muslims and reason and logic state that such persons deserve our best wishes and prayers.

Textual proof: The supplication of our Imam and Master, His Eminence, the chief the worshippers (as) in *Sahifa Sajjadiya* – the twenty-seventh supplication – is sufficient for this matter.

And that which confirms that Hazrat Hujjat is in *Marabata* on the path of Allah, the Mighty and Sublime are some traditional reports. Some of them are as follows:

1. In a *Tawqee* to Shaykh Abu Abdillah Muhammad bin Muhammad an-Noman, alias Shaykh Mufeed he says:

"From the slave of Allah who is in *Marabata* on His path, to the one inspired and guided to truth..."[1]

2. In the book of *Ghaibat Shaykh Nomani* through his own chain of narrators from His Eminence, Abu Ja'far Muhammad bin Ali Baqir (as) from his father His Eminence, Ali bin al-Husain (as) it is mentioned

that he said:

Ibne Abbas sent a person to His Eminence to ask him the interpretation of the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

"O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful." (Qur'an, Surah Aale Imran 3:200)

His Eminence, Ali bin al-Husain (as) became angry and said: "I wish that one who sent you with this had approached me directly." Then he said: "This verse was revealed for my father and us, and the perseverance that we have been ordered for has not yet occurred, it would be for some of our descendants..."

3. It is mentioned in *Burhan* from Ayyashi in a *Mursal* tradition (having incomplete chain of narrators) from His Eminence, Abu Ja'far Baqir (as) regarding this verse that he said:

"It was revealed for us and until now the time of steadfastness that is commanded, has not arrived, and it would be in our descendants."[2]

I say: It is obvious that in the above mentioned traditions the implied *Marabit* is none but our master, His Eminence, the Master of the Age, the Imam of the time (as), on the basis of his statement in the *Tawqee* and as also explained in the chapter of Letter 'L'. And here it is clear that this matter is a special act of worship of His Eminence just as performing the Hajj of the House of Allah is a special quality of His Eminence as mentioned in the chapter of Letter 'H'a'.

In addition to this, the length of his patience and his constant lamenting for his great ancestor, the Chief of the Martyrs (as) are among his distinguishing qualities which were not present in his predecessors. In the *Ziarat*, famous as *Ziarat* Nahiya His Eminence says:

"Since I have been pushed behind by the passage of time and being prevented from helping you by fate and I could not fight those who had fought you. And (since) I had not been able to face your enemies I will continue to weep morning and evening..."[3]

This *Ziarat* is mentioned in the part of *Mazaar Kabeer* in *Biharul Anwar* of Allamah Majlisi.

2. Miracles Of His Eminence

The special concern and effort of His Eminence in religious propagation and guiding the people is the basis for his showing of miracles. To pray for one who is concerned with spreading divine customs and struggling to reform the people, is a praiseworthy act according to logic and religious texts. That is why

angels pray for the seekers of knowledge in addition to the fact that guidance of the people is the most beneficial matter for them and it is a favor upon them. Thus it is necessary that prayers should be recited for one who guides the people to the right path.

And as for the miracles of His Eminence: The great traditionist Shaykh Hurr Aamili (q.s.) in his book, *Athbaat al-Huda* quoting from the book of Fadl bin Shazan through his own chain of narrators from Abdullah bin Abi Ya'fur has said:

Imam Abu Abdullah Ja'far bin Muhammad, peace be upon both of them and their forefathers said: "There is no miracle of the Prophets and their legatees but that Allah, the Mighty and the High would display the like of it at the hands of our Qaim for exhausting the proof on the enemies."[4]

Details about the miracles that would be shown by His Eminence could be studied in comprehensive books like *Biharul Anwar* etc.

3. Mehnat (Hardships) Of His Eminence

In the book of *Ghaibat Nomani* through the author's own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"When the Qaim arises he would have to face more problems from ignorant people than the Holy Prophet (S) had to face in his time. Fuzail says: I asked: How would that be? He replied: The Messenger of Allah (S) was such that when he approached the people, they threw stones, clods and pieces of wood at him; however when our Qaim arises, during his debates with the people all his opponents would be arguing on the basis of the Book of Allah and its interpretation..."[5]

There is another traditional report about this which cannot be quoted here for the sake of brevity.

These are the hardships during the reappearance of His Eminence, and as for the hardships experienced during the period of his occultation, they are not concealed on anyone.

4. Masaib (Calamities) Of His Eminence

There are numerous calamities upon His Eminence, like his great ancestors and elders had to face, especially the hardships of His Eminence, the Chief of the Martyrs, would all be there for His Eminence also, as he is the one who would take revenge from him as mentioned in the interpretation of Qur'an.

It is a recommended act to pray for those who are afflicted with calamities as mentioned in reports and traditions quoted from the Purified Imams (as).

5. Mohabbat Mutaqaabil (Reciprocal Love) Of His Eminence And The Believers

Love of His Eminence for the believers and the love of the believers for His Eminence is the most important aim of praying for His Eminence and for beseeching the Almighty Allah for his early reappearance.

As for the love of His Eminence with regard to his believers, there are various groups of traditions that prove this matter. Some of them are as follows:

1. Traditions that prove that: Imam (as) is a loving and affectionate father for the believers, rather he is the most affectionate father.

2. Reports that prove that: Shias are like the leaves of the tree of Imamate.

3. Traditions that prove that: The Imam (as) is sad at the sorrow of the Shias, is moved by their hardships and is pained by their illness.

4. Reports that prove that: Imam (as) prays for the Shias and their well being.

5. Reports that prove that: Imam (as) has made things like the war booty etc. lawful for his Shias during the period of his occultation.

6. Reports that prove that: Imam (as) harkens to the call of help of his friends, also there are numerous instances that prove this matter and we have related quite of few of such instances in this book.

7. That which proves: Imam (as) is present at the funeral of the believers.

8. Traditions that indicate that Imams (as) weep at the calamities of their friends and at the time of their death etc. as it must now be clear for those who have investigated the matter thoroughly.

And indeed the love of the believers towards His Eminence is incumbent and is a part of faith and religion and the acceptance of good deeds depends upon that. Rather there is a special effect of the love for His Eminence, which we shall explain in Part Eight of this book, if Allah wills. So, O devout followers and devotees of His Eminence, pray for your beloved and beseech the Almighty Allah that He may grant you the glimpse of His *Wali*.

1. Biharul Anwar; Vol. 53, Pg. 176
2. Tafseer Al-Burhan; Vol. 1, Pg. 335
3. Biharul Anwar; Vol. 101, Pg. 320
4. Ithbaath al-Huda, Vol. 7, Pg. 357
5. Ghaibat Nomani, Pg. 296

The Letter Noon (N)

1. Nafa' (Benefit) Of His Eminence

You should know that the benefits of the blessed existence of His Eminence are of few types:

First Type: Benefits of His Eminence whether he is in *Ghaibat* or present among the people. These are again of two kinds:

First kind: In which all the creatures are partners; like: life and survival in the world etc. as all these are the bounties and benefits of the blessed being of His Eminence – as we have mentioned in Part One and Two of this book – therefore he says in his *Tawqee* thus:

"And as for getting benefits from me while I am in the occultation, it is like benefiting from the Sun when the clouds conceal it from the sight, and I am the security for the folks of the earth just like the stars are security for the folks of the heavens..."1

Another report of the Purified Imams (as) has been recorded with the same meaning that shall be mentioned at the end of the book, in a section on sources and references, *Insha Allah Taala.*

Second kind: Scientific benefits and divine bestowals that are especially granted to the believers like: Becoming clear of the time of Daily Prayers and things like that, as mentioned in *Wasail* through the author's own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that he said:

"There is no cloudy day on which the time of *Zawaal* (decline of the sun) is unknown to the people, but that Imam (as) will call the Sun and it will come out. So that people of every populated place become ready for Prayer and not let it lapse."2

Second Type: Benefits Of The Occultation Of His Eminence; These Are Also Of Two Kinds:

First kind: They are restricted for the believers and they are many in number. Among them is that: There is much reward related to the anticipation of the reappearance of His Eminence and it shall be explained in Part Eight, if Allah wills. And also that which is among the rewards related to their patience and forbearance during the period of occultation; it shall also be explained in Part Eight, if Allah wills. Also the doubling of the rewards for good deeds during that time as mentioned in *Usool Kafi* and other books quoting Ammar Saabaati that he said:

"I asked Abu Abdillah, peace be upon him: 'Which is better, worship [*'ibadah*] in secret with a hidden Imam from among you [in the time] of government by an illegal ruler, or worship in the time of the

manifestation of the Truth [*al-Haqq*] and its government with the manifest Imam from among you?'

He said: 'O Ammar, the giving of alms, which is a form of worship in secret is better, by Allah, than giving openly; similarly, by Allah, your worship in secret with your hidden Imam in the time of government of an illegal ruler, and your fear of your enemy in the time of government of an illegal ruler and in a state of truce with your enemy, is better than that you should worship Allah, may remembrance of Him be made Mighty and Majestic, in the time of the manifestation of the Truth with the Imam of Truth which is manifest in the time of the government of Truth.

Worship while you fear in the time of government of an illegal ruler is not the same as worship and security in the time of the government of Truth. Know that, for whoever of you now prays a prescribed prayers at its hour in congregation with the others, thereby concealing himself from his enemy, and completes it correctly, Allah will register the rewards for having completed fifty prescribed prayers in congregation; and that for whoever of you prays a prescribed prayers at its hour by himself, thereby concealing himself from his enemy, and completes it correctly, Allah to Whom belong Might and Majesty, will register thereby the reward for having completed twenty-five prescribed prayers recited alone; and that for whoever of you prays a supererogatory prayers at its hour and completes it correctly, Allah will register thereby the reward for having completed ten supererogatory prayers; and that for whoever of you performs a good deed, Allah to Whom belong Mighty and Majesty, will register thereby the reward for having performed twenty good deeds; and Allah, to Whom belong Might and Majesty, will handsomely double the reward of the good deeds of the believer among you when he does good deeds and practices *Taqayyah* with regard to his religion, his Imam and himself, and keeps his tongue in check; for Allah, to Whom belong Might and Majesty is Generous.'

"I said: 'May I be made your ransom, by Allah, you have encouraged me to [do good] deeds, and spurred me on to them, but I should like to know how we shall be better in [our] deeds at this time than the companions of the manifest Imam from among you in [the time of] the government of Truth, since we are [both] of a single religion?'

He said: "Indeed, you outstrip them in involvement in the religion of Allah, to Whom belong Might and Majesty, and in prayers, fasting, hajj and in every good deed and knowledge, and in worshipping Allah, may remembrance of Him be made Mighty and Majestic, secretly from your enemy, while [at the same time] concealing [the truth] about your Imam, being obedient to him and being patient with him, awaiting the government of the Truth, apprehensive about your Imam and yourselves before oppressive kings.

You see the rights of your Imam and your own rights in the hands of the oppressors: they take them away from you and force you to work hard on the land and struggle to make a livelihood, and [you must also] be patient about your religion, your worship, obedience to your Imam and fear of your enemy. For this, Allah, to whom belong Might and Majesty, will double [the reward for your] actions for you, may it be pleasing to you.'

“I said: ‘May I be your ransom, what do you think? That we should be companions of al-Qaim and [see] the Truth manifest itself, or that today, in your Imamate, obedient to you, we are better in [our] deeds than the contemporaries of the government of Truth and Justice?’ He said: “Good gracious! [subhan Allah!], do you not wish that Allah the blessed, the sublime, should make the Truth and Justice appear in the lands? That Allah should cause [people’s] speech to harmonize, and that Allah should unite the diverse hearts [of people]? That they should not rebel against Allah, to whom belong Might and Majesty, in His land?

That His restriction should apply among His creatures, and that Allah should return the rights to His people so that it may become manifest, so that nothing of the Truth might be concealed through fear of any one of [His] creatures? By Allah, O Ammar, indeed no one among you will die in the condition you are in, but he will be more perfect before Allah than many of the martyrs of Badr and Uhud. May you rejoice!’”3

There are more rewards and greater recompense for some deeds restricted to the time of His Eminence (aj) and if Allah wills we shall discuss in it Part Eight of this book.

Second kind: It is restricted to the disbelievers and hypocrites, and it is that they have got respite and their punishment has been postponed: as mentioned in the *Tafseer* of Ali bin Ibrahim al-Qummi (r.a.) in the interpretation of the verse:

فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا

“So (O Muhammad) grant the unbelievers a respite.” (Qur’an, Surah Tariq 86:17)

“During the period of the proclamation of Qaim, he will take revenge on my behalf from the oppressors and rebels of Quraish, Bani Umayyah and all the people.”4

Third Type: Benefits during the period of his reappearance; they are of two kinds:

First: They are in the share of all the creatures and beings like the spread of effulgence, and the advent of his justice, and the security of country roads, appearance of bounties of the earth, accord between wild beasts and quadrupeds, absence of harm caused by any stinging creature to anyone, and exceeding bounties and other unlimited benefits…as mentioned in *Biharul Anwar* in the description of His Eminence, Qaim (aj) by Amirul Momineen (as) when he said:

“And the sky would send rain, the trees would put forth fruits and the earth will put out vegetation and it will decorate for its people, and the beasts shall be safe, so much so that they would roam about the earth like domestic animals…”5

Second: It is restricted to the believers and it is of two kinds:

First: It is for their life, and it is benefiting and profiting from the honor of the presence of His Eminence and gaining from the effulgence of and receiving from his knowledge; removal of hardships, calamities and illnesses from their bodies. As mentioned in *Biharul Anwar* and other books from Imam Sadiq (as) when he said:

"When our Qaim (aj) reappears, the Almighty Allah would remove hardships from every believer and restore their strength."6

The increase in their physical strength has already been explained in the chapter of Letter 'Q', and increase in their lifespan as also their witnessing how His Eminence would take revenge from his enemies, and other countless benefits...

Second: For their dead: Among them is that the gaiety of the success of the reappearance of His Eminence would enter their graves as mentioned in *al-Muhajjia* from Imam Sadiq (as) under the explanation of the following verse:

وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ

***"And on that day the believers shall rejoice with the help of Allah."* (*Qur'an, Surah Rum 30:4-5*)**

That he said: "In their graves due to the reappearance of Qaim (aj)."7

In Letter 'L' we already brought some points that go on to prove this matter, and among the benefits of the period of reappearance is that the deceased believers shall be brought back to life as mentioned in *Biharul Anwar* quoting from Imam Sadiq (as) that he said:

"When the time comes for his reappearance in the month of Jumadi II and ten days of Rajab, there would be such heavy rainfall as people have not seen before. Through it, the Almighty Allah would expose the flesh and bodies of the believers in their graves. As if I could see them coming from Jahina shaking off dust from their hair."8

In Letter 'K' also, appropriate discussions were mentioned and in Part Five more such points would be discussed, that all those who pray for the reappearance of His Eminence would be brought back to life so that they may have the honor to serve in the ranks of the Imam, if Allah the Mighty wills.

2. Noor (Effulgence) Of His Eminence

Among the most important stimuli of praying for His Eminence is his effulgence. That which proves this logic can be explained as follows: If you were on a difficult path in a dark night, which is also having terribly slippery grass and ferocious dogs whose affliction is severe and escaping from there is not possible except through a lamp that may illuminate the way which is not there.

At that time someone brings for you a lamp that would enable you escape those horrors. Now intellect, rather nature and psychology impels you to pray for that person without even considering whether it is a man or a woman, a scholar or an ignorant person, a slave or a free man, as due to only this he is the cause of your escape and freedom and therefore he deserves your prayers. Now that you have understood this matter you should know that investigation into this requires some explanations as follows:

First: Meaning of *Noor* (Effulgence).

Second: Luminosity is the sign of nobility and perfection of one who possesses it.

Third: About the concept that the being of His Eminence (aj) is *Noor*.

Fourth: Regarding the illuminations of the *Noor* of His Eminence in his occultation and appearance.

Section One: Meaning Of Noor (Effulgence)

You should know that *Noor* is something that is visible on its own and it also illuminates other things by its luminosity. Whether its becoming visible is by itself or it may be taken from someone else. The next point is also the same that it becomes apparent through *Noor*. Because the becoming visible of other things is a branch of this same *Noor*. Someone who does not have it, what he can give to others?

As said in the description of *Noor*, it is visible on its own and makes other things also visible. However if its aim is that it is visible by itself and not dependant on any other thing and the visibility of other things depends upon it, this is itself not lawful. Because it would imply that the word *Noor* cannot be used for anyone else except Allah. So this is not a comprehensive sentence. On the basis of this, *Noor* and its parts are separate and one who sees them thinks that they must all be different but its highest implication is the being of the Almighty Allah; and how beautifully it is said:

O one who is concealed due to the intensity of his luminescence – a visibility that is hidden in his visibility and appearance.

Neither is this *Noor* of the essence nor of form, rather the one that is making apparent is all essence and form; by this explanation the implication of *Noor* is on Allah, the Mighty and the High as mentioned in the verse:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

"Allah is the light of the heavens and the earth." **(*Qur'an, Surah Noor 24:35*)**

There is no need to consider it a metaphor or simile etc, and in the same way is a *Dua* narrated in *Muhajjud Dawaat* from the Holy Prophet (S):

In the name of Allah, the light, In the name of Allah, the light, the light, In the name of Allah, the light over light...9

Another type of *Noor* occurs under the topic of *Jauhar* (essence) whose highest implication is to the holy being of the Prophet and our beloved, His Eminence, Muhammad bin Abdullah (S) as the Almighty Allah has made him in likeness of His own *Noor* and the holy existence of Imam (as) is also of this same type as shall be explained ahead – and among the types of the *Noor Jauhar* is the scholar, and other types that are having different grades...

Another type of *Noor* is included in the topic of *Arz* (form), like: The *Noor* of lightning, the lamp and similar things. It is worth noting that application of*Noor* on them is true, and by this explanation it becomes clear that there is no contradiction between the traditional reports in the exegesis of the verse of*Noor*, because each of them is talking of one implication of that *Noor*, and if we did not fear the lengthening of discussion, we would have presented full research into this subject.

Section Two: Luminosity Is The Sign Of Nobility

Now that you know that *Noor* is of many types which are having grades one over the other, there is no doubt that *Noor* is the sign of the nobility of its owner and its perfection is the proof of the perfection of his nobility. This matter is absolutely clear and there is no sort of doubt about it and that which proves this, in addition to intellect, are verses of the Holy Qur'an and numerous traditions. Of them are:

The Verse of *Noor*: Almighty Allah, in this verse, has described Himself with this quality, such that there is no further need of proofs.

Verses revealed about thankfulness expected from the people due to His creation of the Sun and the Moon, Allah, the Mighty and Sublime says:

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا

***"And made the moon therein a light, and made the sun a lamp?"* (*Qur'an, Surah Nuh 71:16*)**

Verses in which Allah has sworn by the Sun and the Moon, for example:

وَالشَّمْسِ وَضُحَاهَا

وَالْقَمَرِ إِذَا تَلَاهَا

"I swear by the sun and its brilliance, and the moon when it follows the sun."* (*Qur'an, Surah

Shams 91:1-2)

As for the traditional reports, they are exceeding in number, such as:

Traditions regarding the *Noor* of the Holy Prophet (S) – as mentioned in the sixth volume of *Biharul Anwar* – from Imam Sadiq (as) that he said:

“Muhammad and Ali (as) were *Noor* with Allah, the Mighty and Sublime, two thousand years before His creation of (other) creatures. When the angels saw that *Noor*, they saw shinning roots and branches on it. So they asked: O our Lord and God, what effulgence is it? Allah, the Mighty and Sublime revealed to them: This is an effulgence of My *Noor*, its root is Prophethood and the branches are Imamate, prophethood is for Muhammad (S), My servant and my Prophet and Imamate is for Ali, My Proof and My *Wali* and if the two were not there I would not have created the creations.”[10]

In the same book it is narrated from the Holy Prophet (S) that he said:

“The Almighty Allah created me, Ali, Fatima, Hasan and Husain before the creation of Adam. When neither the sky was constructed nor the earth spread. There was neither darkness nor light, neither the Sun nor Moon, neither Paradise nor Hell.” Abbas asked: “Thus how was the beginning of your creation, O Messenger of Allah (S)?” He (the Prophet) replied: “O my uncle, when the Almighty Allah intended to create us, He created a *Noor* from a word. Then with another word He created a soul. Then he joined the soul to the *Noor*; at that time He created me, Ali, Fatima, Hasan and Husain. And we glorified His praise at the time when there was no glorification and we hallowed Him when there was no hallowing.

When the Almighty Allah intended to create the creatures, He split my *Noor* and with it created the *Arsh* (throne), the *Arsh* is made from my *Noor* and my *Noor* is superior to the *Arsh*. Then He split the *Noor* of my brother, Ali, and from it created the angels. Thus angels are from the *Noor* of Ali and the *Noor* of Ali is from the *Noor* of Allah and Ali is superior to the angels. Then He split the*Noor* of my daughter and from it created the heavens and the earth. Thus the heavens and the earth are from the *Noor* of my daughter, Fatima. And the *Noor*of Fatima is from the *Noor* of Allah and my daughter, Fatima is superior to the heavens and the earth.

Then He split the *Noor* of my son, Hasan and from it created the Sun and the Moon. Thus the Sun and the Moon are from the *Noor* of my son, Hasan. And the *Noor* of Hasan is from the *Noor* of Allah and Hasan is superior to the Sun and the Moon. After that He split the *Noor* of my son, Husain and He created from the *Noor* of my son, Husain, Paradise and Hoorul Ein. And the *Noor* of my son, Husain is from the *Noor* of Allah. And my son, Husain is superior to Paradise and Hoorul Ein.”[11]

There are also traditional reports that prove the luminosity of the *Noor* of Her Eminence, Fatima Zahra (s.a.) on the sky for the angels after the Almighty Allah appointed darkness upon them. And in the world at the time of the Prayers the *Noor* from the *Mihraab* (Prayer Niche) of His Eminence throws light for the angels of the sky.

Both these traditions are recorded in the tenth volume of *Biharul Anwar* but for the sake of conciseness we have refrained from quoting them here.

Also among such traditions are those that prove that there shall be different grades for different believers depending on the level of their faith. This tradition is recorded in the third volume of *Biharul Anwar* quoted from Abu Zar Ghiffari who has reported from the Holy Prophet (S) that he said:

"The flag of the Master of the Believers and the leader of the bright-faced ones would arrive at the cistern of Kauthar. So I would step forward and take his hand. At that moment his face and the faces of his companions would brighten up. They would be asked: How did you behave with the Two Weighty Things after me?

They would reply: We followed the Greater Weighty Thing and testified to it; and we supported and helped the Lesser Weighty Thing and we fought in its service. Then I would say: Drink till your thirst is quenched, and they would drink to the full; such that after that they would never feel thirsty. The face of their Imam would be bright like the Sun, their faces would be luminous like the full Moon and some would resemble the brightest stars of the sky."[12]

Section Three: Regarding The Concept That The Being Of His Eminence Is Noor

Here we would discuss two points:

Point One: That the Imam (as) is *Noor*.

Point Two: That the being of the Imam of the Age (aj) – especially – is *Noor*.

Point One: When it is known that *Noor* is something that shows up on its own, and it also makes other things visible, and there is no doubt that Imam (as) according to the perfections and guidance that he possesses, is the most evident and obvious creature, therefore His Eminence, Abu Ja'far Baqir (as) – in a tradition that we have quoted in the first part of this book – said to Muhammad bin Muslim as follows:

"...A Muslim who begins his day without having a just Imam appointed by Allah, the Mighty and Sublime, would be deviated and misguided..."

On the basis of this, the reappearance of Imam (as) is by the virtue of his excellences and proofs.

Indeed it is sometimes possible that the person of the Imam may be hidden from a group of people and it is possible that he may become visible to them but he, even in the occultation is at the pinnacle of visibility and appearance. Just as Imam Sadiq (as) said to Mufaddal bin Umar – when he wept on hearing from His Eminence that doubts would increase and the flags of suspicion would be hoisted during the period of occultation – His Eminence told him:

Do you see this Sun? "Yes," he replied. He said: "By Allah, our matter (Imamate) is more illuminated

than this Sun."

The complete text of the tradition containing the above statements would be mentioned in Part Eight, if the Almighty Allah wills, in the section about weeping for the occultation of His Eminence during the period of his occultation.

In *Kamaluddin* it is narrated from Amirul Momineen (as) that he said from the pulpit of Kufa Masjid:

"O Allah, it is necessary that Your earth does not remain devoid of Your Proof on Your creatures, who may guide the people to Your religion and who teaches Your religion, so that Your argument is not rendered invalid and those who follow Your saints may not be misguided after having received guidance, whether this Proof be seen and not be obeyed or be hidden and the enemies are lying in ambush for him and himself he is hidden from the view of the people while his knowledge will not be hidden from the people and his laws are firm in the hearts of the believers and they act upon them."13

As for the realization of possibilities by the being of Imam (as): We have already discussed the relevant points in this part itself as also in Part Three of this book, so we shall not be repeating them here. As mentioned therein, the exposition of sciences did not take place except through the beings of Imams (as) as explained in the chapter of Letter 'K'. There are also clear traditions about this, some of which we quote hereunder:

1. Shaykh Kulaini (q.s.) has quoted in *Usool Kafi* from Abu Khalid Kabuli that he said:

"I asked Abu Ja'far (as) concerning the words of Allah, to Whom belong Might and Majesty:

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا

***"Therefore believe in Allah and His Messenger and in the Light which we have sent down…"* (*Qur'an, Surah Taghabun 64:8*)**

He said: 'O Abu Khalid! The Light, by Allah, is the Light of the Imams from the Household of Muhammad (S) till the Day of Resurrection. They, by Allah, are the Lights which Allah has sent down, and they, by Allah, are the Lights of Allah in the heavens and on the earth."14

2. In the same way, the trustworthy one of Islam, Kulaini, in the same book has written that:

His Eminence, Abi Abdillah (as) said, concerning the words of Allah, the Sublime:

وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"…and follow the Light that has been sent down with him, – they are the prosperous…"* (*Qur'an,

Surah Araaf 7:157)

The Light in this matter is Ali, Amir al-Momineen and the Imams (as)."[15]

3. And also His Eminence, Abu Ja'far Baqir (as) has said regarding the verse:

وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ

"He will appoint for you a light whereby you shall walk." (Qur'an, Surah Hadid 57:28)

It means an Imam who is to be followed."[16]

4. Also His Eminence, Imam Ja'far Sadiq (as) has remarked with reference to the verse:

لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا

"...And to whomsoever Allah assigns no light..." (Qur'an, Surah Noor 24:40)

It is an Imam from the children of Fatima (as)."[17]

There are other traditions also that could be referred in their sources.

Point Two: Regarding the fact that the being of His Eminence, the Remnant of Allah (*Baqiyatullah*) – may we be sacrificed on him – itself is especially '*Noor*'.

That which proves this, in addition to that which shall be discussed in Part Four are some traditional reports, of which a few are quoted below:

1. In *Ziarat* Jamia it is mentioned with regard to the qualities of His Eminence that:

"The brilliant *Noor* through which very soon the earth shall be illuminated..."

2. In another *Ziarat* we read:

"And His (Allah's) *Noor* in the heavens and the earth."[18]

3. In the *Ziarat* of His Eminence on Friday it is said:

"Peace be on you, O *Noor* of the Almighty Allah through whom are guided the seekers of guidance..."[19]

4. And in the Supplication of 15th Shaban regarding the qualities of His Eminence, the Master of the Age (as), we read as follows:

“Your *Noor* is luminous and your rays are radiant…”

Muta-alliq: It is in the meaning of brilliance, especially related to the appearance of his *Noor* and the radiance of his noble being.

Or it implies that: It has beautified, as he is embellished with a particular effulgence and an extraordinary grace.

Or it might be that: He is prepared for confrontation, as His Eminence would take revenge on behalf of the righteous and good people – as mentioned in numerous traditions.

5. There is a tradition that Sayyid Ibne Tawus has recorded in *Falaah as-Saalileen* and Allamah Majlisi has quoted in *Biharul Anwar* that Ibaad bin Muhammad Madaini says:

I went to meet His Eminence, Abu Abdillah Sadiq (as) in Medina while he had just concluded the *Zuhr* (noon) prayer and spreading his hands to the heavens he was saying:

“O One Who hears all the voices…”

Till the end of the supplication that we shall be quoting Part Seven of this book, if the Almighty Allah wills.

The narrator says: I asked very humbly: “May I be sacrificed on you, did you not pray for yourself?” He said: “I prayed for the effulgence of Aale Muhammad and the foremost of them and the one who would take revenge by the command of the Almighty Allah from His enemies.” I asked: “When would his reappearance occur, may Allah make me your sacrifice?” “Always the creation and the command will be for Him only.” I asked: “Are there signs preceding his reappearance?” He said: “Yes, there are different signs.” I asked: “Such as?” He replied: “The appearance of a walking creature from the east, flags from the west, and mischiefs that shall continuously befall the people of Zauraa (Tehran or Baghdad), and the advent of a descendant my cousin, Zaid in Yemen and the plunder of the Kaaba covering and what Allah likes, does.”[20]

6. And in *Tafseer Burhan* and other books it is narrated from Jabir bin Abdullah Ansari that he said:

“I entered the Kufa Masjid to find Amirul Momineen (as) writing something with his finger and smiling at the same time. I asked most politely: O Amirul Momineen (as), what is the reason behind your smile? He replied: I am astonished at the one who reads this verse but is not cognizant about its meaning in the way it deserves to be. I asked: Which verse, O Amirul Momineen (as)? He said:

“Allah is the light of the heavens and the earth; a likeness of His light is as a niche…”

The ‘niche’ is Muhammad (S).

“in which is a lamp,”

I am the lamp.

“the lamp is in a glass,”

The glass is Hasan and Husain.

“(and) the glass is as it were a brightly shining star,”

It is Ali bin al-Husain.

“lit from a blessed”

It is Muhammad bin Ali.

“olive-tree,”

It is Ja’far bin Muhammad.

“neither eastern”

It is Moosa bin Ja’far.

“nor western,”

It is Ali bin Moosa.

“the oil whereof almost gives light”

It is Muhammad bin Ali.

“though fire touch it not”

It is Ali bin Muhammad.

“– light upon light..”

It is Hasan bin Ali.

“Allah guides to His light whom He pleases,”

Qaim, Mahdi (aj).

“and Allah sets forth parables for men, and Allah is Cognizant of all things.”[21]

The main points in this are: Just as the being of His Eminence is *Noor* and he is from *Noor* and he guides to *Noor* and his followers are in *Noor*, the date of his birth is itself *Noor* – as we have previously said: The date of his birth is 15 Shaban 256 A.H. and it is the sum total of the numeric equivalent of its

letters. May Allah make us among his Shias and those who see him.

Section Four: Regarding The Illuminations Of The Noor Of His Eminence At The Beginning Of The Reappearance, During Occultation And Presence

In the heavenly world the illuminations of the *Noor* of His Eminence were revealed for Ibrahim (as) when the ethereal spheres of the heavens were unveiled for him. The tradition that mentions this would be cited in Part Eight under the proofs of justification for taking the name of the Imam of the Age – may our selves be sacrificed on him.

Also the *Noor* of His Eminence was made visible for the angels when Imam Husain (as) was martyred.

In the same way it was shown to His Eminence, the Seal of the Prophets (S) on the night of ascension as mentioned in a lengthy tradition of the Holy Prophet (S) in *Ghayat al-Maraam* narrated through Sunni channels regarding the description of the ascension that he said:

"...O Muhammad, would you like to see them (your successors)? I said: Yes, my Lord. He said: Glance to the right side of the *Arsh*. When I glanced there, I saw Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Moosa bin Ja'far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Mahdi; they were in form of luminosities, performing prayers and he – that is Mahdi – was like a brilliant star among them..."[22]

In the same book it is mentioned through Shia sources from the Holy Prophet (S) that he said in the narrative about *Me'raaj* (ascension) that:

"...O Muhammad, would you like to see them? I said: Yes. He (Allah) said: Step forward. I arose and stepped forward. Suddenly I saw Ali Ibne Abi Talib, Hasan bin Ali, Husain bin Ali, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Moosa bin Ja'far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Hujjat Qaim; and he – Mahdi – was like a brilliant star among them..."[23]

If Allah, the High wills we would see the complete text of the above narration in Part Eight.

I say: The effulgence of Maula Hujjat Ibnul Hasan (aj) on the basis of these two traditions, has a special distinction. Firstly: Among the lights it is like a brilliant star, perhaps due to the fact that the reappearance of His Eminence in this world itself is more complete and perfect than that of all the other Infallibles (as); his domination and decisive victory of religion and grandeur and glory of the people of faith would be effected through His Eminence as would be further explained in the coming pages, if Allah the High wills.

Secondly: The fact that the effulgence of His Eminence was placed in the centre of the lights was due to five possible reasons.

First: It is the proof and indication of nobility and exalted position, as seen in practice of great people;

rather this method is seen in all classes: whenever a goldsmith wants to make a piece of jewellery studded with numerous precious stones, he places the most valuable and the most expensive gem in the center, this is seen in the work of all professionals.

In *Tafseer Majmaul Bayan* it is quoted from *Kitabul Ain* that:

“The center of every object is its best and most equitable place.”24

Indeed in the description of our Holy Prophet (S) it is mentioned that he used to sit at the center of his companions. In *Makarimul Akhlaq* it is narrated from Abu Zar that he said:

“The Messenger of Allah (S) used to sit in the center of his companions in such a way that when a stranger arrived he could not make out who the Prophet was till he asked about it…”25

That which further supports this matter is that Allah, the Mighty and the High placed the Baitul Ma’moor, which is the most superior place of the heavens, at the center and also that He placed Kaaba at the centre of the earth, the heart of man – which is the most important organ in the centre of the body, the pupil of the eye at the center of the eyeball, the Sun – which is the greatest and brightest body of the solar system – at the center of the system and finally, the Firdaus garden, which is situated in the centre of Paradise.

In *Riyadh as-Salikeen*, written by the spiritual scholar, Sayyid Alikhaan Madani it is mentioned that:

There are a hundred levels in Paradise and the distance between each level is equal to the distance between the earth and the sky. And the highest level is that of Firdaus as the *Arsh* is placed upon it and it is the center-most place of Paradise and the streams of Paradise have their sources therein, thus if you pray, beseech the Almighty Allah to grant you Firdaus.

In *Biharul Anwar* it is narrated from Amirul Momineen (as) that he said:

“And as for the residence of Muhammad in Paradise, it is in the Adn Paradise26 and it is situated in the center of Paradise and it is the most proximate location to the *Arsh* of the Almighty Allah, the Merciful, exalted be His majesty (and he went on to say that) And whose who shall live with him in that Paradise would be the twelve Imams.”27

That which further supports this is: The Almighty Allah has commanded the people to guard and be regular in the *‘Wusta’* (middle) prayer, from the view that first He has exhorted them to be constant in all the Prayers. Also in the Holy Qur’an it says:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

***“And thus We have made you a medium (just) nation…”* (*Qur’an, Surah Baqarah 2:143*)**

In the same way Allah, the Mighty and the High has bestowed a special excellence to the middle of the month, therefore the fasts of *Baiz* days (three days of the middle of the month) are especially emphasized and recommended.

In the famous tradition of the Holy Prophet (S) it is mentioned that he said:

"The best of the affairs are their most moderate."

There are numerous testifications to this...

Second: It is an indication of the perfection of reappearance and spread of the effulgence of His Eminence, in the same way as when the Sun reaches to the center of the sky its light will be visible to all the spectators in all the cities and its radiance will reach to the maximum limit as is very much clear.

Third: Anything that is placed at the center of something is one that attracts the most attention, and as the attention of the Purified Imams (as) was continuously directed to the Hidden Imam – it was so because Allah, the Mighty and the High has promised his reappearance and decided that their revenge shall be taken at the hands of His Eminence – Allah, the Mighty and Sublime therefore placed his effulgence in their center.

Four: Perhaps the indication is towards that the perfections and sciences of the Infallible Imams and the past Prophets (as) would be concluded in His Eminence – as we explained in the chapter of Letter 'K' – just as the different writings that are around a circle end at its middle, which the astronomers call the center.

Five: It implies that the Maula, the Master of the Time (as) – according to the time sequence – would be coming at the middle in the line of Imams, as the belief in the *Raja't* (Return) of the Imams is a cardinal principle of Shia faith; and the Qur'an and Sunnah prove its validity.

Section Five: Brilliance Of The Effulgence Of His Eminence In The World

The brilliance of the noble effulgence of His Eminence in the world is of various kinds:

First: At the time of birth.

Second: During the period of his occultation and reappearance.

Third: During the period of his occultation in particular.

Four: During the period of his reappearance in particular.

First type: At the time of his birth the effulgence of His Eminence was such that it reached upto the sky. As mentioned in *Kamaluddin* from Muhammad bin Uthman Amri – (q.s.) – that he said:

When the *Khalaf* Mahdi (aj) was born, a luminosity arose from above his head and spread above upto the sky, then he fell into prostration for the Almighty Allah. He raised up his head reciting:

“Allah testifies that there is no god except Him...”

He (as) was born on Friday.[28]

In another report from the maidservant of Abu Muhammad Askari it is narrated that she said:

“When the Sayyid was born, I saw a light from His Eminence that reached upto the horizon and I also saw white birds descending from the sky, they rubbed their feathers on his head, face and all the parts of his body, then they flew away. And when I reported this to His Eminence, Abi Muhammad (as), he smiled and said: They were angels and they had come down for this baby and they shall be his helpers when he reappears.”[29]

In another traditional report it is narrated by Hakima that:

“I suddenly saw her (Narjis) that the effect of the light was on her so much that it held my gaze.”[30]

This point is mentioned in *Kamaluddin*, *Biharul Anwar* and other books.

Second type: Brilliance of the effulgence of His Eminence both during his reappearance and his occultation is having two aspects:

1. Illuminations without any intermediary for some of the believers who were honored by seeing him in person. Among such reports is one mentioned in*Kamaluddin* from Muhammad bin al-Hasan Karkhi that he said:

“Abu Haroon – a person who belongs our school of thought – said: I saw His Eminence, the Master of the Age, while his face shone like a full moon...”[31]

The great traditionist, Muhammad bin al-Hasan Hurr Amili in his book *Asbaat al-Huda Bi Nusoos wal Mojizaat* quoting from *Asbaat ar-Rajaa* of the prominent Shaykh Fadl bin Shazan that he said:

Ibrahim bin Muhammad bin Faris Nishapuri said: When Amr bin Auf decided to kill me, a terrible fear struck me. I bid farewell to my family and wanted to flee. I went to the house of His Eminence, Abu Muhammad [Imam Hasan Askari (as)]. When I reached his place I saw a youth sitting by his side; his face shone like a full moon.

I was astonished by his effulgence and light and I had almost forgotten my circumstances and conditions when he said to me: O Ibrahim, do not flee as the Almighty Allah would remove his mischief from you. I was highly astonished at this and I asked Imam Abu Muhammad: O son of the Prophet, my master, who is this person, that informed about my inner reality? He replied: He is my son and successor...”[32]

Among those who witnessed the brilliance of the effulgence of His Eminence, is Ahmad bin Ishaq Qummi whose traditional report we have quoted in the chapter of the Letter 'Ain' in the fourth part.

2. Illuminations of the effulgence of His Eminence are through a medium: You should know that all the brilliance of the *Noor* in the night and day, of the Moon, the Sun and other heavenly bodies are illuminations of His Eminence and the benefits of his blessed being during the period of his occultation as well as his reappearance. This can be explained under few points:

First: It is that the Sun, the Moon and other heavenly bodies were created from the *Noor* of His Eminence (aj) – as proved by traditional reports on this subject – and it is having no contradiction with traditional reports that state that the Sun and the Moon were created through the *Noor* of Imam Hasan (as), because it is also mentioned in traditions that the *Noor*, the souls and the essence of the family of inerrancy are one. That is they are created from one and the same root. On the basis of this, it is correct to say that: The Moon is created from the *Noor* of the Holy Prophet (S) or the *Noor* of Amirul Momineen or the*Noor* of His Eminence, Qaim or other Imams (as). A similar thing is mentioned by the spiritual scholar, Shaykh Ja'far Shushtari (q.s.) in the book, *Khasais al-Husain (as).* Under that discussion he proves that the *Noor* of Imam Husain (as) is among the first creations by saying that:

It is so because his *Noor* is from the *Noor* of the Holy Prophet (S) and the Messenger of Allah (S) has said:

"The first thing that Allah created was my *Noor*."

Second: Traditional reports that prove that all the creatures have been created basically for the sake of the being of His Eminence and his noble forefathers. Thus they are the final cause of creation of the created world. On the basis of this the existence of the Sun and its *Noor* and brilliance is through Hazrat Hujjat and the infallible ancestors of His Eminence.

Third: Traditional reports that prove that the survival of the world and whatever is there in it – like the Sun and Moon etc. – is as a result of the existence of His Eminence, Qaim (aj). On the basis of this, the brilliance of the effulgence of the Sun and the Moon is from the effects of the *Noor* of His Eminence in his occultation as well as presence. It is a statement that has been proved in Part Three of this book.

Third type: It is that the illuminations of the *Noor* of His Eminence during the period of his occultation in particular. These are again of two types: the apparent and the hidden:

Hidden illuminations: It is in the heart of the believers as they behold the existence of the Imam with the realities of faith, which is visible in front of their eyes in all the times and in every place. I have composed some couplets that state this matter:

I have made a house for your master in my heart. I reside in it since I was in ultimate love from the time I was born.

By the one who if he wants he will not create the seed: If he disappears from my sight he is not absent from my heart.

It is this eagerness that embodies your thought for me; as if I speak softly near you, even though you may not be near me.

O our friends, if you be hidden from the view – you will not be hidden and unseen from my heart and memory.

There are numerous traditional reports that prove this matter and we have presented some of them in Part Three. Among other such traditional reports is the following:

The Thiqatul Islam, Kulaini in *Usool Kafi* has narrated from Abu Khalid Kabuli from His Eminence, Abu Ja'far Baqir (as) that he said:

"By Allah, O Abu Khalid, the *Noor* of the Imam in the hearts of the believers is more brilliant than the Sun during the day. And it illuminates the hearts of the believers. Allah, the Mighty and Sublime prevents their *Noor* from the hearts of whosoever He likes, leaving them in darkness. By Allah, O Abu Khalid, there is no man that cultivates love and affinity for us but that the Almighty Allah purifies his heart. Thus if he submits to us, the Almighty Allah saves him from a severe accounting and secures him from the terrible horror of the Judgment Day."[33]

In the same way Shaykh Sadooq has narrated a tradition in *Kamaluddin* from Jabir Ansari that the Messenger of Allah (S) named the twelve Imams clearly till he said:

"...then the one who will be my namesake and bear my patronymic, the proof of Allah in His earth and His remainder among His servants, the son of Hasan Ibn Ali. He (aj) is the one at whose hands Allah, High be His remembrance, will open the east of the earth and its west. He (aj) is the one who will be concealed from his Shias and his friends, an occultation in which none will be steadfast on the belief of his Imamate except the one whose heart has been tested by Allah for faith."

Jabir says that he asked, 'O Messenger of Allah (S)! Will the Shias benefit from him during the occultation?' He (S) replied, "Yes, by the One Who sent me with Prophethood! Surely they will benefit with his light and gain from his mastership in his occultation like the people derive benefit from the sun when the clouds hide it. O Jabir! This is from the hidden secrets of Allah and the treasures of His knowledge, so hide it except from the ones worthy of it."[34]

Apparent illumination: The apparent illumination of the effulgence of His Eminence is for some selected pious personages and this matter is restricted to some very special, righteous and sincere people about whom we shall narrate in three anecdotes:

First Incident: *Biharul Anwar* quotes Sayyid Ali bin Abdul Hameed, a person of faith, in the book of *Sultan al-Mufarraj,* that he said:

The incident most famous and well known in all the areas is about Abu Rahjeh Hamaami in Hilla, and it is narrated by a group of scholars and eminent people of that town. Among those eminent personalities is also the pious, senior and virtuous Shaykh Shamsuddin Muhammad bin Qaroon. He says that there was a ruler in Hilla called 'Marjaan, the younger'. Some people reported to him that Abu Rajeh abuses the companions of the Prophet. So got Rajeh arrested and ordered him to be beaten. They beat him so severely that each part of his body was injured and they hit at his mouth so much that his teeth were broken.

Then they pierced his tongue with a thick iron needle. Then they pierced his nose and put a rope through it. After that he was given over to the ruler's men to take him around the lanes of Hilla in this manner and ordered that he should be thrashed from every side. It happened in this way and the poor man fell down exhausted; people thought that he was dead. They informed the king and he ordered his execution.

Those present in the court wanted to know what purpose would be served by his execution. Since he was an old man this much punishment was enough for him. He was already dead, so he should be left now, and he would die his natural death. Why should the king take the responsibility of his death? When people petitioned much he ordered his release. Since he was seriously injured his relatives carried him home like a corpse. Everyone was sure that he would not survive that night as no sign of life remained in his body.

However when people came to see him the next day they found him in perfect health and physically fit, engrossed in ritual prayers. His teeth, that had been broken, were back in his mouth in a perfect condition. The wounds of his body and face had healed so completely as if he never had any injuries in the first place.

They were shocked at his sight and asked him how that came to be. He said: I was looking at death with my own eyes. Since my tongue could not move, I was unable to utter any supplication so I prayed to Allah in my mind and beseeched my master. When the greater part of the night had passed, I saw that the complete house was lit by a luminosity and my master. His Eminence, the Master of the Time was stroking my face and saying: Now get up and go to your family. You are perfectly all right now.

Thus when I got up in the morning I was absolutely healthy as you can all see. Shamsuddin Muhammad bin Qaroon says: By Allah, Abu Rajeh was a frail and thin man, having sallow complexion; he was very ugly and had a small beard. I used to visit the same public bath he frequented and I always saw him in the above condition. But that morning when I went to see him with other people I saw him physically strong, his limbs powerful and his height had also increased. The beard was also bigger than before and the complexion had a pinkish hue. It seemed as if he were a young man of twenty years. And he remained in that way till his end…"[35]

Second Incident: In the same way it is mentioned in *Biharul Anwar* from the same source that the author

said: A reliable gentleman has narrated this incident, although this report is famous among the people of Najaf al-Ashraf. The incident is as follows:

The house in which I reside, in this year 789 A.H., once belonged to a virtuous and pious man named Husain Mudallil and *Sabaat Mudallil* is named after him. And this *Sabaat* (a roof between two houses) is adjacent to the walls of the Holy mausoleum of Najaf. This person also had a family. He became affected by such terrible paralysis that he could not even stand up.

The members of his family used to assist him in fulfilling his necessary needs. He remained affected by this malady for a long time as a result of which his family had to face penury and began to depend on charity. In 720 A.H. when a fourth part of the night had passed, he awoke his family members. They saw that the house and the ceiling were illuminated with such a bright light that it dazzled the eyes. They asked him what the matter was.

He said: The Imam of the Time (as) had come and he told me: O Husain, stand up. I said: My master, I am unable to stand up as you can see. He took my hand and made me stand up and all the signs of paralysis disappeared. Now I am perfectly healthy and cured. The Imam (as) also said: This canopy is my route to visit my grandfather Amirul Momineen (as) so you must close it every night. I said:

We hear and obey Allah and you, our master!

After that the man arose and by way of thanksgiving for this divine mercy and kindness he went to visit the mausoleum of His Eminence, Amirul Momineen (as). And that canopy, till this day is a place where people pray during times of need and all those who make petitions at this spot achieve success by the blessings of the holy footsteps of the Qaim (aj)."36

Third Incident: The great divine scholar, Haaj Mirza Husain Noori has written in *Jannatul Maawa* thus:

Some righteous associates – among whom is: The real Sayyid and intellectual, the avowed scholar, practically devout, jurisprudent and expert, Sayyid Muhammad son of the exceptional scholar, Sayyid Ahmad son of Sayyid Haider Kazmi, may Allah the High help him, who was among the outstanding students of the great teacher, Muhaqqiq Ansari, the refuge of students, pilgrims and those who lived in the neighborhood of Kazmain and his family was famous in Iraq for its nobility, purity, knowledge and merits and had become famous as the House of Sayyid Haider. He has narrated to me – in writing and verbally – the incident related by him is as follows:

Muhammad bin Ahmad bin Haider Hasani Husaini says: When I resided in Najaf al-Ashraf for my religious studies – that is in the period around 1275 A.H. – I heard that some intellectuals and other reliable persons who sold mules and other things to them had informed them that he had been honored by meeting Maula Sahib az-Zaman, may Allah bless him and his purified forefathers. I investigated in order to recognize this man and found him to be righteous and trustworthy. I wanted to find him alone so that I could ask him about his meeting with Hazrat Hujjat, may our souls be sacrificed on him.

I began to show friendship towards him, greeted him often and made many purchases from him till there developed a type of friendship between the two of us. All this was a preface so that I may hear the incident under discussion. Finally one day I went to Masjid Sahla for worship, prayers and supplications on a Wednesday.

When I reached the Masjid I saw the above mentioned person there. I found an opportunity and asked him to stay the night with me. He accepted, when I concluded the rituals of Masjid Sahla, according to the practice prevalent at that time when there was no arrangement for lodging at Masjid Sahla I headed for the Great Masjid of Kufa. When we reached there and also finished performing the rituals particular to the Masjid, I asked him about his story and requested him to relate the incident in detail for me. He related to me as follows:

I had always heard from people having divine recognition and who were honest that one who spends forty consecutive nights in Masjid Sahla with the intention of meeting the Imam would receive that honor and it has been effective many a times. I also developed a desire for it and made an intention that I would perform this act every Wednesday and that hot, cold and rain would not restrain me from this program. I continued it for almost a year and after completing the rituals of Masjid Sahla I used to go and stay at Masjid Kufa.

It was the time of Asr (late afternoon) and as per practice I was traveling on foot; the day was hot and the atmosphere very dark. Dark clouds had veiled the sky and a drizzle was falling. Feeling assured that according to the usual practice, people would come, I set out; but when I reached the Masjid, the Sun had set and the surroundings were dark and lightning and thunder burst forth from the sky. I was very frightened because in the first place there was no one there besides me, not even the caretaker of the Masjid who used to come every Wednesday.

Though I was terribly scared I thought to myself that I should at least perform the Maghrib prayer and complete the special rituals and then go to Masjid Kufa as soon as possible. I egged myself to be brave and arose to perform the Maghrib Prayer. After that I began to recite the special devotions, which by this time, I knew by heart. While I was engrossed in the prayer at the place known as the place of the Master of the Time which was in front of the place of my prayer – I perceived a perfect light there and heard someone reciting the ritual prayer. I was glad and absolutely comfortable because I thought that there was someone from the pilgrims who was worshipping at that blessed place, whom I had not seen when I arrived. So under this impression I continued to recite my devotions according to the original program.

Then I went toward that sacred place. When I entered I saw a great effulgence but did not see any lamp casting such light. Thinking that I might have missed it, I beheld a majestic Sayyid with an aura of awe dressed in the manners of religious scholars standing in prayer. My heart became comfortable by his presence, whom I thought to be a foreign pilgrim, but after some reflection I concluded that he was a resident of Najaf al-Ashraf.

I became engrossed in reciting the *Ziarat* of Hazrat Hujjat (as) and then prayed the *Ziarat* Prayer. When I concluded, I decided to speak to him about going to Masjid Kufa together. But his awe and majesty struck me so, that I looked outside, but I saw the darkness punctuated with lightning and heard the thunder. That gentleman turned to me with a smiling and kind face and said: "Do you want to go Masjid Kufa?" I said: "Yes, my master, it is usual for us, residents of Najaf that when we finish the rituals of this Masjid we go to Masjid Kufa and spend the night there as there are people, servants and water there."

He arose and said: "Come, let us go to Masjid Kufa together." I went out with him while I was pleased with him and his good company. We walked in illuminated and pleasant atmosphere on dry ground and I completely forgot the rain and darkness that was present before, till we reached the Masjid and His Eminence – may I be sacrificed on him – was with me and I was in such a happy mood and absolute security in his company that neither I saw darkness nor rain.

I knocked at the outer gate of the Masjid which was locked. "Who is it?" asked the attendant. I said: "Please open up." He said: "From where have you some in such darkness and rain?" I replied: "From Masjid Sahla." When the attendant opened the door I turned towards that respected Sayyid but he was gone and all of a sudden there was same darkness, and rain fell on me. I began to call out: "O our master, my lord, come, the door has opened."

And I went out to search for him and continued to call out aloud but there was no one there at all. Feeling uncomfortable by the slightly cold air and rain I entered the Masjid and at that time I came out of my unawareness as I had waken up from a dream. I scolded myself that though I had witnessed such a miracle I had not realized it. The great light that I had seen at that blessed place was not by any lamp. Even twenty lamps could not produce that much light.

Now I remembered that the noble Sayyid had addressed me by name inspite of the fact that I didn't know him and I had not seen him before. And I also recalled that when I had glanced out of that place, the atmosphere outside was dark and rain was falling and there was also severe lightning and thunder. But when I came out in his company it was so bright that I could see where I put my steps and the ground was also dry and the air pleasant, till I reached the Masjid gate.

And since he left me, I again saw the terrible weather and rain and many other strange matters that made me certain that he was Hazrat Hujjat, the Master of the Time, who, by the grace of Allah had fulfilled my desire to meet him, for which I had unerringly performed the prescribed rituals without being impeded by hot or cold. Thus I thanked the Lord for this grace in excess:

"And praise be to Allah."[37]

Fourth type: Illuminations of the effulgence of His Eminence during the time of his reappearance. This type is also of two kinds: Hidden and apparent. And that which proves the first kind had already been discussed in the third type and that which proves the second type is a tradition that the honorable Shaykh, Ali bin Ibrahim Qummi (q.s.) has narrated from Mufaddal bin Umar that His Eminence, Abu

Abdillah Sadiq (as) said regarding the verse:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

***"And the earth shall beam with the light of its Lord."* (*Qur'an, Surah Zumar 39:69*)**

"Lord of the earth means, the Imam of the earth."

I asked: What should happen when he reappears? He replied: "On the basis of this the people would become needless of the light of the Sun and the light of the Moon and they would be content with the *Noor* of the Imam."38

Also the respected Sayyid Hashim Bahrani in his book, *al-Muhajja* has narrated from Mufaddal that he said:

I heard Imam Sadiq (as) say: "When the Qaim arises, the earth would be illuminated by the light of its Lord and the people would become needless of the light of the Sun. And the night and the day would be the same and man would have a lifespan of a thousand years during that period. Every year he would be blessed by a son, and daughters would not be born. There would be a garment upon the newborn child that would grow with him and it would assume any color that he may like."39

In the same way the prominent and accomplished scholar, Allamah Majlisi (r.a.) has also narrated from Mufaddal in *Biharul Anwar* that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: "When the Qaim (aj) arises, the earth would light up with the luminescence of its Lord and the people would become needless of sunlight and darkness shall be dispelled."40

In the same book it is narrated from the Holy Prophet (S) that he said:

"Even if a single day remains from the tenure of this world, the Almighty Allah would prolong that day to such an extent that my descendant, Mahdi would reappear on that day. Then, the Spirit of Allah, Isa bin Maryam would descend and recite prayers under his lead, and the earth would be illuminated by the light of its Lord and his kingdom would reach to the east and the west (cover all the world)."41

As for the illuminations of His Eminence in the Hereafter: a tradition that the Thiqatul Islam, Muhammad bin Yaqoob Kulaini has mentioned in *Usool Kafi*, proves it. The traditional report is as follows:

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said regarding the verse:

"Their light running before them, and on their right hands..."

On the Day of Resurrection the Imams of the believers move before the believers and on their right

hands, till they have set them down in the abodes of the people of Paradise."[42]

Sayyid Bahrani has also mentioned in his *Tafseer Burhan* from Imam Ja'far Sadiq (as) that he said:

يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

"Their light running before them, and on their right hands... **(*Qur'an, Surah Hadid 57: 12*)**

The *Noor* of the Imams of the believers would move ahead to the right side of the believers till it takes them to their abodes in Paradise."[43]

Bounties of His Eminence

In Part Three of the book it was learnt that all bounties in which people are immersed, be they hidden or apparent, are all as a result of the being of Hazrat Hujjat (as) and this matter is the greatest reasons to pray for His Eminence. Further explanations shall be give in Part five, if Allah the Mighty wills.

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"This Ummah would be made to account for the bounties that the Almighty Allah had granted it for the sake of the Holy Prophet (S) and his Ahle Bayt."[44]

It is also narrated from His Eminence that he said regarding the verse:

"Then on that day you shall most certainly be questioned about the boons."

"We are those bounties."[45]

A similar traditional report is recorded from Amirul Momineen (as).

It is narrated by Abu Khalid Kabuli that he said:

I came to His Eminence, Muhammad bin Ali (as) and food was brought for me, which was so tasty that I had never tasted anything more delicious. He (the Imam) asked me: "O Abu Khalid, how did you find our food?" I replied: "May I be sacrificed on you, what delicious food it was. But I was reminded of the verse of the Book of Allah." He became annoyed and asked, "Which verse?" I said:

"Then on that day you shall most certainly be questioned about the boons."

He said: "By Allah, you will never be asked about this food." Then he put on such a wide smile that his teeth showed and he asked, "Do you know what that bounty is?" "No," said I. He said: "We are the bounties."[46]

There are a large number of traditional reports on this topic that are quoted in *Burhan* and other books.

If it is said: In some traditions, 'bounty' is interpreted as security, health, dates and cool water. Then how can we reconcile them with the above tradition?

I say: There is no contradiction between these traditions because the Imams have spoken of a particular bounty in each tradition, this does not mean that it is limited to that particular thing. That which proves this matter is a traditional report recorded in *Burhan* from Imam Ja'far Sadiq (as) when he said:

"We are from the bounties."

Indeed the existence of the Imam is among the greatest of the divine bounties because it is root of all the apparent and hidden bounties. It is on the basis of this, it is said that on the Judgment Day people would be asked about the bounties.[47]

As for tasty food and cool water etc., Allah, the Mighty and the High would not ask His servants about them – since it is mentioned in some traditions – in other words all the people would be questioned about the Holy Prophet (S) and the Holy Imam (as). One who has thanked Allah for this great bounty and had been among the followers and devotees of the Infallibles (as) would be from the successful ones and he would then not be asked about other bounties.

But if he is from the opponents and disbelievers he would be interrogated about every bounty – small and big – he would be taken to a complete accounting which is sometime referred to as the 'Soo-al-hisaab' (evil accounting).

By this explanation we can reconcile the traditional reports which are apparently contradictory as some traditions state that the Almighty Allah is more dignified than that He should ask His servants about food and water that He bestowed them. But in other traditional reports it is mentioned that the lawful things of the world would be asked about.

The explanation of this matter is that the accounting will be there for sure and the Holy Qur'an proves this, but the people are of various kinds:

1. Some would be exempted from the whole accounting, and this has no contradiction with the verses of Qur'an that are talking about the accounting since the verses are absolute and they could be specific and restricted. It is thus quoted from Imam Ja'far Sadiq (as) in *Tafseer Qummi* that he said:

"The Imam of its time would take the account of every community. The Imams would recognize their friends and their enemies by their faces and this is mentioned in the words of Allah:

وَعَلَى الْأَعْرَافِ رِجَالٌ

***"And on the most elevated places there shall be men."* (*Qur'an, Surah Araaf 7:46*)**

They are the Imams.

يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

"Who know all by their marks." (Qur'an, Surah Araaf 7:46)

They would give the scroll of deeds of their friends in their right hands and they would enter Paradise without accounting; and they would give the scroll of their enemies in their left hands and they would head towards Hell without any accounting."48

In the same book it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said regarding the verse:

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

"For those who do good is good (reward) and more (than this)." (Qur'an, Surah Yunus 10:26)

"Husna is Paradise and *Ziyadah* is the world. Whatever Allah gives them in the world He will not take account from them in the hereafter."49

A similar tradition is mentioned in *Biharul Anwar* quoting Amirul Momineen (as).

It is the group of the same believers who did not spend the divine bounties in the path of His displeasure and anger. That which proves this is the word*'Ahsanoo'* in the holy verse. They have paid thanks for the bounty of Imam and they fulfilled the rights and duties of *Wilayat* (mastership).

2. The second group is of those who would have to face the accounting but the Almighty Allah would pardon them and forgive their sins. He would take his accounting in such a way that no creature would know about it. Or the Imam of their time would take their accounts in this manner. This is a group of believers, who had recognized the great bounty of *Wilayat* but they wasted other divine bounties or some of them in way of Allah's anger and displeasure. The Almighty Allah would take their accounts but in the end forgive them.

That which supports this is a tradition quoted in *Biharul Anwar* from *Amali* of Shaykh Sadooq through his own chain of narrators from Imam Ja'far Sadiq (as) that he said:

"When it would be the Judgment Day they would look upon two believers who are both eligible for Paradise. One of them was poor and the other rich in the world. The poor man would say: O my Lord, what am I worth? I did not possess any such position that I could have dealt with justice or injustice. You also did not give me any wealth that You can ask me about the fulfillment of its rights. My livelihood was just enough for my survival as You know it and You had decreed it.

So the Almighty Allah would say: My servant is right, release him so that he may proceed to Paradise.

The other person would remain so long that he would be perspiring so much that if forty camels drank it, it would be sufficient for them. Then they would enter Paradise. That poor man would ask him: What delayed you? He would reply: The long accounting. I was continuously asked about one thing and forgiven and then again asked about another thing (and this went on) till the Almighty Allah immersed me in His mercy and put me among the repentants. Who are you? The man will reply: I am that same beggar who was with you at the accounting place. He asked: Only this much period in the blessings of Paradise changed you!"[50]

And in that same book it is quoted from *Amali* of Shaykh Tusi from His Eminence, Abu Ja'far Baqir (as) that he said regarding the verse:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

***"Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful."* (*Qur'an, Surah Furqan 25:70*)**

He said: They would bring a guilty believer on Judgment Day so that his account may be taken. Then the Almighty Allah would personally take his accounts and none of the people would know about his sins. His sins would be mentioned to him and he would confess to them.

Then Allah, the Mighty and Sublime would say to the scribes: Change them into good deeds and make them visible to the people. People would say: This man doesn't have a single guilt. Then the Almighty Allah would order him to be taken to Paradise. This is the exegesis of this verse and it is especially about the sinners from among our Shias."[51]

In the same book it is narrated from *Uyun Ahkbar ar-Reza* through the author's own chain of narrators that Ibrahim bin Abbas Suli has reported thus:

One day I was in the service of Ali bin Moosa ar-Reza (as) when he said to me: "There is no real bounty in the world."

A *Faqih* present there said: Allah, the Mighty and Sublime says:

"Then on that day you shall most certainly be questioned about the boons."

Is this bounty of the world not cold water?

His Eminence, Reza (as) said with his voice raised:

"You have interpreted in this way and you explained the meaning of 'bounty' in different ways. Some have said: It is cold water, other claimed: It is good food, yet others stated: it is good sleep and certainly, my father has narrated from his father, Abu Abdillah (as) that these statements of yours regarding the verse:

"Then on that day you shall most certainly be questioned about the boons."

Were mentioned to him. He became angry and said: Allah, the Mighty and Sublime would question His servants about what He has bestowed and given them as bounty and He will not remind about His favors. Reminding about favors is considered a bad quality in the people, how can be attributed to the Creator something that is not acceptable from His servants? However, the 'bounty' is love and *Wilayat* for us Ahle Bayt. After *Tauheed* and *Nubuwwat* the Almighty Allah would ask about that because if he has fulfilled their rights properly He would give him the bounty of Paradise which is eternal.

And indeed, my father has narrated from his father from Muhammad bin Ali from his father Ali bin al-Husain from his father Husain bin Ali from his father that he said: the Messenger of Allah (S) said: O Ali, the first thing that every man will be asked after death is about the testimony of 'There is no god, except Allah.' And that 'Muhammad is the Messenger of Allah' and that you are the *Wali* (master) of the believers since the Almighty Allah has appointed that *Wilayat* for you and I appointed it for you. Thus all those who confess to it and have faith in it would achieve the 'bounty' that is going to remain forever."52

In *Tafseer Burhan* Imam Ja'far Sadiq (as) has been reported to have said:

"The Almighty Allah, the Blessed and the High, whenever He wants to take the account of the believer, He gives him the scroll his deeds in his right hand and begins to take his account saying: My servant, you did this and that and in this way and that way? He will say: Yes, my Lord, I have done all these things. Then the Almighty Allah says: I have forgiven you and have changed your sins into good deeds..."53

3. The third group is of those who would be questioned about everything they have been given as a bounty from the Imam – big or small – so much so that they would also be questioned about dates, cold water and things like that as Amirul Momineen (as) is reported to have said in another tradition:

– and they shall not be forgiven. They would be those who would not have thanked the Almighty for the great bounty, that is the *Wilayat* of the Imam and his being is. The Almighty Allah says in Surah Raad:

﴿ لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ ۚ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ

"For those who respond to their Lord is good; and (as for) those who do not respond to Him, had

they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (***As for***) ***those, an evil reckoning shall be theirs and their abode is hell, and evil is the resting-place."*** (***Qur'an, Surah Raad 13:18***)

In *Biharul Anwar* it is narrated from Ayyashi through his own chain of narrators that Imam Sadiq (as) said regarding the verse:

وَمَأْوَاهُمْ جَهَنَّم

"An evil reckoning shall be theirs."

"That is the long time during which the sins he has committed would be accounted for but the good deeds that he has done would not be taken into account."54

I say: It is because of their denial of the great divine bounty due to which good deeds are accepted.

4. The fourth group would be of those about whom His Eminence, the Chief of those Who Prostrate (Sayyid-us-Saajideen) (as) has said in the sermon of Friday as follows:

"And know that scales would not be set for the polytheists and the scroll would not be unfurled for them. Rather some groups would be herded towards Hell..."55

Anyone who studies and investigates into traditional reports would accept this research.

Here we discussed a matter in detail which though it was beyond the scope of our discussion, it is that thankfulness must be observed for the bounties of His Eminence.

Though the bounties of His Eminence – may Allah bless him – during the period of his reappearance have a special significance, as traditions have been recorded on this matter. Among them is that: In *Biharul Anwar* it is narrated from the Holy Prophet (S) that he said:

"My Ummah will enjoy a leisure in the time of the Mahdi (aj) the like of which they have never enjoyed. The heavens will shower over them bountifully and the earth will not leave any vegetation but bring it forth."56

Also in that book under the tradition of Mufaddal bin Umar it is narrated from Imam Ja'far Sadiq (as) that he said:

"...Then Mahdi will return to Kufa and the sky would rain golden locusts – just as the Almighty Allah rained them on Ayyub in Bani Israel – and on his companions treasures of the earth from gold and jewels and ... he would distribute..."57

Help of Islam, Forbidding Evil and Enjoining Good by His Eminence

Each of these matters are motivations, according to reason as well as religious law to pray for one who performs these actions, as those who enjoin good and forbid evil are defenders of religion and shelters for Muslims and the Qur'anic verses and traditions in large numbers have stressed observance of these two Islamic duties. In *Kafi* it is narrated from His Eminence, Abu Ja'far Baqir (as) in a lengthy tradition that he said:

"Enjoining good and forbidding evil is the path of the prophets and the style of the reformers. It is an important duty and through it, obligatory duties are established and tendencies remain safe and the earnings become lawful, and injustices are repelled and the earth is inhabited and revenge is taken from the enemies in an equitable manner. And the affair of religion is made firm. So you must deny by your hearts and speak it with your tongue and hit at the faces of sinners and do not fear the criticism of anyone in the way of Allah."[58]

In *Layali al-Akhbaar* it is recorded from the Holy Prophet (S) that he said:

"As long as people practice enjoining good and forbidding evil and cooperate in good deeds they shall always remain in happiness and prosperity. Thus if they do not practice this deed, bounties would be taken away from them and they would dominate each other and help would remain for them neither in the earth nor in the heavens."

It is narrated from His Eminence that he said:

"If people do not enjoin good and do not forbid evil and do not have the leadership of the righteous ones of my Ahle Bayt, the Almighty Allah would make the evil and the wicked of them rule over them. At that time when the devout ones of them supplicate, their supplications would not be accepted."
There are exceeding number of traditions on this topic and in the discussion of the similarities of His Eminence with His Eminence, the Chief of the Martyrs, we have seen how the Imam had struggled and strived to enjoin good and forbid evil. And how his efforts had been such that no one else has struggled so much. Since the Imam of the Age (as) is appointed by the Almighty Allah to remove all the evil from the world. In a way that no one else will remain who can be given refuge for his own evil deeds.

In the book of *al-Muhajja* under the exegesis of the verse:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

***"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs."* (*Qur'an, Surah Hajj 22:41*)**

It is narrated from Imam Muhammad Baqir (as) that he said:

“It is for Aale Muhammad, Mahdi and his companions. Allah, the Mighty and the High would give the control of the whole world to them and reveal the religion. And Allah, the Mighty and the High would destroy the innovations and falsehood through him and his companions in the same way as the Sufyanis have killed the truth. Till there would not remain any trace of oppression and they will enjoin good and forbid evil and the end of matters is in the hands of Allah.”

Now that you know this matter, I say: It is possible to give two reasons that it is recommended, rather compulsorily for every Muslim to pray for one who enjoins good and forbids evil:

First: It is that reason and religious law order to pray for the well being of and to support those who enjoin good and forbid evil because they are the helpers of religion of Allah and the defenders of its limits; as enjoining good and forbidding evil is itself a favor on the Muslims and an act of kindness towards them. And this meaning is absolutely clear.

Second: It is that the first stage of forbidding evil is denial by conscience. And this matter though hidden and internal, has numerous important effects and is very much valuable that are seen through the organs and limbs. That which proves this is a tradition mentioned in *Kafi* through a trustworthy chain of narrators almost of authentic quality reporting from His Eminence, Abu Abdillah Sadiq (as) that he said:

Amirul Momineen (as) said: “The Holy Prophet (S) ordered us to face the sinners with a frown and an angry face.”[59]

In that same book through a single narrator it is mentioned that His Eminence, Abu Abdillah Sadiq (as) said:

“Allah, the Mighty and Sublime sent two angels to a town to turn it upside down.

When they reached there, they saw a man calling Allah and paying obeisance to Him. One angel said to another: Do you not see this worshipper? He replied: Why? Do what the Almighty Allah has ordered. He said: No, I will not do anything till I once again take fresh orders from my Lord. So he returned to Allah, the Mighty and the High and said in a polite manner: O my Lord, I had gone to that town. I saw such and such servant of Yours calling You and paying obeisance in Your court. The Almighty Allah said: Go and do what I had commanded you as this person was such that he never made his face contorted in anger for Me.”[60]

And numerous other reports…that which is implied by this is that if the believer sees an evil which he is not having the power to forbid and prevent, he must at least oppose it by his heart and he must pray to the Almighty Allah to send a person who is capable of preventing that evil. In the same way, it is necessary for him to pray for one who forbids evil.

And this condition is natural for the believing men and believing women and it is present in their nature. And since we know that the one to remove all evils and one who will destroy all ills and disputes is that

same Qaim Mahdi (aj), it is incumbent on us that we beg the Almighty Allah to hasten his reappearance and help and assist him for removing the various evils and prohibited things.

Nida (Call) of His Eminence

Reason and religious law has made it compulsory on us to pray for His Eminence as he has himself asked us to do so. Call of His Eminence has come in his blessed *Tawqee* recorded in *Ihtijaaj* and other books as follows:

“Pray more for my early reappearance, as in it lies your success.”61

Explanation regarding this would be presented in Part Five, if Allah, the High wills.

The point that the call of His Eminence – blessings of Allah and peace be on him – is a cause for praying for him, is not in need of elaboration, because it is a natural thing that anyone considering it with justice would agree that when a righteous and a noble person has been oppressed and deprived of his rights and he is calling for help, is it not the right thing to heed his call and go out to help him? Yes, by Allah, especially if one is from the people of love and*Wilayat* (Shia). And in Part Three we shall mention the discussion relevant to this topic.

As for the proof based on religious law, there are numerous traditional reports. Among them is the one mentioned in *Usool Kafi* from Imam Ja’far Sadiq (as) that the Holy Prophet (S) said:

“One who begins his day without being concerned for the affairs of the Muslims is not from them. And one who hears a man calling: ‘O Muslims’ and he does not heed his call, is not a Muslim.”62

I say: Do you not hear the call of your Master and leader? Do you heed his call?

Do you fulfill his needs? That he, through his circumstances and by statements, calls for your help. Then, O people who have understanding, help him. And since the discussion has reached this stage, it would not be out of place to quote some of the calls of His Eminence before and after his reappearance. And we would also mention the other calls that are related to His Eminence:

1. In *Biharul Anwar* it is quoted from Nomani through his own chain of narrators from Abu Baseer from Imam Ja’far Sadiq (as) that he said:

“Qaim (aj) would not reappear till an announcement in his name is not made from the sky on Friday eve, the 23rd of the month of Ramadan. I asked: What would that announcement be? He replied: His name will be announced with that of his father’s that so an so, son of so and so is the Qaim Aale Muhammad (as). Listen to him and obey him. Then there would not remain any living thing but that it would hear that call. The announcement would be so loud that sleeping people would wake up and come out in their courtyards. Rather the veiled ladies would also be brought out. And hearing this, Qaim (aj) will rise up. And this announcement would be made by Jibraeel.”63

In *Kamaluddin* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"A caller will call out from the sky that so and so son of so and so is Imam. And he would call out his name. While Iblees, may Allah curse him, would call out from the earth, in the same way as he had called the Holy Prophet (S) on the night of Uqbah."64

2. In the same book it is narrated from Abu Hamza Thumali that he said:

I asked His Eminence, Abu Abdillah Sadiq (as): Abu Ja'far (Imam Baqir a.s.) says: The advent of Sufyani is inevitable. He replied:

"Yes, and the conflict of Bani Abbas, the killing of the Pure Soul (Nafs-e-Zakiyya), the advent of Qaim (aj) are among the inevitable occurrences. I asked: How would the call be? He said: On the first day the caller will call out from the sky: Indeed, the truth is with Ali and his Shias. After that Iblees, may Allah curse him, will call at the end of the day that: Indeed, the truth is with Uthman and his followers. Thus at that time those who are inclined to falsehood will fall into doubt."65

3. In *Biharul Anwar* it is quoted from Ayyashi from Ajlan Abu Salih that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: "The days and the nights will not end till the caller announces from the sky: O people of truth come away, O people of falsehood come away. Thus the former would separate from the latter and the latter would separate from the former." The narrator says: I asked: "May Allah bless you, after this announcement would they again mix together?" He replied: "No, the Almighty Allah says in the Holy Qur'an:

"On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good."66

4. Aso in that book in a lengthy tradition from His Eminence, Abu Ja'far Baqir (as) it is mentioned that he said:

"Thus Qaim (aj) would stand between the *Rukn* and *Maqaam* and perform the prayer and his deputy would also be with him. After that he would say: O people, we ask Allah to help us against those who oppress us and take away our rights. One who argues about Allah should know that I am the most deserving person with regard to the Almighty Allah.

Anyone who argues with me with regard to Adam should know that I am the nearest one to Adam. And one who argues with me with regard to Nuh should know that I am the nearest one to Nuh. And one who argues with me with regard to Ibrahim should know that I am the nearest one to Ibrahim. And one who argues me with regard to Muhammad (S) should know that I am the nearest one to Muhammad (S).

And one who argues with me with regard to the prophets should know that I am the nearest one to the prophets. One who talks with me with regard to the Book of Allah should know that I am the nearest one

to the Book of Allah. We and every Muslim would give sacrifice today as we have been oppressed and we have been made homeless, and injustice has been done to us and we have been forced to leave our homes, our property and families. Today we beseech the Almighty to help us and all the Muslims. By Allah three hundred and odd persons, among whom would be fifty women, would come and gather at Mecca without fail, like autumnal clouds and this is what the Almighty Allah has said:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"Wherever you are, Allah will bring you all together; surely Allah has power over all things." (***Qur'an, Surah Baqarah 2:148***)

At that time a man from the family of the Holy Prophet (S) would say: This is the town whose people are oppressors. Then he would leave Mecca with those who accompany him numbering three hundred and odd persons would pledge allegiance to him between the *Rukn* and *Maqaam* after seeing the pledge of the Holy Prophet (S) and the flag and the weapon of His Eminence. And it is at the time when his deputy would be accompanying him. After that the announcer will call out from the sky under his name and command in Mecca till all the people of the world would hear (his name)."[67]

5. In *Ghaibat Nomani* it is mentioned from His Eminence, Abu Ja'far Baqir (as) that he said:

"If you see a great fire burning in the east for three days or seven days, then wait for the victory of Muhammad's progeny, if Allah wills, Allah is Mighty, Wise."

Then he said: "The cry will not occur except in the month of Ramadan because Ramadan is the month of Allah and the cry is the cry of Jibraeel to the people."

Then he added: "A call will come from the heaven with the name of Qaim (aj). It will be heard by everyone in the east and the everyone in the west. The cry will make every sleeper awake, every stander sit and every sitter stand because of fright. Allah will have mercy upon whoever submits to the cry and obeys the caller because the first cry will be the cry of Jibraeel."

Then he said: "The cry will be in the month of Ramadan, on Friday eve, which will be the 23rd of the month. Do never doubt that. Listen and obey. At the end of the day there will be the voice of Iblees, the cursed, calling out: 'So and so (Uthman) is killed unjustly' just to make people doubt and become confused. On that day many people would doubt and become confused..."[68]

6. In the same book it is narrated from Abdullah bin Sinan that he said:

I was in the presence of His Eminence, Abu Abdillah Sadiq (as) when I heard a man from Hamadan say: These Sunnis criticize us and tell us: You claim that a caller from heaven will call out the name of the man of deliverance.

His Eminence, Abu Abdillah Sadiq (as) became so angry. He changed his sitting position and said: “Do not narrate this from me but narrate it from my father and you are not to be blamed for that. I have heard my father saying: By Allah, it has been mentioned in the Qur’an. Allah has said:

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

***“If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.”* (*Qur’an, Surah Shuara 26:4*)**

Everyone on the earth then will submit to that (the call coming from the heaven) and his neck will stoop when a call is heard from the heaven announcing that: ‘The right is with Ali Ibne Abi Talib and his followers.’ The next day Iblees will rise in the space until he disappears from the people of the earth and calls out: ‘The right is with Uthman bin Affan and his followers. He has been killed unjustly, so you are to avenge his blood.’

Allah will confirm the believers, who believe in the first call and then those, whose hearts are full of diseases, will doubt and become confused. By Allah, the disease of the heart is enmity towards us. Then they will turn away from us and begin to criticize us. They will say that the first call is a piece of magic of the people of this house (Ahle Bayt).

Then His Eminence, Abu Abdillah Sadiq (as) recited this Qur’anic verse:

“And if they see a miracle they turn aside and say: Transient magic.”[69]

7. In the same book it is narrated from Zurarah that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “A caller will call out from the heaven that so-and-so is the Emir and that Ali and his followers are the victorious ones.”[70]

8. It is also mentioned that Abu Baseer reports Imam Ja’far Sadiq (as) saying:

“It will be announced in the name of His Eminence, Qaim (aj) that: O so-and-so son of so-and-so, rise up.”[71]

9. The voice of His Eminence himself: We have explained about it in his resemblance to his forefather, His Eminence, Abu Abdillah al-Husain (as).

10. In *Ghaibat Nomani* in the report of Huzaifa bin Mansoor it is narrated that His Eminence, Abu Abdillah Sadiq (as) said:

“The Almighty Allah has a banquet at a place called Qirqisiya where a caller from the heaven calls out: O birds of the sky and beasts of the earth, come to eat and be satiated of the flesh of the tyrants.”[72]

11. Again in a lengthy tradition it is reported that His Eminence, Abu Ja'far Baqir (as) said:

"The commander of Sufyani's army will stop in the desert. A caller from the heaven will call out: O desert, destroy these people. The desert will sink with the army and none of them will escape death except three persons from the Kalb tribe, whose faces Allah will turn towards their backs..."[73]

12. In *Biharul Anwar,* in a lengthy tradition from Amirul Momineen (as) it is narrated that he said:

"And in the month of Ramadan from the east at dawn a caller will call out: O people of guidance come together. And after sunset a caller will say: O people of falsehood, come together."[74]

13. In *Kamaluddin* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"The first one to pledge allegiance to Qaim (aj) is Jibraeel who would come down in the form of a white bird and give him oath of allegiance. Then keeping one foot on the Holy Kaaba and another on the Holy Qods, issue such a loud call that when the creatures hear it, they would cry:

"Allah's commandment has come, therefore do not desire to hasten it."[75]

14. In *Biharul Anwar* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"As if I can see Qaim (aj) on the day of Aashura, on Saturday standing between the *Rukn* and *Maqaam* and Jibraeel is announcing before him: Allegiance is for Allah. Then he would fill the earth with justice and equity like it would have been fraught with injustice and oppression."[76]

15. In *Ghaibat Nomani* it is narrated by Ubaid bin Zurarah that His Eminence, Abu Abdillah Sadiq (as) said:

"The name of Qaim (aj) will be called out (from the heaven). It will be said to him while he is behind the place of Ibrahim: Your name has been called out. What are you waiting for? Then his hand will be taken to pay oath of allegiance."

Zurarah said: Praise be to Allah! We often heard that Qaim (aj) would be paid allegiance unwillingly and we did not know the reason behind that. Though we knew this unwillingness is not a sin.[77]

16. In the same book it is narrated from Abdullah bin Sinan that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say:

"Death and killing will spread among the people until they resort to the Kaaba. Then a caller (from the heaven) will call out when fighting and killing become so violent: What are all these fights and killing for? Your man is so-and-so."[78]

17. In *Biharul Anwar* it is narrated from the Messenger of Allah (S) that he said:

“Mahdi will reappear having a cloud that shall be shading him; upon which a caller would be calling: This Mahdi is the Caliph of Allah. Follow him.”[79]

In another report it is reported as follows:

“There is a white cloud over his head which would be shading him from the Sun. A call will be made in such a clear voice that all the Jinns and human beings in the east and the west of the earth would hear it. It will say: He is Mahdi from Aale Muhammad, he would fill the earth with justice and equity like it would have been fraught with injustice and oppression.”[80]

18. In *Ghaibat Nomani* it is reported by Hasan bin Mahboob that His Eminence, Reza (as) said:

“As if I can see him pleasing the hearts of the people. A call will be made, such that all those who are near as well as far would hear it. And that call would be a mercy for the believers and a punishment for the disbelievers. I asked: May my parents be sacrificed on you, what is that? He replied: Three calls would be made in the month of Rajab, first would be:

Verily, the curse of Allah is on the oppressors.

Second:

The near event draws nigh, O group of believers.

Third: They would see a body clearly before the Sun and it would be calling: The Almighty Allah has sent so-and-so to overthrow the tyrants.

At that time the deliverance of the believers would take place and the Almighty Allah would bestow cure to their breasts and remove the knots from their hearts.”[81]

19. Call of the sword and flag of His Eminence: In a lengthy tradition in *Kamaluddin* it is quoted from the ninth Imam, from his forefathers from the Messenger of Allah (S) that he said:

He would be having a standard which would unfurl itself automatically when the time is ripe for his reappearance. The Almighty Allah would give it power of speech and it would say: O *Wali* of Allah, march forward and eliminate the enemies of Allah. And he would have two flags and two emblems. And he is having a sheathed sword, which at the time of reappearance would come out of its sheath automatically and Allah, the Mighty and Sublime would bestow power of speech to it and it would call out to His Eminence: O *Wali* of Allah, march forward as it is not right for you to avoid the enemies of Allah. So he would march forward and eliminate the enemies of Allah.”[82]

20. In *Biharul Anwar* it is quoted from His Eminence, Ali bin al-Husain (as) that he said regarding Imam Qaim (aj):

“Then they would sit under the common locust-tree; Jibraeel would come to him in the form of a man

from Kalb tribe and say: O servant of Allah, why are you sitting here? He would reply: I am waiting for the night so that I may move to Mecca and I don't like setting out in this hot weather. Then Jibraeel would smile and when he smiles, His Eminence would recognize him that he is Jibraeel.

Then Jibraeel would take his hand and do *Musafeha* (handshake) with him, salute him and say: Arise, I have brought a steed for you called Buraq. So His Eminence would mount it and reach mount Razva. At that time His Eminence, Muhammad and His Eminence, Ali (as) would arrive and write for him a long proclamation that may be read out to the people. Then he would come out to Mecca where people would be gathered.

Imam Sajjad (as) said: Then a man would come forward to His Eminence and call out: O people this is one you were in anticipation of, He is calling to the same thing that the Holy Prophet (S) was calling for. Then they would arise from their place. Then His Eminence would himself arise and say: O people, I am so-and-so son of so-and-so. I am the son of Prophet of Allah. I am calling you to that to which the Prophet of Allah called.

Then some people would get up to kill him, and three hundred or three hundred and odd persons would get up and prevent them from this. Fifty persons from Kufa and the rest from other people would not recognize each other and would have gathered there without prior decision."[83]

21. Call of the announcer of His Eminence saying: 'Pay attention, no one should carry any rations with him', which we have already discussed in the resemblance to His Eminence, Moosa (as).

22. In *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"When Qaim (aj) arises there would not remain any place where the following statement does not echo: There is no god except Allah and Muhammad is the Messenger of Allah."[84]

23. In *Ghaibat* of Shaykh Nomani it is narrated from Aban bin Taghlib that he said:

I was with His Eminence, Ja'far bin Muhammad (as) in a masjid in Mecca when His Eminence took my hand and said: "O Aban, the Almighty Allah would bring three hundred and thirteen persons in this Masjid of yours. The people of Mecca know that neither their (those men's) fathers nor grandfathers have been created yet. They will come with their swords on their shoulders. On each sword the name of its owner, his father's name, his aspect and lineage are written. Then a caller will call out" "This is Mahdi. He judges with the judgments of Prophet Dawood and Prophet Sulaiman. He does not ask for evidence."[85]

24. In the same book it is narrated from His Eminence that: "And the Almighty Allah would make a wind to blow from every wilderness that would say:

This is Mahdi, who judges according to the judgment of Dawood and does not ask for evidence."[86]

A tradition with almost similar meaning is mentioned in *Kamaluddin*.

25. In the same book is a tradition from Imam Ja'far Sadiq (as) a part of which was mentioned in the discussion about the flag of His Eminence:

"The first thing on his agenda would be that he would cut off the hand of Bani Shaiba and hang it upon the Kaaba and the announcer of His Eminence would call out: This was a thief of the property of Allah."[87]

26. In *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"The first thing on the agenda of justice that Qaim (aj) would perform is that: the announcer of His Eminence would call out: Those who are performing the recommended Hajj may please leave the Black Stone and circumambulation for those who are performing obligatory Hajj."[88]

27. In the tradition of Mufaddal it is mentioned:

"Then he will stand between *Rukn* and *Maqaam* and call out loudly: O my deputies! My special helpers, whom the Almighty Allah had kept alive on the earth since before my reappearance to help me. Come to me at once! Thus these people will hear him from the east and the west, wherever they might be, whether busy in worship or sleeping on their beds. His voice will reach to everyone of them and in an instant they would all reach Mecca and join him between *Rukn* and *Maqaam*. Then the Almighty Allah will command the '*Noor*' and a pillar of light will be established from the earth to the heavens through which all the believers of the earth receive light. The light of this effulgence will even enter their homes by which the believers shall be extremely happy. While they would not be aware of the reappearance of the Qaim of us, Ahle Bayt (as). Thus they would be in the service of His Eminence the next morning and they would be three hundred and thirteen persons, equal to the number of companions of the Holy Prophet (S) on the day of the battle of Badr."[89]

28. It is mentioned in the same book that:

"The announcer of Mahdi would call out that whoever loves the two companions of the Messenger of Allah (S) should move to one side. So the people will divide into two groups, a group that loves them and a group that is aloof from them. Then Mahdi would present aloofness of the two to his followers.

They would say: O Mahdi of the progeny of the Messenger of Allah (S), since at that time we were not aware of your status and the position that the Almighty Allah has given you we did not become aloof from them. Should we become aloof from them now inspite of seeing their bodies so fresh and how the leafless tree became green due to them?

By Allah we seek aloofness from you and those who have faith in you and from those who don't bring faith on them, and those who have hung them on the tree and dug them out of the grave and done this with them. Thus Mahdi (aj) will order the black wind to blow on them and they will fall dead like dry date

palms…”[90]

29. It is also mentioned in that book that Imam Ja’far Sadiq (as) said:

“The first thing on the agenda of Mahdi (aj) is that he would have it announced openly in all the world: Pay attention, if from among our Shias anyone owes anything to anyone he must inform us so that it may be repaid. Thus even if a piece of garlic or a grain of mustard is owed by a Shia it would be repaid. All the debts shall be repaid even if they constitute huge amounts of gold and silver or some other wealth.”[91]

30. It is mentioned in *Biharul Anwar* in a tradition narrated through Ahle Sunnat channels that the Holy Prophet (S) said:

“…till that time that His Eminence would order that a caller announce, ‘Who is there who has a need for wealth?’ And no one rises from the people except one who says, ‘I’. The caller says, ‘Go to the treasurer and tell him that the Mahdi orders you to give me riches.’

He says to the treasurer, throw, while he is collecting the riches in the tail of his shirt. Remorse overwhelms him and he says, ‘I have been the greediest soul from the Ummah of Muhammad and have failed the contentment that dominates them.’ He returns the riches but they are not taken back from him. It is said to him, ‘We do not take back something we have given away.’”[92]

Advice of His Eminence about Allah, the Messenger and the Believers

All these topics, according to the dictates of reason and religious law are initiatives for praying for His Eminence and that which proves this are all those traditions that are recorded about the efforts of His Eminence in revival of the religion of Allah and the exaltation of the word of Allah, elimination of the enemies of Allah, establishing peace in the lands and guiding the people to truth. In addition to this is the point mentioned in the *Ziarat* of His Eminence:

Peace be on you O giver of good advice.

The same point is also mentioned in the supplication recited after the *Ziarat* quoted from His Eminence. And in one of the blessed epistles of His Eminence, it is mentioned as follows:

“So fear Allah and submit to us, and leave the matter to us as the return is towards us, just as it is mentioned (that the matter of religion) also began with us, and do not try to unveil that which is concealed from you; and don’t incline to the right and deviate from the left, and make us your aim with love based on a clear practice, as we advise you; and the Almighty Allah is a witness upon me and you.”[93]

This statement is sufficient for the betterment of the condition of the world and the hereafter.

1. Biharul Anwar; Vol. 53, Pg. 181
2. Wasailush Shia, Vol. 3, Pg. 79
3. Kafi, Vol. 1, Pg. 333
4. Tafseer al-Qummi, Vol. 2, Pg. 416
5. Biharul Anwar; Vol. 53, Pg. 85
6. Biharul Anwar; Vol. 52
7. Al-Muhajja, Pg. 746
8. Biharul Anwar; Vol. 52, Pg. 337
9. Muhajj ad-Dawaat, Pg. 7
10. Biharul Anwar; Vol. 15, Pg. 11
11. Biharul Anwar; Vol. 15, Pg. 10
12. Biharul Anwar; Vol. 8, Pg. 24
13. Kamaluddin, Vol. 1, Pg. 302
14. Kafi, Vol. 1, Pg. 194
15. Kafi, Vol. 1, Pg. 194
16. Kafi, Vol. 1, Pg. 195
17. Kafi, Vol. 1, Pg. 195
18. Biharul Anwar; Vol. 102, Pg. 227
19. Biharul Anwar; Vol. 102, Pg. 215
20. Biharul Anwar; Vol. 86, Pg. 62
21. Tafseer Al-Burhan; Vol. 3, Pg. 136, Under the exegesis of verse 24:40
22. Ghayat al-Maraam Pg. 194
23. Ghayat al-Maraam Pg. 189
24. Majma al-Bayan, Vol. 1, Pg. 224
25. Makarimul Akhlaq, Pg. 16 (Beirut)
26. It is possible that this Paradise is having two names. Therefore in the first tradition it is called 'Firdaus' and in the second it is called 'Adn'. And Allah knows best. (The Author)
27. Biharul Anwar; Vol. 10, Pg. 22
28. Kamaluddin, Vol. 2, Pg. 433
29. This tradition is not in contradiction to the one which says that His Eminence was born in the night because he was born at the time of dawn so it can be said that he was born in the day as well it can be said that he was born at night.
30. Kamaluddin, Vol. 2, Pg. 434
31. Kamaluddin, Vol. 2, Pg. 434
32. Ithbaath al-Huda, Vol. 7, Pg. 356
33. Kafi, Vol. 1, Pg. 194
34. Kamaluddin, Vol. 1, Pg. 253
35. Biharul Anwar; Vol. 52, Pg. 70
36. Biharul Anwar; Vol. 52, Pg. 73
37. Jannatul Maawa; Pg. 309
38. Tafseer al-Qummi, Vol. 2, Pg. 253
39. Al-Muhajja, Pg. 748
40. Biharul Anwar; Vol. 52, Pg. 330
41. Biharul Anwar; Vol. 51, Pg. 71
42. Kafi, Vol. 1, Pg. 195
43. Tafseer Al-Burhan, Vol. 4, Pg. 289
44. Tafseer Al-Burhan, Vol. 4, Pg. 502
45. Tafseer Al-Burhan, Vol. 4, Pg. 503
46. Tafseer Al-Burhan, Vol. 4, Pg. 503

47. Ghayat al-Maraam Pg.258
48. Tafseer al-Qummi, Pg. 694
49. Tafseer al-Qummi, Vol. 1, Pg. 311
50. Biharul Anwar; Vol. 7, Pg. 259
51. Biharul Anwar; Vol. 7, Pg. 261
52. Biharul Anwar; Vol. 7, Pg. 272
53. Tafseer Al-Burhan, Vol. 3, Pg. 175
54. Biharul Anwar; Vol. 7, Pg. 266
55. Rauda Kafi; Pg. 75
56. Biharul Anwar; Vol. 51, Pg. 83
57. Biharul Anwar; Vol. 53, Pg. 34
58. Furu Kafi; Vol. 5, Pg. 56
59. Kafi; Vol. 5, Pg. 58
60. Kafi; Vol. 5, Pg. 58
61. Ihtijaaj; Vol. 2, Pg. 284
62. Kafi; Vol. 2, Pg. 164
63. Biharul Anwar; Vol. 52, Pg. 119
64. Kamaluddin, Vol. 2, Pg. 650
65. Kamaluddin, Vol. 2, Pg. 652
66. Biharul Anwar; Vol. 52, Pg. 222, Surah Aale Imran 3:179
67. Biharul Anwar; Vol. 52, Pg. 223
68. Ghaibat Nomani, Pg. 253
69. Ghaibat Nomani, Pg. 260, Surah Qamar 54:2
70. Ghaibat Nomani, Pg. 264
71. Ghaibat Nomani, Pg. 279
72. Ghaibat Nomani, Pg. 148. I say: From the tradition also quoted from Ghaibat Nomani it is learnt that this call would be after the coming out of Sufyani. (The Author)
73. Ghaibat Nomani, Pg. 280
74. Biharul Anwar; Vol. 52, Pg. 274
75. Kamaluddin; Vol. 2, Pg. 671, Surah Nahl 16:1
76. Biharul Anwar; Vol. 52, Pg. 290
77. Ghaibat Nomani, Pg. 263
78. Ghaibat Nomani, Pg. 267
79. Biharul Anwar; Vol. 51, Pg. 81
80. Biharul Anwar; Vol. 52, Pg. 378
81. Ghaibat Nomani, Pg. 181
82. Kamaluddin, Vol. 1, Pg. 268
83. Biharul Anwar; Vol. 52, Pg. 306
84. Biharul Anwar; Vol. 52, Pg. 340
85. Ghaibat Nomani, Pg. 313
86. Ghaibat Nomani, Pg. 315
87. Biharul Anwar; Vol. 52, Pg. 361
88. Biharul Anwar; Vol. 52, Pg. 374
89. Biharul Anwar; Vol.53, Pg. 7
90. Biharul Anwar; Vol. 53, Pg. 13. Another report about the demolishing of the foundations of infidelity and hypocrisy will come at the end of this section. (The Author)
91. Biharul Anwar; Vol. 53, Pg. 34
92. Biharul Anwar; Vol. 51, Pg. 92

93. Ihtijaaj; Vol. 2, Pg. 279

The Letter Waw (W)

1. Wilayat (Mastership) Of His Eminence

Our *Wilayat* with regard to His Eminence and the *Wilayat* of His Eminence for the Almighty Allah are of the most important matters that are incumbent according to reason as well as religion and are initiatives for praying for His Eminence. Here this would be discussed in three sub-headings:

Topic One: The *Wilayat* of His Eminence with regard to the Almighty Allah: Here *Wilayat* pronounced as 'Walayat' is in the meaning of love, thus whosoever has the love of the Almighty Allah is the *Wali* of Allah. On the basis of this, all believers who are superior and righteous would be the *Awliya* of the Almighty Allah and that which proves this is the following verse of Qur'an:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Now surely the friends of Allah- they shall have no fear nor shall they grieve. Those who believe and guarded (against evil)..." (Qur'an, Surah Yunus 10:62)

It is so because:

"Those who believe and guarded (against evil)..."

In traditions: The Thiqatul Islam, Kulaini through his own chain of narrators, has narrated from Mufaddal bin Umar that he said: Abu Abdillah Imam Sadiq (as) said: "When it is the Judgment Day, a caller would call out: Where are those who have prevented our *Awliya*? So a group of people would stand up who have no flesh on their faces. At that moment it would be announced: These are the ones who harassed the believers and had been inimical to them and they had been arrogant in their religion. Then it would be ordered that they be taken to Hell."1

In the same book it is mentioned in a report of Aban bin Taghlib from His Eminence, Abu Ja'far Baqir (as) that he said:

When the Holy Prophet (S) was taken up during *Me'raaj* he asked: "O Lord, what is the position of a believer with You? The Almighty Allah said: O Muhammad (S), one who disgraces one of My *Awliya* has openly made war on Me. And I am the most swift in helping My *Awliya*."2

Also in the same book through the author's own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) it is mentioned that he said:

The Messenger of Allah (S) said: "The Almighty Allah took me on *Me'raaj* and revealed to me from behind the veil what He revealed and said to me: O Muhammad, one who disgraces a devotee of Mine has made war on Me. And one who makes war on Me, I make war on him. I asked: O my Lord, who is this*Wali* of Yours? He replied: It is the one who has made a covenant of *Wilayat* for you, for your successor and your progeny."3

As you have understood this, we say: There is no doubt in the necessity of love and devotion to the *Awliya* of Allah and the necessity of hatred and enmity to the enemies of Allah. Rather it is a fundamental requirement of our faith. Reason and religious texts also prove this.

As for reason: Perhaps there is no reason to discuss this.

As for religion: There are widely related texts (*Mutawatir*) about it but we shall be content by quoting only some of them, for good augury:

1. In *Kafi* through an authentic chain of narrators it is mentioned from His Eminence, Abu Ja'far the Second, Imam Jawad (as) from his father from his grandfather that Amirul Momineen (as) said:

The Messenger of Allah (S) said: "The Almighty Allah created Islam, appointed for it a field, a light, a fort and a help."

"The breadth of the field of Islam is Qur'an, its light is wisdom and its fort is good deeds and charitable acts. And as for its helpers and supporters it is me, my family and our Shias. So have love for my family and their Shias because when I was taken up to the sky of the world in *Me'raaj*, Jibraeel introduced to me the folks of the heavens, the Almighty Allah has entrusted to the hearts of the angels love for my family and their Shias and it is a trust with them till Judgment Day.

Then he brought me to the inhabitants of the earth and introduced the people of the world to me. So Allah, the Mighty and Sublime kept in the hearts of the believers of my Ummah love for me, my family and their Shias. On the basis of this, the believers of my Ummah guard our trust till Judgment Day. Know that if someone from my Ummah worships Allah, the Mighty and Sublime, all his life, but meets Him having hatred of my family and his Shias, the Almighty Allah has not expanded his heart but with hypocrisy."4

2. In the same way it is mentioned in *Kafi* through his own chain of narrators from Yaqoob bin Zahak from one of our companions that Siraj, a servant of His Eminence, Abu Abdillah Sadiq (as) said:

"Imam Ja'far Sadiq (as) was in Hira when he sent me and a group of his followers…till he said: Thus we returned. Mention was made of some people. I said: May I be sacrificed on you, we seek aloofness from them as they are not having the same beliefs as us. He said: They have *Wilayat* and love for us but they

do not have the same beliefs as you, so you want to be aloof from them? I replied: Yes. He said: So there are some things that you are also not aware of, thus would it be better for us to be aloof from you? I said: May I be sacrificed on you, no. He said: In the same way, there are some matters that are with Allah and not with us, so should not Allah be aloof of us? I said: No, by Allah, may I be sacrificed on you. He said: So have love for them and do not be aloof from them, some of the Muslims have one, some two, some three portions of faith…"5

This is a lengthy tradition and it is mentioned in the chapter of levels of faith in *Usool Kafi*.

3. In the chapter of 'Love for Allah' in the above book, it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Among the most solid grasps of faith is that: One should love for Allah, be angry for Allah, give for Allah and prohibit for Allah."6

4. And also in the same chapter, it is narrated from His Eminence, the Messenger of Allah (S) that he said:

"Which is the most firm handle of faith? The companions said: Allah and His Messenger know better. And some said: Prayer, some said, *Zakat*, some said fasting and others said Hajj and Umrah, while yet others said *Jihad*. At that moment the Holy Prophet (S) said: There is an excellence in everything that you have mentioned but it is not what I asked. The firmest handle of faith is love in the path of Allah, hatred in the path of Allah, devotion to the friends of Allah and aloofness from the enemies of Allah."

5. It is also related from His Eminence, Sadiq (as) that he said:

"One who does not love for the sake of religion and does not become angry for the sake of religion, does not have religion."7

I say: These are some traditions that have come in connection with the necessity of having regard for the *Awliya* and friends of Allah. And since the matter has now become clear, I say: There is no doubt that one who has more perfect faith would also have deeper love for the people of faith; and one who is a more perfect believer, it is necessary that love towards him should be more intense because this love is as a result of the connection of faith that exists between the believers. By this logic it becomes necessary for you to have more intense love for the Imam of your time who is the root and handle of faith and the mountain of *Wilayat* and its fort, than your love for other believers. Rather it is necessary that you must love His Eminence more than you love your father, your children and even more than you love yourself as elaborated in the following verse of the Holy Qur'an:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ

“Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command…” (Qur’an, Surah Taubah 9:24)

And also there is a tradition in *Darus Salam* and other books quoted from *Ilalush Sharai* that the Messenger of Allah (S) said:

“No man has believed till he does not love me more than he loves himself, and he does not love my progeny more than he loves his own progeny and family members, and till he does not love my family more than his own family, and till he does not love my being more than his own being.”[8]

The point is that: It is obvious that love is a matter connected to the conscience and it is a mental condition. However it is having apparent signs and effects, through which one could know the intensity of ones love to ones object of love. Among the visible signs of love are: If it is away from your sight you make it a point to pray for it. If it is in trouble you must feel sad for it.

But don’t you realize that if you have a handsome son who is your sole heir and if he is gone on a journey and you don’t know his whereabouts, there is not a moment in day or night when you are not worried about him; and you pray for him continuously. And you request the believers and good people to pray for him. Is all this not because of intense love and attachment? On the basis of this, anyone who claims to love his master, does a day pass when you forget him? Thus pray more for him in his occultation and consider this an opportunity.

Topic Two: It is that our love demands that we must struggle and make more efforts in praying for His Eminence.

Praying for the object of love is from human nature and this matter is absolutely clear, however here we follow another view that: It is necessary that prayers for His Eminence should be given precedence to praying for everything else. Explanation of this matter requires a preface that we present as follows:

There are three things that motivate and cause love: Pleasure, profit and goodness. The most important and perfect is the third one.[9] Rather we could say that: The first and second causes also return to the third.

Goodness implies that the thing should be a cause of goodness. As when a man knows that the existence of a particular thing is having some goodness, he is naturally inclined to love it even though the goodness of that thing may not reach him. And as much is the goodness of that thing, as much is love and attachment of man towards it, though it would be according to the level of recognition of the goodness of its existence. Now that you have understood the preamble to this, you should know that all the motivations of love have gathered in the love for the existence of our master, Hazrat Hujjat (aj).[10]

As for pleasure: Which pleasure is sweeter and loftier for the believers than seeing the blessed elegance of His Eminence and being honored by meeting him? As its apparent and hidden pleasures are so great that it is not possible for you to estimate it because even Amirul Momineen (as) had expressed the desire for it as mentioned in a tradition from *Ghaibat Nomani*.

And as for profit: As you learnt in Part Five of the book, all the benefits and bounties reach the creatures through the being of His Eminence. In addition to this, are the special benefits and effects special to the reappearance of His Eminence and how aptly it is said:

You possess sum total of all the virtues that all others have.

And as for the goodness of his being: Our intellects are small and our thoughts are lowly to understand them as we are not given knowledge except a little. However everyone understands according to ones understanding and every believer, as per his share. One who has more knowledge of the goodness of the being of His Eminence, it is more important in his view to pray for His Eminence.

Because arranging prayers and making efforts for it, is among the sources of perfect love and friendship and the perfection of love is obtained from the perfection of recognition and it is one of the causes of intensity of preparation of the Holy Imams (as) in reciting supplications for His Eminence and praying to the Almighty Allah for the hastening of his reappearance. Some other causes would be explained in more details in the beginning part of Part Seven.

The conclusion is that: Our love, devotion and *Wilayat* towards His Eminence necessitates our preparations and efforts to pray for his reappearance as it is more important than praying for ourselves and that which is related to us, *Insha Allah Taala*.

Topic Three: *Wilayat* of His Eminence on us: *Wilayat* here pronounced as *Wilayat* is in the meaning of authority, power and domination. And *Wilayat*of His Eminence on us is in this manner as mentioned in the verse:

"The Prophet has a greater claim on the faithful than they have on themselves."

As can be seen in a tradition mentioned in Part Three in the right of the master upon his slave.

Now when we have got certainty and belief that His Eminence is having precedence over us in all that is connected to us, we consider it necessary upon us that in all the things that are objects of our affection, we should consider His Eminence to be more preferable and having more precedence.

Perhaps the same point is mentioned in the following statement of *Ziarat* Jamia:

You are having precedence before my needs and desires and intentions in all my circumstances and affairs.

Thus *Wilayat* of His Eminence necessitates that we, in all matters, should prefer His Eminence, and the tradition of the Prophet also proves this. And the most important matter of supplication is that it is the key of every goodness and the well being of every pious person. Thus it deserves that we must give precedence to His Eminence over ourselves and everything related to us in praying for deliverance and success. We have explained this matter supported by detailed arguments and extensive proofs.

Joining His Eminence

The most important wish of the lovers, the final aim of the eager ones and the ultimate desire of those who have divine recognition is that most of their supplications and the most important of their aspirations is regarding the matter of the hastening in joining the Imam of the time, the Hujjat Ibnul Hasan (aj). How beautifully it is said:

My heart and my eyes are nostalgic about you.

And my life is with you and your remembrance is with me.

I take no pleasure from life till I am able to see you.

Even though I may in the Firdaus of the eternal Paradise.

Among the most significant matters is the impatience to meet him that is mentioned in the following composition of mine:

1. My youth passed away quickly in separation and the life was spent in anticipation.

2. In eagerness to join him, I survive, and except for his remembrance, I don't derive pleasure from anything.

3. O fulfillment of the best hopes of the worshipper and supplicant, my eagerness for you is very intense.

4. O the best of the aims and the best of the refuge-givers. – and O best of those who harken (who say: Here I am) and the best of those who struggle (do*Sayy*).

5. The bowl of my patience is brimming in your separation as the sorrowful, the homeless, the mourners and the troubled ones have abandoned me.

6. O my soul and life, and O my constant comfort, heed my call because my heart is about to melt with distress.

7. In whichever abode I looked I didn't find refuge except in your abode.

8. From the day were created in the world good deeds, justice and charity, they found no place except with you.

9. Give me refuge by your favor which has blessed all the land and the seas.

10. If you had not been there the earth would have sunk into itself and the heart of the dust would have become the repose of the dead.

11. And if you had not been there all the mountains would have scattered – and if you had not been there the pillars of the sky would have been shaken.

12. If you had not been there not a seed would have grown from the earth and not one tree would have borne any fruit.

13. And the Sun and the stars would not have given any light, and no spring would have burst forth and no lightning would have flashed.

14. And if you had not been there our enemies would have debased us and we would have had to put on the garment of disgrace.

15. None except you can provide succor – and whoever seeks deliverance from someone other than you is stupid.

16. O my beloved, my sorrow and distress have prolonged – and hasten for help before I am finished.

17. You are much higher than the praises I sing about you – you are better than all that is said in your praise.

1. Kafi; Vol. 2, Pg. 351
2. Kafi; Vol. 2, Pg. 352
3. Kafi; Vol. 2, Pg. 353
4. Kafi; Vol. 2, Pg. 46
5. Kafi; Vol. 2, Pg. 43
6. Kafi; Vol. 2, Pg. 125
7. Kafi; Vol. 2, Pg. 127
8. Ilalush Sharai, Pg. 140
9. Because mostly these causes also destroy love, but the being of our master, the Master of the Time (aj) is such that the benefits of his presence are forever and therefore pleasure of the believers is unending. (The Author)
10. Ghaibat Nomani, Pg. 214

The Letter Ha (H)

1. Hamm (Sorrow) Of His Eminence

The sorrow of His Eminence is due to the weakness and helplessness of the Muslims and for the doubts that have found a place in their hearts, the sins that are committed by them, their insistence on disobedience and so on. This matter is known from many epistles of His Eminence that he sent to different people. Therefore it makes it obligatory for all to pray for removal of his sorrow.

That which supports this point, in addition to the manners of the people of love, is the tradition quoted in the beginning of the first chapter from Imam Ja'far Sadiq (as) which we shall not repeat here again.

2. Hadam (Destroying) The Lairs Of Infidelity, Evil And Hypocrisy

It is among the inducements for praying for His Eminence. Because it is necessary to hate the enemies of His Eminence as we explained in the chapter about *Wilayat*.

That which proves that our master of the time would order the razing down of the forts of the infidels, the sinners and the hypocritical people are some prayers and traditions. Some of them are as flows:

1. In *Dua* Nudbah – that is related from Imam Ja'far Sadiq (as) – it is mentioned:

"Where is the one who would raze down the shelters of polytheism and hypocrisy?"

2. In the tradition of Mufaddal, Imam Ja'far Sadiq (as) has said:

"Qaim (aj), after having conquered the east and the west, would come to the Kufa Masjid and he would raze down a Masjid that Yazid bin Muawiyah, the cursed one had built after he had slain Husain bin Ali (as) and also one who makes a Masjid that is not for Allah is accursed, accursed."[1]

3. In the tradition of Ali Ibne Mahziyar Ahwazi quoted in the book of *Al-Muhajja* of Sayyid Bahrani it is reported that our Master of the Time (as) said:

"O Ibne Mahziyar, if your seeking forgiveness for each other had not been there, except for the special Shias, whose actions match their claims, all the people on the face of the earth would have perished. Then he said: O Ibne Mahziyar, extend your hand – did you not receive the news, that when the young ones sit, the western moves, the Yamani arrives, allegiance is given to Sufyani, the Almighty Allah would allow me to arise?

Then I would come out with three hundred and thirteen persons between the Safa and Marwa. At that time I would go to Kufa and raze down the Masjid and rebuild it again on its original foundation. I would also demolish all the constructions around it that were carried out by tyrants. And I will perform the Hajj of Islam with the people and I will go to Yathrib (Medina) Then I will demolish the Hujra and all that is in it, that is I would take out those two afresh, and I will order that they be hung at Baqi from two dry

branches.

Then those two dry branches would put forth vegetation (when they are hung from it). At that time people would be subject to a trial greater than the first evil as a caller will call out from the sky: Swallow them up, O earth, and take them. Then none would remain on the face of the earth except the believer who has made his heart sincere for faith. I asked: O my master, what will happen after that? He replied: The return, the return, *Raja't*, *Raja't*. Then he recited the following verse of Qur'an:

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

***"Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band."* (*Qur'an, Surah Isra 17:6*)**

4. In *Biharul Anwar* in the report of Abu Baseer, it is reported that Imam Ja'far Sadiq (as) said:

"When Qaim (aj) arises he would demolish the Masjid al-Haraam till it assumes its original form and he would return the *Maqaam* to its prior location."[2]

5. In another tradition it is narrated that His Eminence said:

"Qaim (aj) would demolish the Masjid al-Haraam till it returns to its ancient form and he would also return the Prophet's Masjid (Masjidun Nabawi) to its original construction and he would return the Holy Kaaba to its location and raise it on its own foundations."[3]

6. And in the same book it is quoted from the *Ghaibat* of Shaykh Tusi through his own chain of narrators that Amirul Momineen (as) said in his speech regarding the Kufa Masjid that it was made from mud, bricks and clay. Then he said: "When Qaim (aj) reaches Kufa Masjid, its walls would be made of solid bricks and mortar, he would look at it and say: Woe be on the one who demolished you, woe be on the one who facilitated your razing, and woe be on the one who constructed you with solid bricks and changed the *Qibla* of Nuh. And fortunate are those who would witness razing in the company of the Qaim of us, Ahle Bayt. They are the best of the peoples."[4]

7. In the same book in the tradition of Abu Baseer it is mentioned in brief as follows:

"When the Qaim arises he would enter Kufa. Then he would order the razing of four mosques upto their foundations and they will make them like the canopies of Moosa (as) and demolish the additions and additional floors till they return to the form that they were in at the time of the Holy Prophet (S). He will widen the main highways to be 60 hands wide. Any masjid that comes on the way would be demolished. He will shut down all openings, balconies and structures jutting out towards the main road. The Almighty Allah would command the heavens to reduce their rotation during the tenure of his rule, thus a day of that time would be equal to ten days of your period, one month equal to ten months of yours, and one

year equal to ten years of your time.

Not much time would pass that ten thousand rebels[5] would come out of Rameela ad-Daskara and their slogan would be: O Uthman, O Uthman. His Eminence would summon one of his men and attach his sword to his waist. He would go and slay the whole crowd single-handed and not one of them would be spared. After that His Eminence would turn to Kabul Shah; it is a city that no one has ever conquered but he would conquer it. After that he would return to Kufa and reside there after eliminating seventy Arab tribes..."[6]

3. Hidayat (Guiding) The People

Guidance of the people to the right path and proper ethics is of the greatest rights that impels us to pray for His Eminence. Because it is of the most important matters in the revival and progress of the people as explained in detail in the first volume of *Biharul Anwar* in a tradition of His Eminence, Abu Ja'far Baqir (as).[7]

In the same book quoting from *Awaali al-Layali* directly from the Holy Prophet (S) it is said:

"One who teaches one problem to a person, has made him his slave." The people asked: "O Messenger of Allah (S) would he sell him?" He replied: "No, but he would command and restrain him."[8]

I say: From what we discussed in the topic of the *Noor* of His Eminence you must have learnt that the guidance of all the people is a reflection of the effulgence of His Eminence, the Master of the Time. In addition to this, he has taught different types of legal matters to the people as mentioned in *Biharul Anwar*, *Ihtijaaj*, *Kamaluddin* and the epistles of the Imam (as). On the basis of this, praying for His Eminence is way of repaying his kindness.

4. Hijran (Migrants) Of His Eminence

It is the worst kind of punishment and cruelty on the followers of the Imam, therefore a great divine reward is promised for observing patience during the period of his occultation. A tradition recorded on this matter shall be presented in Part Eight. Though there is no doubt that to take an initiative and make arrangements to pray for the removal of punishment and discomfort is a natural tendency of intelligent beings. And in some traditions it is mentioned that: The heart of the believer melts at whatever he witnesses during the period of occultation.

A friend has versified this matter as follows:

My flesh and blood became water due to separation, and my pain intensified in eagerness for you.

How much distress and sorrow I swallow with tears and blood, how long should I remain patient, I wish I had been annihilated.

Some couplets that are most fascinating from those addressed to His Eminence are those that mention the pain of separation:

My heart has melted in your separation, O my beloved, O son of the purified Ones look at me.

If you have disappeared as result of our sins, we repent for our deeds or it is due to the fear of enemies, then what about your friends?

Oppression on the friends has increased, please rise up. O the revenger of all by the order of the Lord of lords.

1. Biharul Anwar; Vol. 53, Pg. 34
2. Biharul Anwar; Vol. 52, Pg. 338
3. Biharul Anwar; Vol. 52, Pg. 332
4. Biharul Anwar; Vol. 52, Pg. 332
5. Perhaps Mawali is for non-Arabs who have settled in the Arab lands.
6. Biharul Anwar; Vol. 52, Pg. 333
7. Biharul Anwar; Vol. 2, Pg. 20
8. Biharul Anwar; Vol. 2, Pg. 44

The Letter Yaa (Y)

1. Yad (Bounty) Of His Eminence Upon Us

The usage of the word 'Yad' which actually means hand, to imply favor is very common in the Arabic language. For example a poem says:

And I don't remember the favors except in a good way, for he is for me a hand (favor) and a blessing.

The word 'Yadeey' that rhymes with 'Ameer' is the plural of 'Yad' like 'Abeed' is the plural of 'Abd'. As Shaykh Tabarsi has mentioned in *Majmaul Bayan*.[1]

As all blessings that reach us are due to the bounty of the being of Maula Sahib az-Zaman (as) it is incumbent on us to fulfill the thanks of that bounty of the being of His Eminence by praying for him etc. Because thanking the medium is like thanking the real master. This matter is clearly explained in the traditions – like we mentioned in Part Three and in the chapter of the Letter 'N'. We shall again present further points and give more details in Part Five, if Allah wills.

Here it would be apt to quote a tradition that is recorded in *Biharul Anwar* and *Kharaij* etc:

It is narrated from Abu Ja'far (as) that he said: "When our Qaim arises he would put his hand over the

heads of the people, by which their intellects would be brought together and their manners would be perfected."[2]

One of the scholars – may Allah have mercy on him – has said: 'Hand' implies this real hand, which in a miraculous way would be put on the heads of all the people.

I say: Most probably 'hand' may also imply power and authority that could be explained as follows: When His Eminence arises he would have authority on all the people, and the rule of His Eminence would cover all the world and through this, he would be able to gather the intellects and perfect the morals. Because he would destroy the transgressors, the sinners, the infidels and the apostates.

2. Yumn (Auspiciousness) Of His Eminence

The felicity of the being of the Imam of the Age (aj) could be known from whatever we have mentioned in this book.

It is better that we conclude this Part with some couplets that I have composed. Even though His Eminence is beyond our praise and higher than our similes, I present the following tribute of words in hope of getting the intercession of His Eminence so that my world and the hereafter is made good:

1. My sorrow has flared up and my heart is full of pain

In the separation of one who has personified the beauty of the world.

2. He is the best by genealogy and the Sun of guidance by right.

And the loftiest of the creatures from the aspect of companions and followers.

3. That the intellects fail to grasp his real status and the mind is unable to describe his majesty as it deserves.

4. By his felicity the mountains remain in their place.

If his occultation hadn't been there I would have seen them disintegrating.

5. The Sun and the Moon glow by his effulgence.

And by his grace the dead hearts and the dead earth is revived.

6. If his blessings were not present, people would not get their sustenance.

And the earth would not have survived for a moment.

7. His appearance is like that of the Holy Prophet (S).

And there are clear verses about him in the Holy Qur'an.

8. Knowledge and morals have perfected in his being.

They are entrenched in his character from the time he was born.

9. The Almighty Allah has given glad tidings about him to the folks of the heavens

When Imam Husain (as) was martyred and he entered God's realm.

10. He said: My hand would inevitably take revenge from them through Qaim (aj)

On behalf of the oppressed I would indeed take revenge from the oppressors and those who make war.

1. Majma al-Bayan, Vol. 3, Pg. 218
2. Biharul Anwar; Vol. 52, Pg. 328

Part 5: Good Consequences of Praying for Deliverance

The aim of writing this book was also to discuss this matter and it is appropriate that before we talk about the aim we discuss some points:

1. The aim is to explain all the merits and benefits present in the matter of hastening of reappearance of Maula Sahib uz-Zaman (aj), whether that benefit is confined to this noble deed or it is under some other action specified by the Holy Imam (as). And the implication is that not all benefits and effects we mentioned are directly related to this action (praying).

And it also cannot be said that the benefits are what we have stated. Rather it is possible that someone does research into traditions and traditional reports and brings out many other points in addition to what we have presented, as what I don't know is more than what I know and what I have written is from the blessings of the lord and master, the Master of the Time (aj).

He is the standard of guidance through the spread of his effulgence.

Even though unseen by our eyes, he is able to guide as if he is present.

Have you not seen that the Sun spreads its rays everywhere

Even though it may be behind the clouds?

I have composed these two couplets being inspired by the matter of the blessed epistle of His Eminence that was mentioned in the previous section.

2. It is possible that some may doubt that since the Imam of the Time is the medium of the bounties reaching to the creatures, he is needless and self-sufficient of the people, on the basis of this what is the need of people to pray for him?

We shall reply to this doubt in the following points:

1. Our prayers for His Eminence is like a humble gift of a lowly person to a man of a great stature. There is no doubt that it indicates that this poor man is in need of the bestowals of that great man and it would be in keeping with the manners of slaves in relation to the masters. How aptly it is said:

On the day of Eid an ant gave a present to Sulaiman

A leg of a locust that it held in its mouth.

In its beautiful voice it said:

The gift is according to the status of the giver.

2. From the traditional reports that have reached us, it is clear that the reappearance of the Imam of the Time is from the affairs that are subject to change(*Bidaya*) – that is it may be advanced or postponed – as we have indicated in the chapter of the Letter 'Ain'. – on the basis of this it is possible that its occurrence earlier could depend on the sincerity and efforts of believers in praying for the hastening of the reappearance of His Eminence.

That which proves this, is a tradition quoted by Allamah Majlisi in *Biharul Anwar* from *Tafseer Ayyashi* reported by Fazl bin Abi Qurra from Imam Ja'far Sadiq (as) that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) saying: "The Almighty Allah sent revelation to Ibrahim that a son would be born to him. He (Ibrahim) conveyed this to Lady Sarah. Sarah said: Would I give birth to a child, while I have become an old woman? Then the Almighty Allah revealed to Ibrahim that: She (Sarah) would give birth to a child and her children would be subject to divine punishment due to her doubt in My statement."

Imam Sadiq (as) said: "When chastisement and calamities increased on Bani Israel, they lamented and supplicated in the court of the Almighty for forty days, then the Almighty Allah sent revelation to Moosa and Haroon to deliver Bani Israel and He advanced this by 170 years."

His Eminence, Sadiq (as) added: "You case is also such that if you do this, the Almighty Allah would deliver you through us; but if not, the matter will reach its destined end."[1]

3. There is no doubt that the Holy Imams (as) – due to the demands of their humanness – are subject to

fall ill, become aggrieved and sorrowful, for dispelling which there are means and some of those means are created by the people of faith. And the most important way to dispel trouble and hardships is taking initiative and making effort in supplicating Allah, as is obvious from the traditions, some of which are as follows:

In *Usool Kafi* through an authentic chain of narrators it is reported by Hammad bin Uthman that he said: I heard His Eminence say:

"Indeed, supplication postpones destiny and solves its complications just as a twisted thread is untwisted even if it had been twisted very strongly."2

And also in another correct report from Zurarah it is mentioned that he said: His Eminence, Abu Ja'far Baqir (as) said:

"Should I not guide you to a thing in which the Messenger of Allah (S) did not make an exception?" I asked: "What is it?" He replied: "Supplication, as it repels the severe complication of death" – and he interlocked his fingers.3

Also other traditions quoted at suitable places mention the same point. On the basis of this, whenever the believer considers the possible hardships in which his master – who is dearer to him than his own life – may be involved, he makes effort and struggle through *Dua* so that they are removed from the Imam, just as through *Dua* he protects him.

4. When an important aim is restrained by something, it is incumbent on us to try our best to remove those impediments. And since the delay in reappearance of our Master of the Time (as) is due to impediments from our own side, it is necessary for us to pray to the Almighty to remove them. Thus praying for the hastening of reappearance of Imam of the Age (as) is in fact a prayer for ourselves and is beneficial for our circumstances.4

His Eminence has himself indicated this in his epistle quoted in *Kamaluddin*, *Biharul Anwar* and *Ihtijaaj* etc. that says:

"Then pray for an early reappearance, as in it lies your deliverance."

This is also an indication that His Eminence is needless of us.

5. There is no limit to divine grace, mercy, kindness and favor; in the same way in the being of Imam (as) there is no defect and shortcoming that could be an impediment for receiving divine grace. On the basis of this, there is nothing that can prevent the supplications of the believers to be effective in favor of their lord and master.

As it is said: Since the Holy Imams (as) are mediums and channels for favors reaching the people, how can they become eligible for positions through the people? It is very unlikely and surprising. And in no

way is it inconsistent with the view that the Imams (as) are the final cause and aim of creation of the creatures, and the divine grace reaches the creatures through them, along with this they are having human needs and qualities and for their apparent life they are needful of all the requirements of worldly life – just as all other people are.

From what we have said, it is also known that the consequence and fruits of reciting *Salawaat* on the Prophet and the progeny of the Prophet (S) reaches to those it is recited for and also benefits those who recite the *Salawaat*, not from the view that they were in need of *Salawaat* and *Durood* recited by believers, so that the above mentioned doubts arise, rather it is from the view that the Prophet and the Imams are deserving and eligible as the Almighty Allah has given them such benefits that there are no limits to them, because the continuity and permanence of these graces is among the demands of absolute power and eternality of the Almighty Allah.

3. It is possible that one may have the feeling that there is some contradiction in the traditions that emphasize praying for early reappearance and deliverance of the Master of the Time and those traditions that prohibit asking for an early reappearance. We shall, if Allah wills, would present these traditions in Part Eight – this possibility will be discussed and its cause will be repeated. Because the haste that is prohibited is of three types:

1. That haste which would cause despair and hopelessness from the reappearance of Qaim (aj) because the person due to impatience and haste would say: If reappearance has to happen, it would happen now; and by its being delayed, it will instigate the person to deny the Master of the Time.

2. That urging which would be against submission to the command of Allah and being satisfied with what He has decreed and commanded. And in this manner, supplicating for an early reappearance if the reappearance is delayed, it will take the person to deny the wisdom of the Honorable Creator.

It is from this aspect that we recite in the supplication received through the respected Uthman bin Saeed Amri as follows:

"Then give us patience on this till I do not like the hastening of what You have delayed or that I be inclined to the delay of that which You want to hasten. And that I do not ask of the exposition of what You have concealed. And search for that which You have concealed. Or that I should be dissatisfied with what You have decreed. And I should not say why and how the hidden Imam is not reappearing while the world is fraught with injustice and oppression?..."[5]

If you say: Without any doubt, praying for an early reappearance has its source in love and eagerness and it is in contradiction to the statement of His Eminence:

"Till I do not like the hastening of what You have delayed…"

We would reply: We have previously discussed that the time of reappearance and deliverance is a

matter subject to change (*Bada*). On the basis of this, when a person who is deeply devoted to the Imam of the Age (aj) considers that it is possible that the time of seeing the Imam and witnessing his reappearance could be advanced through supplications and prayers, he concentrates all his efforts and initiatives on this and this is in no way opposed to submission to that which has been decreed by the knowledge of Allah.

Although if supposedly that time had been pre-ordained and fixed by the Almighty and had not been subject to any change, if in that case, by knowing that exact time, there would not remain any scope in praying for it anymore and one would have had to submit to the will of Allah.

3. Haste that could lead to following deviated persons, misleading people and innovation making satans, who before the appearance of the inevitable signs that the Infallible leaders (as) have mentioned, they go out to deceive the people and they also manage to get followers among gullible people. May Allah keep us and all the believers safe from the deceptive satans.

We shall discuss this in more detail in Part Eight and present traditional reports connected to this topic. Here we shall just touch upon it in brief.

There is another method to solve these doubts: Making haste is of two types:

One is praised, the other condemned.

Condemned haste: It is that a person wants to achieve the result of something before its time arrives, which is bad according to reason as well as according to religious law.

And the praised haste: It is that a person is desirous that a particular matter should occur at the first possible opportunity.

Since the reappearance of His Eminence, the Master of the Time is a matter – that by the will of Allah is possible to be advanced, and it is also having innumerable advantages, every believer that has faith in it considers it incumbent upon himself to try his best to pray that Allah makes reappearance to occur at its earliest possible date which is in its best interest. At the same time he should observe patience and submission till that time arrives. If Allah wills, we would explain this in more detail later.

As we are about to present the effects, benefits and qualities that develop in one who is praying for the early reappearance, let us first list all the topics in brief before explaining each of them in detail:

1. Statement of His Eminence, the Master of the Age that: “And pray more for the early reappearance, for therein lies your success.”

2. This prayer causes increase in bounties.

3. It is an expression of inner love.

4. A sign of anticipation.

5. It is revival of the command of the Purified Imams (as).

6. It is source of distress for the accursed Satan.

7. It would be deliverance from the mischiefs of the last age.

8. It is partly a fulfillment of the rights of His Eminence – as it is necessary to fulfill the rights of the rightful person.

9. It is honoring the Almighty Allah and the religion of Allah.

10. His Eminence prays for the supplicant.

11. And on the Judgment Day the intercession of His Eminence would be there for this person.

12. The intercession of the Holy Prophet (S) would be available for this person.

13. And this *Dua* is complying to divine command and asking for His grace and blessings.

14. It is cause for acceptance of prayers.

15. It is recompensing the favor of prophethood.

16. It wards off calamities.

17. It is a cause for increase in sustenance.

18. It enables forgiveness of sins.

19. Becoming eligible to meet His Eminence in person or in sleep.

20. And return (*Raja't*) to the world during the period of the reappearance of His Eminence.

21. And he (the supplicant) would be among the brothers of the Holy Prophet (S).

22. The reappearance of our Master, His Eminence, the Master of the Age would occur at the earliest.

23. It is would be following the Holy Prophet (S) and the Holy Imam (as).

24. It would be fulfillment of the covenant made to the Almighty Allah.

25. Those who pray, would gain the rewards of doing goodness to the parents.

26. The excellence of safe keeping a trust and returning it honestly, would be for that person.

27. The effulgence of His Eminence in his heart would increase.

28. It will increase the lifespan, if Allah wills.

29. It would be cooperation and helpfulness in good deeds.

30. It will bring help and assistance of the Almighty Allah and victory over the enemies, by the help of Allah.

31. And guidance by the effulgence of the Holy Qur'an.

32. He would be recognized by the people of the heights (*Araaf*).

33. He will become eligible for the rewards of seeking knowledge, if Allah wills.

34. He would be secure from the consequences of the Hereafter, if Allah wills.

35. He would be given glad tidings at the time of his death and he would be dealt with utmost kindness and mercy.

36. And this supplication is a response to the call of Allah and His Messenger (S).

37. He would be in the same level as that of Amirul Momineen (as) and with His Eminence.

38. He would be among the favorite persons of the Almighty Allah.

39. He would be the most likeable and respected person in view of the Holy Prophet (S).

40. And if Allah wills, he would be from the people of Paradise.

41. The prayer of the Holy Prophet (S) would be there in his favor.

42. His bad character would be replaced with a good character.

43. And the Almighty Allah would support him in his worship.

44. And if Allah wills, Divine Chastisement will be removed from the people.

45. He would get the rewards of helping the oppressed.

46. He would get the reward of honoring and respecting one who is higher in status than him.

47. He would get the reward of revenging the blood of our master, the oppressed and martyr, His Eminence, Abi Abdillah al-Husain (as).

48. Becoming eligible to receive the traditions of the Purified Imams (as).

49. His light would be brighter than that of others on Judgment Day.

50. Seventy thousand sinners would be forgiven by his intercession.

51. The prayer of Amirul Momineen (as) would there for him on Judgment Day.

52. He would enter Paradise without accounting.

53. He would be safe from the thirst of Judgment Day.

54. He would live in Paradise forever.

55. It is cause of despair and deprivation of Satan.

56. And on the Judgment Day he would get special gifts.

57. And the Almighty Allah would provide him with servants of Paradise.

58. He would get the vast shade of the Almighty Allah and His mercy shall come on him as long as he is reciting that *Dua*.

59. He would get the rewards of advising a believer.

60. The gathering where prayer is recited for His Eminence, Qaim (aj) is a place where angels come.

61. The reciter of prayer would be prided upon by the Almighty Allah.

62. And angels will pray for the forgiveness of his sins.

63. He would be the best of people – after the infallible Imams (as).

64. This *Dua* is obedience of the *Ulil Amr* whose obedience the Almighty Allah has made compulsory.

65. It is a cause for obtaining pleasure of the Almighty Allah.

66. It is a cause of pleasure of the Holy Prophet (S).

67. And this *Dua* is the action that Allah likes best.

68. He would be of those whom the Almighty Allah would give rulership in Paradise, *Insha Allah*.

69. His accounting would be easy.

70. And this *Dua* would be a considerate companion in the *Barzakh* and *Qiyamat*.

71. This is the best deed.

72. It is cause for removal of sorrow.

73. And praying during the occultation is better than praying during the time of reappearance of the Imam (as).

74. And angels pray for the supplicant.

75. And the prayer of His Eminence, the chief of those who prostrate, which carries numerous advantages and benefits, would be in his favor.

76. And this *Dua* is attachment to the Two Weighty Things (*Thaqlayn*).

77. It is holding fast to the rope of Allah.

78. It is cause of perfection of faith.

79. He will get rewards equal to that of all the people.

80. It is honoring the divine signs.

81. This *Dua* would earn the reward of one who is martyred with the Holy Prophet (S).

82. And the reward of one who is martyred under the banner of His Eminence, Qaim (aj).

83. And he would get the reward of one who has done a favor to our master, His Eminence, the Master of the Time (aj).

84. And this *Dua* has the reward of honoring the *Aalim* (scholar).

85. It has the reward of paying respect to a noble person.

86. He would be raised in the group of the Purified Imams (as).

87. His grades would be increased in Paradise.

88. He would safe from a bad accounting on Judgment Day.

89. He would attain the highest grades of the martyrs of Judgment Day.

90. He would be blessed with the intercession of Fatima Zahra (s.a.).

And in the end we will present a section especially devoted to the merits of fulfilling the needs of a believer which is also a consequence of this *Dua*.

And now let us see the above points in detail.

1. Biharul Anwar; Vol. 52, Pg. 131

2. Kafi; Vol. 2, Pg. 469
3. Kafi; Vol. 2, Pg. 470
4. Kamaluddin, Vol. 2, Pg. 485; Ihtijaaj, Vol. 2, Pg. 284; Biharul Anwar; Vol. 53, Pg. 181
5. Kamaluddin, Vol. 2, Pg. 512

1. Tawqee Of His Eminence

In an epistle narrated from His Eminence it is mentioned as follows:

"And pray more for the early reappearance for therein lies your success."1

I say: By paying attention to the previous section there remains no doubt that *Faraj* implies the reappearance of His Eminence and not haste in reappearance itself.

Before the above statement the Imam has said:

"As for the cause of occultation, the Almighty Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ

"O you who believe! Do not put questions about things which if declared to you may trouble you…" (***Qur'an, Surah Maidah 5:101***)

Each of my forefathers in his time was compelled by the oath of allegiance to the tyrant ruler and when I reappear, I would not be having the allegiance of any tyrant on my neck.

As for how people would benefit from me during my occultation, it is like getting benefits from the sun, which is concealed by the clouds. And I am the security for the people on the face of the earth just as stars are security for the inhabitants of the heavens. Therefore do not ask what you are not in need of and do not put yourself into undue trouble. And pray more for an early reappearance as in it lies your success. Peace be on you, O Ishaq Ibne Yaqoob and peace be on all those who follow the guidance…"2

Our scholars have not mentioned anything about Ishaq bin Yaqoob – to whom this epistle was addressed – except that Kulaini and all other erudite scholars have expressed trust and reliance on this noble man.

In the same way the salutation of the Master of the time on him, as mentioned in this epistle, is the best proof of his honor and high status.

And as for the indication in this sentence: 'It is your success only', is having some possibilities.

Possibility One: It is that *Faraj* implies His Eminence himself.

The reason for commanding to pray for reappearance in other words is that: His Eminence has stressed that: The success of you all is tied to my reappearance. The word *Dhaalika* which shows nearness to the word *Faraj* supports this possibility.

In the same way all traditions that we have quoted in which it is stated that the reappearance of His Eminence will bring success to the *Awliya* of Allah also support this possibility; some of those traditions have been mentioned previously in the chapter of the Letter 'F'.

Possibility Two: It is that it stands for the reappearance of His Eminence and the reason is that he has commanded: 'Pray more.'

Possibility Three: It is that the word *Dhaalika* (this), that is: This *Dua* is your success, it implies that by praying for my early deliverance and reappearance you will obtain success.

Possibility Four: It is that the word 'more' implies praying too much. That is: 'By praying too much for my early deliverance and reappearance you will obtain success.'

These possibilities continue to occupy my mind while the Almighty Allah is cognizant of the realities and the facts with regard to the hidden matters.

With reference to the word of *Dhaalika* – as proved according to Arabic syntax – is used for indicating from a distance, two likely possibilities came to my mind recently and they are also supported by traditions that we shall mention in the coming pages, if Allah wills. These traditions say that angels pray for one who prays for his believing brother in his absence the same number of times that he has prayed, and also in some traditional reports there is evidence of our theory.

If you say: What does it mean that the supplicant would get success?

I say: The obtaining of success by the supplicant is one of the aspects: – it is that all his worldly wishes and different needs would be fulfilled through the medium of this *Dua* because this *Dua* is the channel of all favors and blessings.

– It is that the Almighty Allah, by the auspiciousness of this *Dua*, due to the hopes he is having, would remove grief and sorrow from him and fulfill his wishes, because helping the oppressed results in getting help of the Almighty Allah – the details of which would be presented in the coming discussions,*Insha Allah* – it is that the Almighty Allah would give him patience and steadfastness in hard times and difficulties and forbearance in not being able to achieve his aim, and solve his problems just as He made iron soft for Dawood (as).

Indeed all this is on the supposition that divine wisdom is not in that there should be complete deliverance and he is the owner of the call of the Prophet, the awe of Ali and the valor of Husain, so if

that reappearance takes place, the final aim and the real purpose will be solved.

Moreover it must be said that apparently this matter proves the recommended nature of this order and I have not seen any Shia scholar giving a verdict that it is obligatory. And that which further supports the contention that it is recommended is the sentence that follows it. In addition to this in the statements of the Holy Imams (as) there are many points that support its recommended nature, and also if it had been obligatory, most of the people of the faith, rather all of them would have recognized it, since it is a common affliction and is in the same way as they recognize all the other obligations.

Also it is that the command issued is for 'more' that is 'pray more', it is an evidence of the possibilities that we have adopted.

1. Kamaluddin, Vol. 2, Pg. 485; Ihtijaaj, Vol. 2, Pg. 284
2. Kamaluddin, Vol. 2, Pg. 485; Biharul Anwar; Vol. 52, Pg. 92

2. Increase In Bounties

This can be discussed under a few subheadings:

1. It is that the being of His Eminence is a bounty.

2. Thankfulness of bounty is obligatory.

3. Thankfulness of bounty is source of its increase.

4. Meaning of thankfulness.

5. Praying is a kind of thankfulness and it is indication to other types of thankfulness.

1. The Being Of His Eminence Is A Bounty

Both reason and religious texts prove this matter.

Rational proof: There is no doubt that the most important and the most important of the bounties are those that are sources of discerning and divine recognition, useful sciences, achieving high grades and bounties of the hereafter. And this bounty is the Imam himself, as through him is Allah recognized and worshipped, and the people through him attain high positions and special bestowals as proved by a large number of traditional reports some of which we have quoted in Part One of this book.

As for textual proof: There are a large number of traditional reports that support this, some of them are as follows:

1. In *Usool Kafi* through his own chain of narrators from His Eminence, Amirul Momineen (as) in the exegesis of the verse:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

***"Hast thou not seen those who exchanged the bounty of Allah with unthankfulness…"* (*Qur'an, Surah Ibrahim 14:28*)**

He said:

"We are that bounty which Allah has bestowed on His creatures, and whoever triumphs on the Day of Resurrection, will triumph through us."1

2. In *Ghayat al-Maraam* quoting from *Tafseer* of Ayyashi it is reported that Amirul Momineen (as) said regarding the verse:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

***"Then on that day you shall most certainly be questioned about the boons."* (*Qur'an, Surah Takathur 102:8*)**

We are the 'bounty'."2

A similar tradition has also come down from Imam Ja'far Sadiq (as).

3. It is narrated from His Eminence, Abul Hasan Moosa bin Ja'far (as) that he said:

"We are bounty for the believers and *Alqam* for the disbelievers."

Alqam is colocynth, a bitter fruit which is used to describe something very offending. Indeed the disbeliever in his corrupted view considers the Imam to be bitter since he is aloof from the Imam. Or it is possible that it may imply the Judgment Day when the believer due to his faith would be given different types of bounties by the Infallible Imams (as) and the disbeliever due to his infidelity would be subjected to an everlasting punishment and permanent torture by the Imams.

Majmaul Bayan quotes Ayyashi through his own chain of narrators that His Eminence, Abu Abdillah Sadiq (as) said:

"We, Ahle Bayt, are that same bounty the Almighty Allah has bestowed to His creatures through us. And by us people obtain amity after they had been disunited. And through us the Almighty Allah has made their hearts friendly and made them brothers after they had been enemies. And through us He guided

them to Islam and it is the same bounty that would not be stopped and the Almighty Allah would question the people about the bounty that He has given them – that is the Prophet and his Family."3

In *Kifayatul Athar* and *Kamaluddin* it is narrated from Muhammad bin Ziyad Azadi that he said that he heard Imam Moosa Ibne Ja'far (as) say regarding the verse:

وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً

"and made complete to you His favors outwardly and …inwardly." (Qur'an, Surah Luqman 31:20)

"The apparent bounty is the Imam who is seen and the hidden bounty is the Imam who is in occultation." The narrator says: I asked: "Is there any among the Imams that shall go into occultation?" He replied: "Yes, his person would be unseen by the people but his remembrance would remain hidden in the hearts of the believers. And he is the twelfth one of us. For him the Almighty Allah would make every difficult thing easy and tame every disobedient one. He would open up the treasures of the earth for him and make every remoteness a proximity for him.

He would destroy every disobedient sinner and eliminate every transgressing satan at his hands. He is the son of the best of the maids. His birth would be concealed from the people and it won't be lawful for them to mention his name. Till the time the Almighty Allah would make him appear. Then he would fill the earth with justice and equity, as it would be fraught with injustice and oppression."4

2. Thankfulness Of Bounty Is Obligatory

It was mentioned that a healthy intellect commands that thankfulness be observed for blessings received. Verses of the Holy Qur'an also prove this matter:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

"Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me." (Qur'an, Surah Baqarah 2:152)

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

"And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe." (Qur'an, Surah Ibrahim 14:7)

وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

“And give thanks to Allah if Him it is that you serve.” (*Qur’an, Surah Baqarah 2:172*)

وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

“And give thanks for Allah’s favor if Him do you serve.” (*Qur’an, Surah Nahl 16:114*)

وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ

“And be grateful to Him; to Him you shall be brought back.” (*Qur’an, Surah Ankaboot 29:17*)

3. Thankfulness Of Bounty Is Source Of Its Increase

In addition to the verse:

“If you thank…”

There are numerous traditions also that prove this meaning. Some of them are as follows:

1. In *Kafi* from a chain of narrators that is equal to authentic, from His Eminence, Abu Abdillah Sadiq (as) it is narrated that he said:

The Messenger of Allah (S) said: “The Almighty Allah opens a door for His servant by his thankfulness whose increase had been stopped.”[5]

2. In the same book it is narrated from His Eminence, Sadiq (as) that he said:

It is written in the Torah that: Thank the one who has given you a blessing and reward the one who has thanked you. Because if blessings are thanked for, they shall not be destroyed. But if they are not thanked for they would not be lasting. Thankfulness is the source of increase in bounties and is a guarantee against their being changed.[6]

3. Also in the tradition of Muawiyah bin Wahab quoted from His Eminence, Sadiq (as) it is mentioned that he said:

“Anyone who thanks is given an increase. The Almighty Allah says:

“If you are grateful, I would certainly give to you more…”[7]

4. Meaning Of Thankfulness

Thankfulness is a recompense for the bounty received and thanklessness is its denial. I have realized

this by the grace and inspiration of the Almighty Allah and all the explanations about thankfulness go back to this same point. And also its types that have come in traditions also revert to this same meaning. And consideration and perfect contemplation on Qur'anic verses and traditions that are related from Infallible Imams (as) on this matter also guide to this meaning. For example traditions that say: The believer is such that all his defects are destroyed. And that: The most thankful of men with regard to the Almighty Allah is one who is most thankful to the people. And other such traditions. On the basis of this, attribution of thankfulness to Allah is a reality, just as its attribution to the people is also a fact.

This description is the most correct and brief of the explanations about thankfulness, that: To use or spend the divine bounties in the way they are meant to be.

As the definition that we have presented includes both thankfulness to Creator as well as thankfulness to the creatures.

5. Types Of Thankfulness – Praying Is A Type Of Thankfulness

When it is understood that thankfulness is a recompense of the kindness received, it is obvious that it is of different types and their root is thankfulness by the heart, thankfulness of the Lord and thankfulness of the parts of the body.

Thankfulness by the heart: It is performed by recognizing the blessing and knowing that it is from the Almighty Allah, as Imam Ja'far Sadiq (as) says in the following tradition:

"If one who is given a bounty by the Almighty Allah, recognizes it by his conscience, he had fulfilled its thanks."[8]

Allamah Majlisi (r.a.) says:

"Recognizing by the conscience means knowing the value of that bounty and realizing that it is the Almighty Allah Who has given him this bounty."

I say: Among the effects of this recognition in planning the honoring of that bounty and the display of its aim by the tongue and body – being two other types of thankfulness. And among the signs of thankfulness by the tongue, is mention of praise and admiration and repeated mention of the bounty and praying for its continuation; and among the signs of bodily thanks is to make effort and prepare to observe obedience and worship.

As mentioned in *Kafi* from His Eminence, Abu Ja'far Baqir (as) that he said:

"On a night of her turn Ayesha said: O Messenger of Allah, why do you subject yourself to so much hardship while the Almighty Allah has forgiven your past and future sins? He replied: O Ayesha, should I not be a thankful servant?"

It is also narrated from Imam Ja’far Sadiq (as) that he said:

“Thankfulness of a bounty is keeping away from prohibited things and the complete thankfulness is that one says: Praise be to Allah, the Lord of the Worlds.

I say: The apparent meaning of this tradition is that true thankfulness is keeping away from sinful acts and praise by the tongue completes it. And among the bodily signs of thankfulness is giving water for the sake of Allah as some traditions have mentioned.

Other physical signs include performing the prostration of thanks.

Also that one should give respect to the bounty, for example picking up a piece of bread from the ground and eating it, and such other things…

Now that you have understood this, I say: When the being of our Master, Hazrat Hujjat (as) is one of the most important divine blessings on us, and our recognition of this bounty is itself a great bounty, rather it is such a blessing that nothing could be compared to it, because it is a part of perfection of faith and a cause of its completion. And we have explained that all the apparent and hidden bounties and favors branch out from this great blessing – that is the existence of the Imam – thus it is obligatory on us that we try our utmost to perform the thanks of this bounty so that we may attain other great bounties also as Allah, the Mighty and Sublime has promised that He would increase the blessings of those who thank and a divine promise is never broken.

Indeed it must be said that according to correct reasoning it is impossible to fulfill all the rights of this great divine bounty:

What is apparent from the hand and the tongue

May we be able to offer thankfulness to You as it behoves.

However, we have to do what is possible so that something is accomplished:

1. Sincere recognition and knowledge of this lofty divine blessing.

2. Relating his merits and publicizing the proofs of this great personality.

3. Giving *Sadaqah* for the safety of His Eminence.

4. Seeking proximity to him by performing those acts that he likes.

5. Praying to the Almighty to bestow us his true recognition so that we could be of those who thank and accept him.

6. Arranging for sincere supplication for early reappearance and the removal of the ending of occultation.

This is one of the types of thankfulness for bounties and that which support it are the following:

First: It is that this act is a way of honoring and respecting His Eminence as it is known that whoever wants to pay respect to a person he prays for him and revives his remembrance among his friends and we have previously mentioned that paying respect to a bounty is also a kind of bounty and thankfulness also is a favor in recompense of a favor.

Second: By praying for His Eminence, we would be able to be fully attentive to him. And it was also said before that being attentive to a blessing is a type of thankfulness and ignoring it, is a kind of thanklessness.

That which proves this matter are verses of the Holy Qur'an from Surah Saba mentioned after the passing away of Sulaiman (as):

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۖ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ.

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ .

ذَٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ.

"Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord! But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees. This We requited them with because they disbelieved; and We do not punish any but the ungrateful." (Qur'an, Surah Saba 34:15-17)

In these verses their forsaking is compared to disbelief.

Third: In some authentic books it is narrated from the Messenger of Allah (S) that he said:

"Reward one who does good to you, if you cannot, pray for him till you are sure his favor has been recompensed."[9]

It is also quoted from the fourth Imam, Zainul Aabideen (as) in *The Charter of Rights* that he said:

"And as for the right of one who has done a favor to you, it is that you thank him and do a good turn to him in return and accord respect to him and pray to Allah with all sincerity in his favor. Thus if you do all

this you have thanked him secretly and openly; and if one day you are capable, reward him."10

Fourth: We have previously mentioned that practical thankfulness is that one should spend every divine blessing in way specified for it by Allah. If this is not done, it would tantamount to be thanklessness and this is the meaning of denial of the favor.

Without any doubt, praying of an early reappearance of our master, the Master of the Time (aj) is from the aims for which the tongue was created, and by this *Dua* one would be fulfilling the thanks for the blessing of the tongue.

The proof of what we have stated is: This *Dua* is one of those things for which the tongue is created, traditional reports and supplications are recorded from the Family of Revelation about this important matter. Among the supplications are: *Iftitah*, Day of Arafah, Day of *Dahwul Ardh*, *Dua* of Yunus bin Abdur Rahman, *Dua Amrawi* that has come from the Imam of the Time (as), *Dua* after Midnight Prayer, and in Prostration, and *Duas* mentioned in *Kafi*,*Dua* for Friday Morning and after the Noon and Afternoon Prayer, *Qunoot* of Friday recorded in *Jamaal al-Usboo*, *Dua* of the 15th of Shaban, *Dua* of 21stRamadan, *Dua* of our master, His Eminence, Moosa bin Ja'far after *Asr* Prayer and on Friday after Prayer of Ja'far, *Qunoot* of His Eminence, Imam Hasan Askari (as) and other numerous prayers…whose mention alone is sufficient here and their details will be given in Part Seven of this book.

1. Kafi; Vol. 1, Pg. 217
2. Ghayat al-Maraam Pg. 259
3. Majma al-Bayan, Vol. 10, Pg. 535
4. Kifayatul Athar, 323; Kamaluddin, Vol. 2, Pg. 368
5. Kafi; Vol. 2, Pg. 94
6. Kafi; Vol. 2, Pg. 94
7. Kafi; Vol. 2, Pg. 95
8. Kafi; Vol. 2, Pg. 96
9. Wasailush Shia, Vol. 11, Pg. 537
10. Amali, Sadooq, Pg. 304, Gathering no. 59, Beirut

3. Expression Of Inner Love

It should be known that even though love is concealed and hidden and internal action of the heart, however it has numerous effects and clear proofs and many branches. Love resembles a full grown tree having multicolored flowers on its branches. Some of its effects are displayed through the tongue and some effects through the other physical organs of man; and just as you cannot prevent a tree from putting forth flowers, in the same way you cannot restrain a lover from expressing his love.

They say that the sorrow of love is hidden in the breast

How can I conceal a raging fire with cotton?

How nicely the poet says:

If I try to conceal my love, my tears start speaking due to the pain of what I have concealed.

When I display it, instead of deriving any benefit I am disgraced. And when I hide it, my tears do not remain concealed.

But I complain in the court of the Almighty about that which I suffer by the prolongation of grief and unending tears.

And in the same way, just as the older the tree grows, the more flowers and buds it puts forth. In the same way the stronger the friendship and love, more numerous and pronounced are the effects and signs. Among the effects of love on the eyes is sleeplessness and weeping. A person who is having this type of nostalgia has versified it as follows:

If eyes weep blood in separation, you'll see in my eyes continuous blood.

Abul Abbas Mubarrad has said in the opening lines of a panegyric:

I wept so much that ruins also wept on my condition and my enemies also wept due to my weeping when my friends deserted me.

And among the effects of love on the tongue is constant remembrance of the beloved in every condition and that which proves this are the words of Allah in *Hadith Qudsi* addressed to Prophet Moosa (as) in which He said:

“My remembrance is good in every condition.”

I say: Yes, the people who pay attention are like this only. The Almighty Allah says in the Holy Qur’an:

> إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

***“Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. Those who remember Allah standing and sitting and lying on their sides.”* (*Qur’an, Surah Aale Imran 3:190*)**

I say: This is the ultimate effect of their eagerness with regard to their object of love.

Also among the effects of love on the tongue is that it will always speak nicely about the beloved and mention nothing but the good qualities of his object of love – in every way that would please the beloved

– it is from this view that many traditions are recorded extolling the composition of couplets in praise of the Purified Imams (as); here we quote only one such tradition:

It is mentioned in *Biharul Anwar* and *Wasailush Shia* from the Eighth Imam, His Eminence, Reza (as) that he said:

"No believer composes couplets in our praise but that the Almighty Allah builts for him a city in Paradise which is seven times bigger than that of this world. Every proximate angel and every messenger prophet would meet him there."[1]

Another effect of love on the tongue is praying and desiring all the good things for the beloved and this matter is clear for all those who have some sense and except for foolish people, none could deny it.

The proof of the beauty of the expression of love by the tongue, rather that it is a pillar of thankfulness, is mentioned in the Holy Qur'an:

إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

***"...not he who is compelled while his heart is at rest on account of faith..."* (*Qur'an, Surah Nahl 16:106*)**

and it is also said:

قَالَتِ الْأَعْرَابُ آمَنَّا ۖ قُلْ لَمْ تُؤْمِنُوا وَلَٰكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

***"The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts."* (*Qur'an, Surah Hujurat 49:14*)**

The basis of this faith, in fact is nothing but love for Allah and the Messenger of Allah. In spite of this, it is necessary that we must utter from the tongue what we believe in our heart; if we don't do so the effects of faith will not be derived from it.

The conclusion is that: Praying for the reappearance of the Master of the Time is an indication of true faith just as composing couplets in the praise of the Purified Imams (as) is an expression of love and a sign of faith – as we are reminded – and also traditions have been recorded that mention the excellence of expressing love for Amirul Momineen (as), prove this matter since it implies the expression of inner feelings. And without any doubt, praying for an early reappearance is among its certain implications as will be explained below.

The following couplet composed by a spiritual personality is very apt in this regard:

My expressions are many and your beauty is one, and each of them from me is an indication to that elegance.

Although it implies that he is unique from the aspect of beauty and not that his beauty is restricted to one aspect.

Also there are traditions in praise of verbal expression of love recorded in manners of socializing with the believing brothers. In an authentic tradition, in the book of *Kafi,* it is narrated from Imam Ja'far Sadiq (as) that he said to Hisham bin Saalim:

"If you love someone, let that person know about it as it strengthens friendship between you."[2]

Also in an authentic tradition – in the terminology of the past scholars – from Nasr bin Qaboos al-Jaleel – (r.a.) it is mentioned that he said:

Imam Ja'far Sadiq (as) told me: "If are fond of one of your believing brothers, you must let him know about it. Ibrahim (as) said: O Lord, show me how You enliven the dead. Allah said: Don't you have faith? He said: Why not? (I am making this request) so that my heart should be at rest."[3]

Allamah Majlisi in the explanation of this tradition in *Miraat al-Uqool* says: And this tradition fully applies to the point recorded in the exegesis of this verse that: "So that my heart is at rest on friendship and my being appointed as the *Khaleel* (friend of Allah)."

I say: Making the believing brothers aware of love implies all those actions that prove it and not by verbal statements alone. That which proves this is that Ibrahim (as) considered the acceptance of his *Dua* to be a confirmation of the fact that Allah has really taken him as His *Khaleel*. On the basis of this, to prepare and arrange to pray for an early reappearance of Imam (as) is an expression of love towards him.

And it would become the cause of the Imam having more love for the one who prays, rather it would also be a cause of the love of his venerable ancestors. It is so because praying for the Imam of the Age (aj) is an expression of love towards this whole family. Therefore it would be an important cause of their bestowal and love. If except for this good effect there had been nothing else in *Dua,* it would have been sufficient for its excellence.

1. Wasailush Shia, Vol. 10, Pg. 467
2. Kafi; Vol. 2, Pg. 644
3. Kafi; Vol. 2, Pg. 644. It is part of verse (Surah Baqarah 2:260)

4. A Sign Of Anticipation (Awaiting)

Praying for an early reappearance is a sign of awaiting as commanded in a large number of traditional reports and in Part Eight of this book we would discuss its effects and peculiarities, if Allah the Almighty wills.

5. Revival Of The Command Of The Purified Imams (as)

This prayer is revival of the command of the Infallible Imams (as). This much honor is sufficient for the people of certainty that they make special arrangement for this *Dua*. Some traditions recorded on this subject are as follows:

1. In *Usool Kafi* through an authentic chain of narrators it is related from Khatheema that he said:

I went to say farewell to Imam Abu Ja'far Baqir (as). His Eminence said: "O Khatheema convey salutations to any of our friends that you meet and advise them about fear of Allah and piety, and that: the rich must be kind to the poor and the powerful should be sympathetic to the weak. Those who are alive must attend the funeral of the dead and the people must visit each other. As this socializing is a way of reviving our command. May Allah have mercy on the one who revives our command. O Khatheema, convey to our friends that nothing takes us away from the chastisement of Allah except (good) deeds; and they can never obtain our *Wilayat* except by refraining from sins. And the most regretful person on the day of *Qiyamat* would be the one who praised justice and generosity but acted in contravention to it..."[1]

2. It is mentioned in *Biharul Anwar,* quoting from *Amali* of Shaykh Sadooq from the Eighth Imam, His Eminence, Reza (as) that he said:

"One who attends a gathering where our command is being enlivened, his heart will not die on the day the hearts die."[2]

3. In *Layali* it is narrated from Imam Ja'far Sadiq (as) that he said:

"Meet each other and repeat words of knowledge to each other as the rusted hearts are polished through traditions and by traditions our command is enlivened and Allah forgives one who enlivens our command."

1. Kafi; Vol. 2, Pg. 175
2. Biharul Anwar; Vol. 44, Pg. 278

6. Distress And Fear Of The Satan

Praying for early reappearance is a source of increase in the distress of the accursed Satan and it will cause him to go further away from the person who prays. The proof of this claim rests on two aspects:

First: Logic/Reason: The detail of this is that without any doubt, this noble deed is a valuable worship act – as will be explained, if Allah wills – it is a cause of the perfection of faith and gaining proximity to the Lord. And it is absolutely clear that as much man becomes proximate to the court of the Lord, the Satan goes as much away from him and becomes more aloof from him because whatever is there in this world, is inclined to that which is similar to it.

All the particles that are present in the earth and the sky

Are attracted to their kind, like the straw is to chaff.

Once man becomes perfect from every aspect in grades of worship and obedience and makes efforts to obtain the best morals and qualities he comes closer to the spiritual world and numerous realities are exposed to him. Therefore it is mentioned in traditions that:

“If Satan had not surrounded the hearts of men, they would have seen the heavenly world.”[1]

In the same way, he becomes distanced from satanic instigations, selfish desires and animal sensualities. And he goes away from destructive circumstances and reaches a stage mentioned in the following statement of Allah quoted by Imam Ja’far Sadiq (as):

“No servant of Mine obtains proximity to Me except through obligatory deeds most liked by Me and which I have made incumbent on him. And he seeks proximity to Me through the *Nafila* Prayers till I make him My friend. And when he becomes My friend I become his ears through which he hears and his eyes through which he sees and his tongue through which he speaks and his hands through which he works. If he asks from Me, I give him and when he calls Me, I respond to him…”[2]

I say: Two aspects are seen in the explanation of this matter:

1. When man attains that lofty grade and high station he has no aim except Allah and he forgets everything else. Ears, eyes and tongue are mentioned by way of examples. That is: There would be nothing except Allah, thus he would become his ears, eyes and tongue.

The Fourth Imam, the chief of the worshippers, Ali Ibne Husain (as) has indicated the same thing when he said in one of his *Munajaat* (confidential supplication) to the Almighty Allah:

"My aspirations have stopped in Your realm. And all my desires are aimed at You. Only You, no one except You is my desire. And I am only for You and not for anyone else, in my sleep and awakened state..."

2. Or that it implies that when man attains that lofty status, whatever he desires, happens. And no door is closed for him. Thus the meaning of that Allah, the Mighty and the High becomes his ears, eyes and hands is that he can hear all that is possible to be heard, he sees all that is possible to be seen and he does whatever what he wants. Thus he hears, sees and does what others cannot hear, see and do. And these are divine qualities that the Almighty Allah has bestowed to me by taking him as His friend. Therefore it is said: If man obeys Allah, everything obeys him. That which proves this is the statement of Allah, the Mighty and Sublime in *Hadith Qudsi*:

"If he asks Me, I give him and when he calls Me, I respond to him..."

In the book of *Layali* there is an anecdote narrated by Ibrahim bin Adham:

I passed by a cattle-herd and asked him: Do you have water or milk that you can give me? He asked: Which would you prefer? I replied: Water. Thus with his staff, he strikes at a hard stone that had no crack and water burst forth from it. I drank from it. It was colder than ice and sweeter than honey which astounded me. The cattle-herd said: Do not be surprised, if man obeys the Lord, anything that he orders, happens.

After being inspired by divine grace and mercy, I referred to the *Sharh al-Arbaeen* of Shaykh Bahai, *Sharh Usool Kafi* of the divine scholar, Mulla Salih Mazandarani and *Miraat al-Uqool* of Allamah Majlisi. In the statements of the first two gentlemen I obtained the matter that applies to the first aspect and in the statements of Allamah Majlisi there was support to the second aspect. There is another aspect also of the opinion of Allamah Majlisi that applies to both the aspects – even though his method is different – it does not remain hidden that these discussions are such that steps waver in them and the Almighty Allah is the guide and protector.

From the past discussion the meaning of the following verse is also learnt:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

"Surely prayer keeps* (*one*) *away from indecency and evil." (***Qur'anb Surah Ankaboot 29:45***)

That apparently – though Allah knows better – this statement mentions two matters and the second is higher than the first:

First matter: From the aspect that Prayer is the *Me'raaj* of the believer and a cause of proximity of man to the court of the Almighty Allah, if man performs it in the way the Almighty Allah has commanded, this prayer would take him away from Satan and it would necessarily make him shun evils and bad deeds. Numerous traditional reports also confirm this matter. For example:

In *Tafseer Majmaul Bayan* it is narrated from the Holy Prophet (S) that he said:

"One whose prayer does not take him away from sins and evils would not get anything except that he would be distanced from Allah."[3]

I say: That is he has not fulfilled perfectly the rights of Prayer, therefore the effect of Prayer is not seen upon him, and Allah knows best.

In *Wasailush Shia,* it is narrated from Imam Ali Reza from his forefathers (as) that the Messenger of Allah (S) said:

"Satan is always afraid of the believer as long as he observes the daily prayers with punctuality. Thus if he misses the Prayers, Satan dares to approach him and make him commit greater sins."[4]

I say: Every worship act is same; that if the believer performs it in the way Allah has commanded – from the view of the requirements of worship – it takes him closer to Allah and further away from Satan. And every worship act that in the view of religious law is more important and greater, there are more requirements in it, for example: Prayer, *Zakat*, *Wilayat*, recitation of Qur'an, praying for an early reappearance of the Master of the Time etc. And every worship act that is performed fulfilling most conditions of its acceptance, would give more swift and better results. By this we come to know the reason of praying for an early reappearance of the Master of the Time.

Second matter: As mentioned in the blessed verse of the Holy Qur'an, and it is higher than the first. It is that Prayer is only and only the remembrance of Allah and it is forgetting that there are heavens and earth and this matter would be achieved by the fact that one should spend every moment of his life in the worship of Allah and that he does not see anything else. And he pays no attention to anything else. And the same thing is learnt from the statement of the Fourth Imam (as) quoted above and other words of His Eminence. On the basis of this, if one performs his Prayer with perfection, fulfilling all the conditions, Satan goes so far away from him that he does not come near him.

One day a scholar asked me about the meaning of the tradition that: Prayer is having 400 rules. I told him: Total sins number 400 according to some scholars. It is possible that it implies that these are limits that the true worshipper could not trespass. It means that the proof of his having performed the Prayer perfectly is that he has abstained from every sin. Thus whoever does not avoid sins, has not performed the Prayer in the true sense and he has trespassed the divine limits. That scholar liked this reasoning.

That which proves this is a tradition mentioned in *Majmaul Bayan* from the Messenger of Allah (S) which

we have quoted previously.[5]

Also it is narrated from Ibne Masood from the Holy Prophet (S) that he said:

“One who does not obey the Prayer, has not prayed. And obedience of Prayer means keeping away from all sins and evils.”

Shaykh Tabarsi says:

“It means that since Prayer prevents from sins, one who performs it, but does not keep away from sins, it will not be the Prayer that Allah has described. But if after sometime he repents and keeps away from sins, it would imply that his Prayer has benefited him.”

He also said:

Anas has narrated that a young man from Ansaar prayed with the Messenger of Allah (S) but at the same time he used to commit sinful acts. This matter came to the attention of the Holy Prophet (S). He said: One day his Prayer would restrain him from his sins.

It is narrated from Jabir that he said: The Messenger of Allah (S) was asked:

“So-and-so prays in the days but steals during the night. He (the Prophet) said: His Prayer would restrain him.”

Our companions have narrated from Imam Ja’far Sadiq (as) that he said:

“One who wants to know whether his Prayer has been accepted or not should see whether his Prayer restrains him from sins? As much as it restrains him from sins as much it is accepted.”[6]

I say: All the statements we have quoted are with the aim that no one should say: If praying for an early reappearance keeps the Satan away, then should not most people be keeping away from sins? As in reply we shall say: This noble deed is like Prayer and whatever we have stated about it is also applicable to this.

Second: It is quoted in *Amali* of Shaykh Sadooq that Imam Ja’far Sadiq (as) reports from his forefathers from the Holy Prophet (S) that he said to his companions:

“Should I tell you about something that if you perform it, the Satan will keep away from you, like the east is away from the west? They said: Yes, (please do). Fasting blackens his face, *Sadaqah* breaks his back, loving for the sake of Allah and cooperating in good deeds cuts off his tail, seeking forgiveness cuts off his life-vein. And *Zakat* is applicable on everything and the *Zakat* of the body is fasting.”[7]

I say: The point of evidence in this tradition for the above statement stops at the introductory explanation that:

Love is having grades and levels and each of its grades have a particular effect. The first grade of love is the love of the heart which in Persian is termed as 'dost daashtan' (liking).

Faith on this grade is subject to love and for becoming eligible for mercy of the Lord and entering Paradise, this level is necessary. Thus if one is not able to openly express his heartfelt love and devotion to Allah and His *Awliya*, only this much is sufficient according to the Holy Qur'an which says:

إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

"...not he who is compelled while his heart is at rest on account of faith." **(*Qur'an, Surah Nahl 16:106*)**

And different effects develop from this position, so that people will be of the second level, the second grade in Persian is termed 'dosti kardan' (affection). In Arabic it is called 'Tahaabab' and 'Mawaada' and sometimes it is called loving for the sake of Allah.

A number of traditions have been recorded about the merits of having affection. Quoting them all here would prolong the discussion. Among the effects mentioned in those traditions are keeping away of the Satan from that person and it is the best divine gift.

Now that you have studied this introduction it is necessary to say that: The implication of 'Loving for the sake of Allah' according to the method of the first tradition that says: If you do that which is visible in the physical actions of man it is the same 'loving and affection'. That is expression of love towards elders and believing brothers through physical actions.

Without any doubt, the greatest of the believers, that is our Master, the Imam of the Time (aj) is superior to all the people for expressing love and the fruits of loving him – which keeps away the Satan – by praying for an early reappearance of His Eminence would be achieved sooner than the fruits of loving anyone else. And in the same way to have regard through other acts other than supplicating, has the same quality. And also love with regard to the Holy Prophet and the Noble Family of His Eminence (aj) and the believers have different effects depending on the level of love.

1. Biharul Anwar; Vol. 70, Pg. 59
2. Kafi; Vol. 2, Pg. 352
3. Majma al-Bayan, Vol. 8, Pg. 285
4. Wasailush Shia, Vol. 3, Pg. 81
5. Majma al-Bayan, Vol. 8, Pg. 285
6. Biharul Anwar; Vol. 82, Pg. 192
7. Amali, Sadooq, Pg. 59, Gathering no. 15, Vol. 1, Beirut

7. Deliverance From The Mischiefs Of The Last Age And Remaining Safe From Satanic Traps

That which proves this – in addition to what will come, that it is the source of perfection of faith and what has been mentioned previously that it is a cause of distancing of Satan – is a tradition that the great traditionist, Shaykh Sadooq has quoted in *Kamaluddin* from Ali bin Abdullah Warraaq that Saad bin Abdullah reports from Ahmad bin Ishaq bin Saad Ashari that he said:

I went to Imam Hasan Askari (as) and wanted to inquire about his successor. His Eminence, preceded me in the matter and said as follows:

“O Ahmad bin Ishaq! The Almighty Allah has not left the earth without a Divine Proof since the creation of Adam (as) and would not leave it without a Divine Proof till the hour shall be established (Day of Judgment). Through the Divine Proof calamities are repelled from the inhabitants of the Earth, rain falls and the bounties of the earth come out.”

After hearing these words Ahmad asked His Eminence: “Who is the Imam and Caliph after you?” Imam Hasan Askari arose from his seat and hurried inside his house and returned after a short while in such a way that upon his neck on his shoulders sat a boy, whose face seemed to be like the full moon and it seemed that he was three years old. After that, His Eminence, Imam Hasan Askari (as) said:

“O Ahmad! If you were not having a special and exalted position before Allah and the Proof of Allah, I would not have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (S). He would fill the earth with justice and equity, as it would be fraught with injustice and oppressions. O Ahmad! In this community his example is like that of Khizr and Dhulqarnain. By Allah! He will have an occultation and none shall be safe from destruction but one whom Allah has kept steadfast in the belief of his Imam and given the divine opportunity (*Tawfeeq*) to pray for his reappearance.”[1]

The complete text of the above tradition has already been quoted in the chapter of the occultation of His Eminence in ‘Letter ‘Gh’.

1. Kamaluddin, Vol. 2, Pg. 384

8. Part-Fulfillment Of The Rights Of His Eminence Upon Us

This subject shall be discussed under a few subheadings:

First: According to the dictates of reason, fulfillment of the rights of the one who owes it to you is the most important matter; and it is absolutely clear.

Second: According to Islamic law also, fulfillment of rights is a matter of supreme importance. There are some traditions that confirm this as well. For example:

The Thiqatul Islam, Kulaini (r.a.) has mentioned in *Usool Kafi* on the authority of His Eminence, Abu Abdillah Sadiq (as) through an authentic chain of narrators that the Imam said:

"Allah is not worshipped by anything better than the fulfillment of the rights of the believer."[1]

In *Biharul Anwar* it is quoted from Amirul Momineen (as) that he said:

Fulfilling the rights of brothers in faith is the best deed of those who fear Allah most (*Muttaqeen*).

Third: It is that His Eminence is having many important rights upon us that we had mentioned in brief in Part Three of this book. Here we would not prolong the discussion as the rights of that great personality on us cannot be estimated. Only the Almighty Allah knows how many rights His Eminence has.

That which proves this is a tradition mentioned in *Biharul Anwar* that Imam Ja'far Sadiq (as) said:

"No one is able to describe the Almighty Allah and reach the depths of His greatness and power. Just as no one is able to reach the depths of describing the Almighty Allah and understand His power and greatness in full similarly it is impossible for one to know fully well about the Messenger of Allah (S) and our merits. No one can fully comprehend what the Almighty Allah has given to us and what rights He made incumbent in our regard. And in the same way no one could fully realize our excellences and what are the rights that are made incumbent in our favor. Likewise no one can describe in full the rights of the believer and fulfill them..."[2]

I say: It is very much certain that all the rights of the believers are branches of their rights and their merits.

Fourth: Preparing and making effort to fulfill rights is a source of gaining espect and greatness in the divine court and whoever makes more efforts in this way achieves a better position in the view of the Almighty Allah and he earns more respect and regard.

That which proves this is a tradition in *Ihtijaaj* reporting from the Eleventh Imam, His Eminence, Abu Muhammad Hasan Askari (as) that he said:

“One who recognizes more rights of his brothers and makes more efforts in their fulfillment, attains a higher position in the court of the Almighty Allah…”[3]

Fifth: Among the rights of one believer on another is praying for him. That which proves this – in addition to what we have mentioned in Part Four and in the discussion of acceptance of deeds that among the ways of obtaining bounties and giving thanks to them is praying for the one who provides the blessings – is a tradition that Allamah Majlisi has recorded on the authority of *Fiqh ar-Reza* that he said:

“Know that the Almighty Allah is merciful to you, the right of the brothers is obligatory and incumbent – till he said – and turn to Allah through the medium of praying for them…”[4]

There is a tradition that Thiqatul Islam Kulaini has mentioned from Mualla bin Khunais from His Eminence, Abu Abdillah Sadiq (as) that he said:

I asked His Eminence: “What is the right of a Muslim on another Muslim?” He replied: “He has seven compulsory rights and none of it is optional. If he fails to observe any of these he will go out of the *Wilayat* and obedience of the Almighty Allah and there will be no part of religiosity in him.” He (the narrator) says: I asked: “May I be sacrificed on you, what are these rights?” He replied: “O Mualla, I am kind on you, I fear that even after knowing about them you may not be able to fulfill them.” I said: “There is no power except that of Allah. I shall act upon it by the leave and power of Allah.”

He said: “The easiest right is that you like for your brother what you like for yourself and consider bad for him what you consider bad for yourself.

The second right is that you must not anger him and you must do what makes him happy, and obey his orders.

The third right is that you help him with your life, wealth, tongue and hands.

The fourth right is that you become his eyes, his guide and his mirror.

The fifth right is that you do not eat to satiation while he is hungry and quench your thirst if he is thirsty and do not dress up if he is lacking clothes.

The sixth right: It is that if you are having a servant while your brother doesn’t have one, you must send your servant to wash his clothes and prepare his food and clean his house.

The seventh right: It is that you honor his oath, respond to his call, visit him when he is sick, attend his funeral (if he dies), if you come to know that he needs something, hasten to fulfill it and do not delay it till he is forced to ask you, but before he expresses it, you must hurry to fulfill it. If you do all this, your

Wilayat will join his and his with yours."[5]

I say: Apparently the word 'obligatory' in this implies the dictionary meaning, which includes the obligatory as well as 'recommended' of religious law (*Shariah*) – both. That which supports this matter are some traditions but quoting them here would prolong the discussion.

Allamah Majlisi (r.a.) says in *Biharul Anwar:*

It is possible to consider the word of 'obligatory' to be inclusive of the legal 'obligatory' and 'recommended' because I don't think anyone considers incumbent more than these matters, in addition to it they are extremely difficult.[6]

In *Miraat al-Uqool* he says:

"Apparently these rights are with regard to the perfect believers or a brotherhood established in the way of Allah; and if not, it is difficult to observe all these right with regard to all the Shias; rather it is impossible. But that it should be said: To be restricted by capacity or to make easy their result in such a way that no injury should reach his condition."

Now that you have understood this, I say: Without any doubt these rights for our Maula His Eminence, the Master of the Time (as) are proved upon all the people. In any case these rights are confirmed for Imam (as). Because the faith of the Imam is more perfect than any other Muslim and in the tradition of Abdul Aziz bin Muslim from His Eminence, Reza (as) the Imam is compared to a kind brother and praying for him is obedience of his order and helping him by the tongue, as shall be explained further in more detail.

1. Kafi; Vol. 2, Pg. 170
2. Biharul Anwar; Vol. 67, Pg. 65
3. Ihtijaaj, Vol. 2, Pg. 267
4. Biharul Anwar; Vol. 74, Pg. 226
5. Kafi; Vol. 2, Pg. 169
6. Biharul Anwar; Vol. 74, Pg. 238

9. Honoring The Almighty Allah, The Religion Of Allah And The Messenger Of Allah (S)

The fact is that praying for His Eminence is paying respect to him as mentioned in the second point and as for it being respect of Allah, it requires no clarification because respect of every believer only for the sake of his faith is nothing but respect of Allah.

As for the beauty and charm of respecting the religion of Allah it is among the evident matters and it can be easily understood by intellect. And there is no need to quote traditional reports in this regard. Moreover, most of the obligatory acts and recommended deeds are promulgated from this point of view: like the recommended baths (*ghusl*), Prayer for respect of Masjid, and recommended ritual purifications before entering Masjids and recitation of Qur'an etc...

It would be apt here to relate an anecdote that is very much edifying. In the book of *Elaamun Naas Bi Majaraa Baraamika Maa Bani Abbas* it is mentioned: Muhammad bin Yazid Mubarrad has narrated:

A Jew came to Abu Uthman Maazani and requested him to teach the book of Seeybooya for a hundred dinars. But Abu Uthman refused to accept the money and teach the Jew that book. Mubarrad says: I said to him: Glory be to Allah! You rejected a hundred dinars while you needed every dirham of it? He said: Yes, O Abul Abbas, but the problem is that the book of Seeybooya is based on three hundred verses of the Book of Allah and I didn't want to give it in the charge of a disbeliever. Mubarrad fell silent and did not say anything. Mubarrad says: Not much time passed but that one day Wathiq arranged a wine party. Accompanied with his friends, he watched the singing girls recite the following couplets:

O glooms, indeed your giving injury to a man (Rajolan) who has sent salaam to you as a mark of respect is injustice.

A guest considered the pronunciation of the word of 'Rajolan' incorrect and he said: The right way to pronounce it is 'Rajolun' since it is the subject of 'inna' (Indeed). The singer said: I have learnt it in the same way from my teacher. There arose a dispute about it among the guests. Some said it was right, others supported the singer.

Wathiq asked: Who is there in Iraq whom we can refer to about Arabic grammar? They said: Abu Uthman Maazani in Basra is alone having such expertise.

Wathiq said: Write to our governor in Basra to send Maazani to us with respect and honor. After only a few days this letter reached Basra. The governor ordered Abu Uthman to leave and he sent him along with the postal caravan. On reaching the destination he entered Wathiq's office. Wathiq accorded him much respect and mentioned that couplet to him. Maazani said: The singer is right and it is not right to pronounce the word except as 'Rajolan', since the word 'injury' has made it 'Rajolan' and its meaning is as follows: Your conveying injury, to one who has sent you *salaam* as a gift, is injustice. Wathiq understood the explanation of Abu Uthman and realized that the singer had pronounced correctly. He thanked Abu Uthman and those who had objected to the singer were condemned.

Then Wathiq ordered that Abu Uthman be presented with a thousand Dinars and other gifts and presents. The singer also gave him many presents. He was finally sent back to his town with all respects and honor. When he reached Basra, Mubarrad went to meet him and Maazani said: O Abu Abbas, how are you? I rejected a hundred dinars for the sake of Allah and instead He gave me a thousand dinars.

I say: He declined a hundred dinars for the respect of the Holy Qur'an and respect of the Holy Qur'an is respect of Allah. So please note that you must also endeavor to respect it and also respect His Eminence, the Master of the Time as he is the partner and companion of the Qur'an in all imaginable aspects.

Qur'an is a firm rope of Allah, His Eminence, Qaim (aj) is also a firm rope of Allah.

The Almighty Allah gave the Qur'an to the Prophet in comparison to all the things that the people of the world gave to His Eminence. His Eminence, Qaim (aj) is also in the same way.

The Almighty Allah has said about the Holy Qur'an:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Surely We have revealed the Reminder and We will most surely be its guardian." (Qur'an, Surah Hijr 15:9)

Qaim (aj) is also such.

Everything is mentioned in the Holy Qur'an, and Qaim (aj) is also one who explains everything.

The Almighty Allah revealed the Qur'an to bring the people from darkness towards light. The Almighty Allah would also send Qaim (aj) to bring the people out of darkness and take them to the apparent and hidden light.

The Qur'an is unseen from the people of the world from all aspects of its meanings and realities. The Master of the Age (aj) is also in occultation from the people.

By the real Qur'an, secret matters become clear and by the reappearance of Qaim (aj) also secret matters would become clear.

Qur'an is a cure for believers. Qaim (aj) is also the cure for believers.

Qur'an is nothing but loss, denial and rebellion for the disbelievers, Qaim (aj) is also such.

The Qur'an for some is guidance and mercy and for some it is punishment and destruction. Qaim (aj) is also in the same way.

Qur'an is the everlasting and solid proof of Allah. Qaim (aj) is also the remnant of Allah (*Baqiyatullah*) and the solid evidence of truth. The Almighty Allah has prohibited touching Qur'an with smeared hands. Qaim (aj) is also same; that impure hands cannot reach him.

Qur'an is such that one who believes in it, has faith in all the heavenly books and one who does not

have faith in Qur'an his belief in any heavenly scripture would not benefit him.

Qaim (aj) is also such that one who believes in him, has accepted all the Imams and one who has no faith in the Imamat of His Eminence, his testimony of regarding the other Imams would be of no avail.

The Holy Qur'an would intercede on Judgment Day for those who recite it; the Qaim (aj) would also intercede for his followers.

At the end of the book we would discuss this matter in further detail.

10. Prayer Of His Eminence, The Master Of The Time For Those Who Supplicate For His Early Reappearance

As this is the recompense for favor. And that which proves this is the statement of Maula Sahib az-Zaman (as) in his supplication recorded in the book of*Muhajjud Dawaat*.

"And strengthen those who follow me for helping Your religion and consider them to be fighters on Your path and make them victorious over all those who desire bad for me and for them..."1

Without any doubt praying for His Eminence and for his early reappearance is a way of following and helping him as it is a kind of helping and supporting the faith and the Master of the Time by ones tongue and praying for His Eminence is a way of helping by the tongue.

That which proves this also is that which is mentioned under the exegesis of the verse:

وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا

"And when you are greeted with a greeting, greet with a better (greeting) than it or return it." (Qur'an, Surah Nisa 4:86)

That is:

"Salutation and other good deeds."2

It is clear that it is the best kind of good deed. So if the believer sincerely prays for his master, his master would also pray sincerely for him and the *Dua*of His Eminence is the key to every good thing and

a shield against every evil. That which proves and supports this claim is a tradition Qutub Rawandi has mentioned in *Kharaij* that:

Some people of Isfahan including Abul Abbas Ahmad bin an-Nasr and Abu Ja'far Muhammad bin Alawia have narrated that: A person named Abdur Rahman lived in Isfahan and he was a Shia. They asked him: Why do you believe in the Imamat of His Eminence, Ali an-Naqi (as)? He replied: I saw something that impelled be have such faith. I was a poor man but having the audacity to speak out. One year the people of Isfahan threw me out of the city. Along with others I went to the court of Mutawakkil to complain about it. While I was in the Mutawakkil's court an order was issued from him for the arrest of Ali bin Muhammad bin ar-Reza (as). I asked a person there: "Who is this man whose arrest is ordered?" He replied: "He is an Alawite in whose Imamat the Rafidis believe." Then he said: Thus I came to know that Mutawakkil has summoned him for execution.

I said to myself: I will not leave this place till I do not see this man that how he looks. He says: Then he arrived mounted on a horse and people stood in rows on both the sides watching him. The moment I saw him, affection for him appeared in my heart. Without conscious effort I began to pray that may Allah save him from Mutawakkil. He moved forward among the people with his eyes resting on the crest of the horse and he did not look either to the right or the left. I repeated the prayer inwardly. When he passed by my side, he glanced at me and said: "May the Almighty Allah accept your *Dua*, prolong your lifespan and give you a lot of children and wealth."

Due to his awe I began to tremble and stood amidst my companions who asked: "What happened?" I replied: "It is good." And I didn't tell anyone about what has occurred. After this strange encounter I returned to Isfahan. The Almighty Allah by the bounty of his *Dua* opened up ways of income for me in such a way that today I am having thousands of Dinars only at home in addition to what I have outside. I got ten children and my age is more than seventy years. I am having faith in the Imamat of this person as he knew what I was thinking and the Almighty Allah accepted his *Dua* in my favor.3

I say: O sensible people, see how Imam Hadi (as) rewarded the man for his prayers and that when he came to know that he has prayed for him, he also prayed for him even though at that time he was not believer in his Imamate. So what do you think about His Eminence, the Master of the Time? Would he not pray for you if you pray for him, while you even have faith in his Imamat? No, by the One who is the creator of men and jinns, His Eminence indeed prays for the believers even if they are themselves neglectful because he is the *Wali* (guardian) of favor and whatever we have mentioned in Part Four under the Chapter of the Letter 'D' is sufficient as proof.

In support of what we have discussed here a righteous brother narrated to me that he saw His Eminence in the dream. His Eminence said to him:

"I pray for all those who pray after the narration of the calamities of the Chief of the martyrs in a gathering of Azadari."

We beseech the Almighty Allah to give the *Tawfeeq* to perform deeds that enable the acceptance of our *Dua*.

1. Muhajj ad-Dawaat, Pg. 302
2. Tafseer al-Qummi, Vol. 1, Pg. 145
3. Kharaij; Chapter 11, Regarding the Miracles of Imam Ali bin Muhammad al-Hadi (as).

11. Becoming Eligible For The Intercession Of His Eminence On Judgment Day

Research and study of this subject requires the mention of some points which are as follows:

First: Meaning of intercession.

Second: Proofs of intercession.

Third: Intercessors on Judgment Day.

Four: Who is eligible for intercession?

Five: It is that praying for an early reappearance of Maula Sahib az-Zaman is a cause of eligibility for intercession of His Eminence. Now by the blessings of Allah we shall explain the above points:

First: Meaning Of Intercession

Intercession means that a person pleads to someone higher than him for well-being and goodness of one who is lower in status to him, or for condoning of punishment or for increase in rewards or for both. If intercession be for the people of obedience it would imply request for increase in reward and recompense and increase in their positions. And if it is for sinners and disobedient ones it would mean asking for their forgiveness and pardon of their sins and mistakes. Or it may be for canceling their punishment or chastisement and making them eligible for gains. And the explanation we have given for the meaning of intercession is the correct statement.

In this two sects have differed: *Tafzeeliya* (*Ashaira*) and *Waeediya* (*Motazela*) – in such a way that it is said:

The first sect says: Intercession is restricted to removing harm and loss so that the sinners may not be punished. Some of our scholars are also having this view.

The second sect believes that: Intercession would be there for increasing rewards and recompense for those who obey and those who have repented and not those who are ever disobedient.

Muhaqqiq Tusi – may Allah exalt his grades – says:

“The fact is that intercession is possible for both cases – increase in benefits and removal of loss – and its second type is proved for the Holy Prophet (S) as he said: My intercession is reserved for those who commit the greater sins.”1

I say: The fact is that both types of intercessions are proved for His Eminence (aj) and its explanation will be done in the fourth point, if Allah wills.

Second: Proofs Of Intercession

From the logical point of view there is no doubt that intercession is possible.

As for the evidence of this actually happening – in addition to the fact that it is one of the fundamental principles of religion, which Allamah Majlisi has explained in detail in his book of *Haqqul Yaqeen* – Qur’an, Sunnah and Ijma (consensus), each of which alone is sufficient, all are unanimous on the reality of intercession.

Among the verse of the Holy Qur’an that mention it are:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

“Who is he that can intercede with Him but by His permission?” (***Qur’an, Surah Baqarah 2:255***)

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَٰنِ عَهْدًا

“They shall not control intercession, save he who has made a covenant with the Beneficent God.” (***Qur’an, Surah Maryam 19:87***)

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَرَضِيَ لَهُ قَوْلًا

“On that day shall no intercession avail except of him whom the Beneficent God allows and whose word He is pleased with.” (***Qur’an, Surah Taha 20:109***)

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

“And they do not intercede except for him whom He approves.” (*Qur’an, Surah Anbiya 21:28*)

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ

“And intercession will not avail aught with Him save of him whom He permits.” **(*Qur’an, Surah Saba 34:23*)**

And traditions: They are to the limit of *Tawatur* (widely related) but we shall mention only a few that are quoted in the third volume of *Biharul Anwar*:2

1. It is narrated from the Holy Prophet (S) that he said:

“For every prophet there is a prayer that he seeks from the divine court, I have concealed my prayer for the intercession of my Ummah on the Judgment Day.”

2. It is narrated from His Eminence that he said:

“Three groups would come forward to intercede on the Judgment Day and they would be allowed to intercede: prophets, then scholars and then martyrs.”3

3. It is narrated from His Eminence that he said:

“One who has not believed in my pool, the Almighty Allah would not make him come at my pool and one who does not have faith in my intercession, the Almighty Allah would not allow him to receive my intercession. Then he said: Indeed my intercession would be there for the people of my Ummah that commit greater sins, as for the righteous, there is no sin on them.”4

I say: The meaning of intercession in this tradition is: request for pardon and forgiveness of sinners and not that it is restricted only for that.

4. It is narrated from His Eminence that he said:

“I am the intercessor of my Ummah with the Lord on the Judgment Day.”5

5. It is also narrated from the Messenger of Allah (S) that he said:

“When I stand at the *Maqaam-e-Mahmood* (praised place) I will intercede for those people of my Ummah who have committed greater sins. Then the Almighty Allah would allow my intercession for them. By Allah I will not intercede for one who has harassed my progeny.”6

6. It is mentioned in *hadith* that:

A servant of the wife of Ali bin al-Husain (as), named Abu Ayman came to His , Imam Muhammad Baqir

(as) and said: “O Abu Ja’far, you are deceiving people and saying: intercession of Muhammad (S)!” His Eminence, Abu Ja’far (as) became angry and his face became red. Then he said: “O Abu Ayman, has a pure stomach and chaste sexuality made you proud? I swear by Allah, if you had seen the terrible scene of *Qiyamat* you would also have become needful of the intercession of Muhammad (S). Woe on you, except for the one on whom the hell fire has become unlawful can anyone else intercede?”

Then he said: “There is none from the former and the latter people except that they would be in need of the intercession of Muhammad (S) on the Judgment Day. The Messenger of Allah (S) would intercede for the Ummah and we would get to intercede for our Shias and our Shias would be able to intercede for their family members.” Then he said: “In any case, every believer would intercede in favor of people numbering equal to the members of Rabia and Mudhir tribes. So much so that the believer would even intercede for his servant and will say: O Lord, he used to fulfill his duty in summer and winter.”[7]

Third: Intercessors On Judgment Day

We should know that the greatest position of intercession is a specialty of the Messenger of Allah (S). In *Khisaal* and other books, it is narrated from His Eminence that he said:

“I am given five such things as were never given to anyone before me. The earth became pure and a place of prostration for me. I was helped through awe. War booty is made lawful for me. I was given comprehensive perfect words. And I was given intercession.”[8]

And the intercession of others are derived from the great intercession of His Eminence because it concludes in him. And of all the intercessors are the Infallible Imams (as) – as you know – and traditions also confirm this:

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said regarding the verse:

فَمَا لَنَا مِنْ شَافِعِينَ

وَلَا صَدِيقٍ حَمِيمٍ

“So we have no intercessors, nor a true friend ."(Qur’an, Surah Shuara 26: 100)[9]

“The intercessors are the Imams and the friends are believers.”

And with regard to the following verse:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

“Who is he that can intercede with Him but by His permission?” **(*Qur’an, Surah Baqarah 2:255*)**

Imam Ja’far Sadiq (as) said:

“We are those who would intercede.”

And it is narrated from the Holy Prophet (S) that he said:

“There would be five intercessors: Qur’an, mercy, trustworthiness, your Prophet and the family of your Prophet.”[10]

And it is narrated by Muawiyah bin Wahab that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) about the verse:

لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا

“They shall not speak except he whom the Beneficent God permits and who speaks the right thing.” **(*Qur’an, Surah Naba 78:38*)**

He said: By Allah, we are those “whom the Beneficent God permits” and “those who speak the right thing.”[11]

I asked: May I be sacrificed on you, what would you say?

He replied: “We would recite the praise of our Lord and benedictions on our Prophet (S) and do intercession for our Shias and the Almighty Allah would not reject us.”

And among the intercessors would be the progeny of the Holy Prophet (S).

In *Amali* of Shaykh Sadooq and *Biharul Anwar* it is narrated from Imam Sadiq (as) that he said:

“When it is the Judgment Day the Almighty Allah would gather the first and the last on an open plain, then a severe darkness would envelop them. They would lament and beseech in the court of Allah and say: O Lord, remove this darkness from us. Then some people would come whose light would be moving ahead of them and it would illuminate the ground of *Qiyamat*. The people of *Qiyamat* would ask:

Are they prophets?

A voice from the Almighty Allah would say:

They are not prophets.

The people gathered there would then ask:

Are they angels?

A voice from the Almighty Allah would say:

They are not angels.

They would say: Then they must be martyrs.

A voice from the Almighty Allah would say: They are not martyrs.

They would ask: Who are they?

A voice would say: Ask them only.

The people gathered there would ask:

Who are you?

They would reply: We are Alawites, the progeny of the Messenger of Allah (S), we are descendants of Ali the *Wali* of Allah, we are those who were especially chosen by Allah for being honored, we are in peace and comfort. Then a voice would come to them from Allah, the Mighty and Sublime: Intercede for your friends, devotees and followers. Then they would intercede."[12]

Among the intercessors would be believers as mentioned before and would also be mentioned in the coming pages. And in *Biharul Anwar* it is narrated from the Holy Prophet (S) that he said:

"Do not consider worthless the poor among the Shias of Ali and his descendants, as each of them would intercede for people equal to the members of the Rabia and Mudhir tribes."[13]

Among the intercessors would be the practical scholars.

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"When it would be *Qiyamat* the Almighty Allah would raise the worshipper, thus when he stands in the court of Allah it would be said to him: Go towards the mercy of Allah. And to the scholar they would say: Come and intercede for the people as a reward of giving them a good training."[14]

The visitors to the tomb of Imam Husain (as) would also be among the intercessors:

In *Khasais al-Husain* and other books it is narrated from Saif Tammar that His Eminence, Sadiq (as) said:

"On the Judgment Day, the visitor of the tomb of Imam Husain (as) would intercede for a hundred thousand persons all of whom would have been condemned to Hell."

It is mentioned in *Biharul Anwar* that His Eminence, Abu Abdillah Sadiq (as) said:

"On the Judgment Day an announcer would announce: Where are the Shias of the Progeny of Muhammad (S)? Then a large group of people whom none except Allah can count would arise and stand on one side. Then the caller would call: Where are the visitors to the grave of Imam Husain (as)? A large group would stand up. They would be told: Take the hand of anyone you like and take him to Paradise. Thus each of them would take the hand of one he likes in such a way that one of them would say: Do you not recognize me? I am the one who on such and such day at such and such time stood up for you. Thus he would take him to Paradise and not refuse to do it."15

Fourth: Who Is Eligible For Intercession?

May the Almighty Allah allow me and you the intercession of the intercessors – except for the people of faith no one is eligible and rightful for doing intercession, as the Almighty Allah has said:

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

"And they do not intercede except for him whom He approves." (Qur'an, Surah Anbiya 21:28)

As mentioned in *Tafseer al-Burhan* and other books from Imam Kazim and Imam Reza (as) that he said:

"They will not intercede except for those whose religion Allah likes."16

I have not seen an opinion opposed to this among the Imamiyah scholars and traditions also support it:

In *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"The believer would intercede for his friend except if he is a *Nasibi* (enemy of Ahle Bayt) because even if all the messenger prophets and proximate angels intercede for one *Nasibi* person they would not be able to intercede."17

In another tradition it is quoted from His Eminence that he said:

"The neighbor would intercede for the neighbor and the friend would intercede for the friend. But even if all the messenger prophets and proximate angels intercede for one *Nasibi* person their intercession will not be accepted."18

In *Tafseer* of Ali bin Ibrahim Qummi it is narrated from Imam Ja'far Sadiq (as) regarding the verse:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَٰنِ عَهْدًا

***“They shall not control intercession, save he who has made a covenant with the Beneficent God.”* (*Qur’an, Surah Maryam 19:87*)**

Their intercession is not accepted, intercession will not be done for them and they will not intercede except for those who have made a covenant with the Almighty Allah, except for those who are permitted from the aspect of the mastership (*Wilayat*) of Amirul Momineen Ali and the Imams after him as the covenant with Allah is this only…”[19]

It is absolutely clear that believers are of two types: One is the righteous and obedient and the other, sinner. Now the question arises whether intercession is for sinners and righteous, both, or it is restricted to righteous or the sinners? These are different opinions in this regard and the first one is the correct one. That is, intercession would be for both types of believers, the righteous as well as sinners. With regard to the righteous, intercession would increase their rewards and raise their status and with regard to the sinners it would enable them to be released from chastisement and remove harms or in addition to this make them more eligible for gains. That which proves this – after that it is proved that intercession is for both types – are some traditions, some of which are as follows:

1. Thiqatul Islam Kulaini in *Usool Kafi* in a lengthy tradition from Imam Muhammad Baqir (as) says:

“Qur’an would take its owner to the court of the Almighty and say: O Lord he is Your servant and You gave the best of all the knowledges. He used to always act upon me. He observed enmity for my sake and friendship for my sake. Then Allah, the Mighty and Sublime would say: Admit My slave into Paradise, make him wear the garments of Paradise and put the crown of Paradise on his head.

When this is effected, he would be presented to Qur’an and it would be asked: Are you satisfied with all that is done about your friend? It will say: O my Lord, I think it is less than what is expected from You. Then all the good things will be increased for him. Then Allah, the Mighty and Sublime would say: I swear by My honor and majesty, today I will gift five things – in huge measure – to him and those who are in his level: they would be youths that would never become old, they would remain healthy and never fall ill, they would be rich and never become poor, they would be happy and never become sad and they would be alive and never die. Then Imam Muhammad Baqir (as) recited the following verse:

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ

***“They shall not taste therein death except the first death.”* (*Qur’an, Surah Dukhan 44:56*)**

This tradition confirms the intercession of pleading for removal of chastisement and increase in rewards.

2. From the traditional report of Abu Ayman that was mentioned under the second point it is known that there is none from the first and the last people who would not be in need of the intercession of Muhammad (S). Also it shows that all the believers – even the obedient ones – rather even the previous

prophets and righteous people of the past nations would also be needful of the intercession of the Messenger of Allah (S) since the words of the tradition are general, they include everyone. Although it is known that the need of the righteous for intercession of His Eminence is not to remove punishment because there is no scope for their being liable to punishment, rather this intercession is for elevating of their station and increasing of their rewards.

That which strengthens this traditional report is a statement of Imam Ja'far Sadiq (as) mentioned in *Biharul Anwar* that he said:

"There is no one from the former and the latter people but that he or she would be in need of the intercession of Muhammad (S) on the Judgment Day."[20]

3. In *Biharul Anwar* and *al-Burhan* it is narrated from Ayyashi from Ais bin al-Qasim from His Eminence, Abu Abdillah Sadiq (as) that he said:

"On the Judgment Day, jinns and men would be gathered in a field and when their wait would be prolonged they would ask for intercession. Thus they would say to each other: Whom do we approach? They would come to Nuh (as) and ask him to intercede. He would say: Alas, if only I could fulfill your need. Then the people of Mahshar (field of *Qiyamat*) would ask each other: Whom do we approach? It will be suggested: Let us go to Ibrahim (as). So they go to him. He will say: Alas, if only I could fulfill your need. Again they would say: Whom do we approach? It will be suggested: Let us go to Moosa (as) and ask him to intercede. He will also say: Alas, if only I could fulfill your need. Again they would say: Whom do we approach? It will be suggested: Let us go to Isa (as) and plead him to intercede for them. He will also say: Alas, if only I could fulfill your need. Again they would say: Whom do we approach now? It will be suggested: Let us go to Muhammad (S) and ask him to intercede. So they will all go to His Eminence and petition him to intercede for them. Thus His Eminence would arise with absolute calm and head towards Paradise. He will hold the knocker and knock at the gate. It will be asked: Who is it? The reply would be: This is Ahmad. So they will say: welcome, and open the door.

When he looks at Paradise he would fall down in prostration and praise and glorify his Lord. Then an angel would come and say: Raise your head and ask as you would be given and intercede as your intercession will be accepted. Then he would raise his head and enter Paradise. Then he will (again) prostrate and glorify the Lord. Then an angel will approach him and say: Raise your head and ask as you would be given and intercede as your intercession will be accepted. So he will get up and walk for a moment in Paradise.

Then he will (again) prostrate and glorify the Lord. Then an angel will approach him and say: Raise your head and ask as you would be given and intercede as your intercession will be accepted. So he will get up and he will not ask for anything but that the Almighty Allah would give it to him."[21]

Allamah Majlisi (r.a.) says that the words:

‘Alas, if only I could fulfill your need’ could also be interpreted to mean: I am also in need of the intercession of someone else, so I cannot intercede for you.

I say: Without any doubt, their need of intercession is not due to the filth of sin, because they were infallible. And they never committed any act that could make them liable for punishment but they needed intercession to attain the elevation of their stations which would not be possible except through someone who is having a status higher than theirs, that is Muhammad (S) and his Infallible Family.

If it is said that: This and similar traditions contradict traditional reports that mention all the prophets to be among the intercessors on the Judgment Day.

I will say: There is no contradiction between the two. As they would by the bounty of their seniors obtain grades and benefits and those who are their juniors would in turn through their bounty attain grades and benefits and by their intercession their punishment would be cancelled – as indicated in the intercession of the Imams for the believers and the intercession of the believers for their family members.

And some points will be given in the description of the intercession of the Purified and Truthful Lady, Fatima Zahra (s.a.) for her Shias and followers and their intercession for their friends, that will solve this doubt.

4. In *Layali* it is narrated from Imam Muhammad Baqir (as) that he said:

“Two believers who had been together on the path of Allah would be in Paradise in such a way that one of them would be given a place higher than the other. So he will say: My God, this brother is from my same group. He encouraged me in Your obedience, stopped me from sins and created in me the eagerness of that which is with You. So bring him also in this level with me. Thus the Almighty Allah would place them in that same level…”

5. In *Darus Salaam* quoting from *Kafi,* the statement of Amirul Momineen (as) that he said:

“…Two believer friends who during their lifetime were together in the obedience of Allah, the Blessed and the High and for His sake gave concessions to each other; one of them died before the other. So Allah, the Mighty and the High gave him his place in Paradise, he did intercession for his friend and said: O Lord, so-and-so, enjoined me to obey You and as a result of it I was friendly and he restrained me from your disobedience, O Allah, from what You like from guidance make him steadfast and show what You have showed me. So the Almighty Allah accepts his request till they meet each other in the presence of Allah, the Mighty and Sublime. Each of them says to the other: The Almighty Allah gave you goodness by your friendship as you enjoined on me the obedience of Allah and restrained me from His disobedience…”

This traditional report proves that the intercession of the intercessors would occur for the righteous persons among the believers from the view of the increase in their rewards just as it will be there for the

sinners. Those who believe that intercession is restricted for canceling of punishment, they should also agree that in the case of the sinners also there would be demand for rewards. This can be explained by saying that one who agrees that sinners can be saved from the fire of Hell only through the intercession of the intercessors in the same way he believes that as a result of that intercession he would enter Paradise. For if intercession were only for removal of punishment it should necessarily imply that: Whoever is interceded for, he would neither enter Paradise nor Hell because he is not having the basis to enter Paradise and intercession has only stopped him from being thrown into Hell.

It is possible that there may be dispute that: The cause of entering Paradise is Faith and when the punishment is removed as a result of intercession, other exigencies would be realized. Thus intercession is not for getting rewards.

This dispute could be solved in two ways:

First: It is that some traditional reports clearly state that entering Paradise is also as a result of intercession. Thus it is mentioned in *Amali* and *Biharul Anwar* from the Messenger of Allah (S) that he said:

"Every woman that performs the daily prayers, fasts in the month of Ramadan, goes for Hajj of the Holy House of Allah, pays *Zakat* on her wealth, obeys her husband, and follows Ali after me would enter Paradise by the intercession of my daughter Fatima..."[22]

In *Biharul Anwar* in the tradition of the intercession of Fatima for her followers it is mentioned:

Then the Almighty Allah would say: "O My friends, come back and see if there is anyone who loves for the sake of Fatima, see if there is anyone who gave you something to eat for the love of Fatima, anyone who gave you clothes for the love of Fatima, anyone who gave you a draught of water for the love of Fatima, anyone who deflected backbiting from you for the love of Fatima, take his hand and make him enter Paradise..."[23]

In another tradition from His Eminence, Abu Ja'far Baqir (as) it is mentioned that he said:

"The believer would intercede for his neighbor who would not have even a single good deed to his credit. He would say: O my Lord, my neighbor removed my hardships. Thus he would be allowed to intercede for him. Allah, the Blessed and the High would say: I am your Lord, and more capable of rewarding him than you. Then He will make him enter Paradise while he won't be having a single good deed in his account. And the least that a believer would intercede for is thirty persons. At that time the inmates of Hell would say:

"So we have no intercessors, nor a true friend."[24]

In *Biharul Anwar* and *al-Burhan* it is narrated from the Messenger of Allah (S) that he said:

"When the people would be herded together on the Judgment Day a caller would call out to me: O the Messenger of Allah – hallowed be His name – you have been appointed to reward your friends and the followers of your Ahle Bayt who loved them in your way and for your sake supported them and hated your enemies. So you may give them whatever you like. Then I will say: My Lord, Paradise. Then I will be able to give any place I like in Paradise. And that is the *Maqaam-e-Mahmood* that I have been promised."25

Second: It is correct that traditional reports prove that Faith is a cause of entering Paradise and reward depends on faith. But not that it should be cause without medium. Thus the aim of this tradition is perhaps that whoever is not a believer would not enter Paradise and thus he has no need for intercession. There is nothing that proves this.

The conclusion is that: Both kinds of intercessions are true and confirmed and the doubts are solved.

It is said that: The Almighty Allah gave *Tawfeeq* for the research into this matter by the bounty of the Family of the Holy Prophet (S) the People of Remembrance inspite of the fact that their statements we have seen are devoid of its explanation.

As for those that restrict intercession for requesting of increase of rewards of the obedient apparently base their contention on the apparent meaning of some verses like the following:

ما لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

***"The unjust shall not have any compassionate friend nor any intercessor who should be obeyed."* (*Qur'an, Surah Ghafir 40:18*)**

While the sinners are unjust.

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

***"And the unjust shall have no helpers."* (*Qur'an, Surah Baqarah 2:270*)**

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

***"So the intercession of intercessors shall not avail them."* (*Qur'an, Surah Muddaththir 74:48*)**

The reply to all this is: The unjust and oppressors implied in these and similar verses are infidels and *Nasibis* and those who have removed the Holy Imams (as) from the position Allah has given them and installed someone else in that place while they die in ignorance of the Imam of their time or they would

be like such that in the end they leave the world faithless.

And that which proves this matter – apart from that which has been mentioned above and that which would be seen later – are a large number of traditional reports which even reach to the level of *Mutawatir;* but they all cannot be quoted here, inspite of the fact that the requirement of reconciling the proof is this only. And as for those who consider intercession to be restricted to seeking cancellation of chastisement of those who deserve it, it is obvious that their contention rests on two matters:

First: they say: If intercession is only for increase of benefits, even we would intercede for the Prophet and ask the Almighty Allah to increase the grades of His Eminence and since this latter conclusion is invalid, the basis of the former is also invalid.

Although this statement invalidates the previous statement that intercession will only be for increase of rewards. And this hypothesis could be replied as follows: We don't accept that the former is necessary and it should be the latter, as we have defined intercession to be that a person requests someone who is above him for goodness and well-being of someone who is lower in status. Though in this case, intercession is taken as absolute demand for increase and the misunderstanding is clear.

The conclusion is that: Our view is like the topic of demand which differs from person to person and is of various types. One is order, one is request, and one asking. Thus if it is from a higher to the lower it would be called 'order'. If it is from a lower to the higher, it will be termed, 'order' and if it is from an equal to its equal it will be named 'asking'. Our contention is also like this. If benefits and rewards are asked for someone lower, it is intercession – like the intercession of the Holy Prophet (S) that will be for increase in rewards and elevation of ranks for his Ummah – and when this demand is from a lower for someone higher, it will be supplication, like *Salawaat* and benedictions of the people on the Holy Prophet (S) and their supplications for His Eminence.

Second: The second proof are traditions that prove that intercession is restricted only for sinners. Like the following:

The Holy Prophet (S) said:

"My intercession is only for those who commit the greater sins."

And His Eminence also said:

"My intercession is for those of my nation who have committed greater sins and as for the righteous there is no problem for them."

And in the same way, it is mentioned from His Eminence:

"And as for my intercession for the doers of mortal sins, except for polytheism and injustice, it will be there for all."

The reply of this hypothesis is as follows: The aim of these traditional reports is to explain the most important implication and the most perfect type of intercession, and it is not to restrict intercession to one or two types. And what we have explained previously proves this.

Some Benefits

First benefit: Intercession that will not be available for the infidels is the one that would bring them out of the fire. But as for reduction in their punishment, apparently some traditions state that it would be possible. In *Biharul Anwar* it is mentioned from Hannan that Imam Muhammad Baqir (as) said:

"Do not ask them (disbelievers) for anything so that on the Judgment Day we would not be bound to fulfill their needs."[26]

And also from another chain of narrators, it is narrated from His Eminence (aj) that he said:

"Do not ask them for anything [do not refer to them in anything] as you would become their connection to the Messenger of Allah (S) on the Judgment Day."[27]

I say: This matter is supported by many traditional reports. In the same way it is mentioned that the love of the Purified Imams (as) would profit all, even the disbelievers.

If it is said: This contradicts some verses like:

لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

***"Their chastisement shall not be lightened nor shall they be given respite."* (*Qur'an, Surah Baqarah 2:162*)**

The reply is: They can be reconciled in two ways:

One: It is perhaps that what it implies is that the reduction that is prohibited for them is the reduction of time that sometimes the chastisement be removed from them according to the evidence of the saying of the Almighty Allah in Surah Momin:

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ

***"And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment."* (*Qur'an, Surah Momin 40:49*)**

And this does not contradict that the punishment of some of them will be lightened in that manner.

Two: That we know the absence of lightening of punishment for one who does not have an intercessor.

And Allah knows best.

Second benefit: Saying of the Messenger of Allah (S) that:

“I am given five such things as were never given to any prophet before me…”

It apparently proves that intercession is a specialty of His Eminence and this is in contradiction to the traditional reports that there would be many intercessors on the Judgment Day. And it is possible to reconcile these two types of reports in a number of ways:

First: It is that the meaning of bestowing the power of intercession to His Eminence – especially – is the promise and permission to intercede in the world, which is not promised and allowed to other prophets and intercessors. That which proves this is the exegesis of the following verse in *Tafseer Qummi*:

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ

***“And intercession will not avail aught with Him save of him whom He permits.”* (*Qur’an, Surah Saba 34:23*)**

He said: None of the divine prophets and messengers would intercede on the Judgment Day till the Almighty Allah permits, except for the Messenger of Allah (S) whom the Almighty Allah gave permission before the Judgment Day. And intercession is only for him and for the Imams from his progeny. After that it would be for the prophets (as).

Second: It is that it implies general and broad intercession so that there is none from the formers and the latter that is not in need of the intercession of Muhammad (S) as mentioned in the tradition above.

And others would intercede for a community, a family or a particular tribe (or group). Thus the intercession of the Messenger of Allah (S) is a complete and comprehensive intercession as all the creatures would be needful of it while His Eminence is not needful of anyone except Allah, the Mighty and the High.

Third: It is that intercession is not lawful except after the Almighty Allah permits. Allah, the Mighty and Sublime says:

نْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

***“Who is he that can intercede with Him but by His permission?”* (*Qur’an, Surah Baqarah 2:255*)**

And also that:

مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ

"There is no intercessor except after His permission." (***Qur'an, Surah Yunus 10:3***)

And He said:

إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ

"...except he whom the Beneficent God permits..." (***Qur'an, Surah Naba 78:38***)

And He said:

إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ

"Except after Allah has given permission to whom He pleases and chooses." (***Qur'an, Surah Najm 53:26***)

And He said:

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ

"They do not precede Him in speech..." (***Qur'an, Surah Anbiya 21:27***)

On the basis of this it is possible that the permission of Allah, the Mighty and the High would be for the Holy Prophet (S) – as this matter is stated in the report of Ais mentioned previously and other traditional reports – and the intercession of other intercessors would take place by the permission of His Eminence.

Thus all intercessions would be based on the intercession of His Eminence and they are all branches of this comprehensive and greatest intercession, and the purpose of sending the people in first stage from one prophet to another is, as mentioned in the report of Ais, and other traditional reports – to show the greatness and lofty status of the Seal of the prophets (S) to all the people of Mahshar (gathering) on the Judgment Day.

Third Benefit: In Part Four of the book – in the Letter 'Sh' – we mentioned a tradition through Sunni channels from the Messenger of Allah (S) about the position of the Imams thus:

"... and Mahdi is the one who would intercede from among them on the Judgment Day when the Almighty Allah would not permit anyone to intercede except those He wants and permits..."

At that place also we mentioned that the secret of restricting intercession to our master, Hazrat Hujjat

(aj) is that none of the intercessors would intercede in favor of the deniers of the Master of the Affair (as) even though they might be having faith in those who were before His Eminence [the Holy Prophet and the Holy Imam (as)]. Thus the fact is that intercession is related to the belief in the Imam of the Age (aj).

Fifth: It Is That Praying For An Early Reappearance Of Maula Sahib Az-Zaman Is A Cause Of Eligibility For Intercession Of His Eminence

It means that: For eligibility of the intercession of the intercessors on the Judgment Day, it is necessary that there should be a prior connection in the world between the intercessor and the interceded one. For example the latter should have served or helped him, fulfilled his needs or prayed for him, expressed his sincere love for him or removed some harm from him as was seen in Part Four of this book under the topic of the intercession of the believers. And also the tradition about the intercession of the believers in Point Two and the tradition about the intercession of the visitor of the tomb of Imam Husain (as) in Point Three proves this matter. In addition there are numerous traditions that confirm this. For example:

In *Biharul Anwar* from the *Tafseer* of Imam Hasan Askari (as) from Amirul Momineen (as) it is mentioned that:

“The Almighty Allah is kind to His servants and among His favors is that He created a hundred blessings and kept one blessing among all the creatures so that by it people observe kindness with each other. And that by it the mother is kind to her children and the female beasts are kind to their offspring. Thus when it would be the Judgment Day He would supplement this blessing with the other ninety-nine blessings and with that be merciful on the Ummah of Muhammad (S) and He would give them the right to intercede for whoever they like from the people of religion – So much so that a person would come to a Shia believer and say: Intercede for me.

He would ask: What right you have on me to ask for intercession? He would reply: I gave you water one day. Thus he would recall it and do intercession for him. Another person would come and say: I have a right upon you to ask you to intercede for me. He will ask: What is that? He replies: One day you took the shelter of the shade of my wall from sun. So he would intercede for this person. Thus he would continue to intercede till he has interceded for his neighbors, friends and acquaintances. The believer is more honorable in the view of Allah than what you consider him to be.”[28]

Also it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Indeed, a believer from among you would avoid one whom he had known in the world while it would be ordered that the latter be taken to Hell. The angel would be taking this man and he would say to that believer: Please help me, as I did good to you in the world and fulfilled your need when you came to me. Would you not recompense for that today? Thus the believer would say to the angel appointed on him:

Leave him. Imam Sadiq (as) said: The Almighty Allah would hear the believer and ask that angel to accept the believer's request. So the angel would release that man."[29]

I say: When the position of a believer is such with regard to one who has done a favor to him, there is no doubt that our master, His Eminence, the Master of the Time (aj) would intercede for one who has prayed for him and he would save them from chastisement on the Judgment Day because *Dua* is an important link and a very strong rope; it is a sign of love, a source of pleasure, a kind of help and a type of service to His Eminence.[30]

May the Almighty Allah give *Tawfeeq* to pray for an early reappearance of His Eminence and make us worthy of his intercession.

1. Sharh Tajreed al-Itiqaad, Pg. 331
2. Biharul Anwar; Vol. 8, Pg. 34
3. Biharul Anwar; Vol. 8, Pg. 34
4. Biharul Anwar; Vol. 8, Pg. 34
5. Biharul Anwar; Vol. 8, Pg. 34
6. Biharul Anwar; Vol. 8, Pg. 37
7. Mahasin, Pg. 183
8. Khisaal, Vol. 1, Pg. 292
9. , Biharul Anwar; Vol. 8, Pg. 42
10. Biharul Anwar; Vol. 8, Pg. 43
11. Biharul Anwar; Vol. 8, Pg. 41
12. Biharul Anwar; Vol. 8, Pg. 36
13. Biharul Anwar; Vol. 8, Pg. 59
14. Biharul Anwar; Vol. 8, Pg. 59
15. Biharul Anwar; Vol. 101, Pg. 27
16. Al-Burhan, Vol. 3, Pg. 57
17. Biharul Anwar; Vol. 8, Pg. 41
18. Biharul Anwar; Vol. 8, Pg. 42
19. Tafseer Noor ath-Thaqlayn, Vol. 3, Pg. 361
20. Biharul Anwar; Vol. 8, Pg. 42
21. Biharul Anwar; Vol. 8, Pg. 47
22. Biharul Anwar; Vol. 8, Pg. 59
23. Biharul Anwar; Vol. 8, Pg. 52
24. Biharul Anwar; Vol. 8, Pg. 56; Surah Shuara 26:100.
25. Biharul Anwar; Vol. 8, Pg. 39
26. Biharul Anwar; Vol. 8, Pg. 55
27. Biharul Anwar; Vol. 8, Pg. 55
28. Biharul Anwar; Vol. 8, Pg. 44
29. Biharul Anwar; Vol. 8, Pg. 41
30. In the thirty-second benefit it is mentioned that one who prays for the Imam will become eligible for intercession of the Imams. The Tafseer of the verse says that the Imams will see their helpers and companions and intercede for them. Since the supplicant is also a helper of the Imams this is also applicable to him. (The Author)

12. Eligibility For Intercession Of The Holy Prophet (S) And Attaining The Great Intercession

That which proves this matter – in addition to that which was mentioned previously that mediation of the Imam of the Age (aj) is the mediation of the Holy Prophet (S) – are traditions that the chief of the traditionists has mentioned in *Khisaal* through his own chain of narrators from His Eminence, Reza (as) from his respected forefathers from Amirul Momineen (as) that he said:

The Messenger of Allah (S) said: "I will intercede for four kinds of people even if they come to me with the sins of all humanity: one who has helped my Ahle Bayt, one who fulfills their need while they are in need of it, one who loves them with words and deeds and one who removes their distress practically."1

Allamah Hilli (r.a.) has narrated from the Messenger of Allah (S) directly that he said:

"I will intercede for four kinds of people even if they come to me with the sins of all people of the world: one who has helped my descendants, one who spent his wealth in the difficult times of my progeny, one who loved my descendants with words and deeds and one who tried to fulfill the needs of my descendants while they are persecuted and in flight."2

In *Biharul Anwar* through his own chain of narrators it is mentioned from His Eminence, Reza (as) from his Purified Forefathers from Amirul Momineen (as) that the Holy Prophet (S) said:

"I will intercede for four people on the Judgment Day: one who honored my progeny, one who fulfilled their needs, one who performed their work in their times of distress, and one who loved them with the heart and the tongue."3

I say: It is clear that three topics can be derived from it to apply for praying for an early reappearance of Maula Sahib al-Amr (aj) because it is type of help, verbal love and fulfillment of need as shall be explained ahead.

Among the matters that prove this aim are the advices of Allamah Hilli to his son in which he quotes the following tradition of Imam Ja'far Sadiq (as):

"On the Judgment Day a caller would call out: Silence! And pay attention, as Muhammad (S) would like to address you. So all the creatures would fall silent and the Holy Prophet (S) would arise and say: O gathering of creatures, anyone having a favor or a goodness upon me may please get up so that I can reward him. They would say: May our parents be sacrificed on you, what favors and acts of kindness?

Allah and the Messenger of Allah (S) are having all rights, favors and good turns upon all the creatures. He would say: All right, if anyone has given shelter to one of my family, or did them a good turn, or clothed or satiated their hunger, may please come forward so that I could reward him.

At that moment some people who have performed such deeds would come forward. Then a voice would come from the Almighty Allah: O Muhammad, O My Friend, I give you the authority to reward them as you like. Give them whichever place you like in Paradise. Thus he would give them a house in '*Waseela*' such that their view will not be obstructed from Muhammad and his Ahle Bayt (as)."4

I say: Without any doubt, praying for well-being is a kind of a good turn, thus its effect on that supplicant is that he would become eligible for the intercession of the Messenger of Allah (S) on the Judgment Day. And this tradition also proves increase of rewards through intercession just as it proves removal of punishment.

Among the other proofs is a tradition that Shaykh Sadooq has mentioned in *Amali* from Imam Muhammad Baqir (as) from his forefathers from the Messenger of Allah (S) that he said:

"One who wants to obtain my mediation and that he should have the right upon me to intercede for him on Judgment Day, it is necessary that he should always recite *Salawaat* for my family and please them."5

I say: There is no doubt that all of Ahle Bayt (as) become pleased if you pray for the early reappearance of Hazrat Hujjat bin al-Hasan (as); rather it is possible that it could be a kind of attachment to them (think upon it).

1. Al-Khisaal, Vol. 1, 196
2. Al-Muntaha, Vol. 1, 544
3. Biharul Anwar; Vol. 8, Pg. 49
4. Al-Muntaha, Vol. 1, 544
5. Amali, Sadooq, Gathering no. 60, Vol. 5, Pg. 310, Beirut

13. A Means To Allah, The Mighty And The High

Allah, the Mighty and Sublime has ordered that you must take up a means to Him, as mentioned in the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

"O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and

strive hard in His way that you may be successful.” (***Qur’an, Surah Maidah 5:35***)

And this verse has introduced three things that make one eligible for salvation and all three are found in *Dua* for His Eminence, the Master of the Time (aj) because: The first is the position of faith. And without any doubt *Dua* for His Eminence is a sign of faith and the cause if its perfection. And also: It is a type of *Jihad* by the tongue, in the same way it is a means towards the Beneficent Lord, which could be explained in two ways:

First: Meaning of *Waseela* (means) – as mentioned in *Majmaul Bayan*[1] – is a relationship of connection and nearness, and there is no doubt that this*Dua* is a relationship of attachment and gaining nearness to Allah, the Mighty and the High, just as the other worship acts through which one can obtain the proximity of Allah. Although this *Dua* is one of the most important means of proximity and the nearest path of connection and the most valuable of them, as will be explained in this book by the help of Allah.

Second: It is that *Waseela* implies – especially in this blessed verse – that same Imam (as), as explained in the *Tafseer* of Ali Ibne Ibrahim Qummi:

“Seek His nearness through the *Waseela* of the Imam.”[2]

As evident, this statement is from a traditional report of Imam (as).

In *Burhan* it is narrated from Amirul Momineen (as) that he said regarding the verse:

“And seek means of nearness to Him.”

“I am the *Waseela* to Him.”[3]

In *Miraat al-Anwaar* quoting from the book of *al-Waahida* from Tariq bin Shahaab it is mentioned that he said: in a tradition, Amirul Momineen (as) said:

“Imams of Aale Muhammad (S) are *Waseela* to the Almighty Allah and the means of connection to His mercy…”[4]

Also in the book of *Riyaaadh al-Jinaan* it is narrated from Jabir that the Holy Prophet (S) mentioned the excellence of himself and his family when he said:

“We are *Waseela* to Allah.”[5]

In some Ziarats it is mentioned:

“And I make them a *Waseela* for gaining Your pleasure.”

It is mentioned in *Dua* Nudbah that:

“And I have made them source of gaining Your nearness and *Waseela* for obtaining Your satisfaction.”

In *Dua* of the Chief of the worshippers (as) on the Day of Arafah it is mentioned:

"And You made them *Waseela* to Yourself and a path towards Paradise."[6]

From this we learn that *Waseela* denotes this same Imam. On the basis of this taking *Waseela* towards the Almighty Allah is performing an act that is source of satisfaction and nearness of His Eminence, and as the Almighty Allah has appointed a guide for every nation and an Imam for every people. He says:

"And (there is) a guide for every people."

He appointed the Imam (as) as a *Waseela* towards Himself, thus it is necessary for every community to recognize their guide and *Waseela* and to do all that takes one near to him and earns his pleasure. Because without recognizing him, it would not be possible to become proximate to him.

From this point of view, it is mentioned in a tradition accepted by both sects (Shia and Sunni) that:

"One who dies without recognizing the Imam of his time, dies the death of Ignorance (infidelity)."[7]

On the basis of this, one who does not recognize the Imam of his time is like one who has not recognized any of the Imams and that which proves this matter are those widely related traditions, some of which we shall quote in the coming pages:

Husain (as) came to his companions and said: "O people, Allah, the Mighty and Sublime did not create human beings except that they should recognize Him. Thus if they recognize Him and (then) worship Him, they would become needless of worshipping anything else." A man asked His Eminence: "O son of Allah's Messenger (S), may my parents be sacrificed on you, what is the recognition of Allah?" He replied: "In every age the recognition (*Marefat*) of Allah is the recognition of the Imam whose obedience is obligatory on the people."[8]

Here the author of this book quotes from his teacher, Allamah Majlisi an anecdote that the latter has mentioned in *Biharul Anwar*:

From this point of view the recognition (*Marefat*) of Allah is interpreted as the *Marefat* of Imam (as) perhaps because the *Marefat* of Allah cannot be gained except through Imam or that getting a share of divine recognition (*Marefat*) is subject to *Marefat* of Imam (as).

Now that this matter is clear I say: Without any doubt *Dua* for an early reappearance of Maula Sahib az-Zaman (aj) is also a means that the Almighty Allah has appointed towards Himself. Not only to the Almighty Allah, it is a means towards all the Imams, rather towards all the prophets and all successors as they are divine mediums and spiritual fathers, and this *Dua* is a cause of their satisfaction and seeking of their aim and goal. Moreover, it is the obedience of *Ulil Amr* that Allah has made incumbent:

وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

***“Obey Allah and obey the Apostle and those in authority from among you.”* (*Qur’an, Surah Nisa 4:59*)**

Because His Eminence has himself ordered us to pray for his early reappearance.

Also the tradition we mentioned in forgone pages proves this: In *Burhan* and other books, it is narrated from His Eminence, Abu Ja’far Baqir (as) regarding the following words of the Almighty Allah:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

***“But when the prayer is ended, then disperse abroad in the land and seek of Allah’s grace…”* (*Qur’an, Surah Jumu’ah 62:10*)**

“‘Prayer’ implies the *Bayyat* (allegiance) of Amirul Momineen (as) and ‘land’ stands for successors whose obedience and *Wilayat* the Almighty Allah has made compulsory. Just as He has ordered the obedience of the Holy Prophet (S) and Amirul Momineen (as) and he has used metaphor for them. And regarding the words: “and seek of Allah’s grace” he said: It means seeking Allah’s Grace for the Successors…”[9]

I say: Their comparison with ‘land’ is from two aspects:

1. Allah, the Mighty and the High has made the earth as a place of stay for the creatures so that they may spend their lives on it in comfort and peace. And in the third and the fourth part we have explained that the stability of the earth is due to the existence of the Imam, thus the safety and comfort of all the creatures of the earth is due to the existence of the Imam (as).

2. Earth is a means of receiving the heavenly bounties by the people of the world. Thus the Almighty Allah says:

وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ

***“And you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.”* (*Qur’an, Surah Hajj 22:5*)**

Imam (as) also is a means through which the divine bounties reach the people of the world – as we have explained before.

3. Allah, the Mighty and the High has created many types of bounties from the earth, like fruits, grasses and straw (cattle feed) etc. according to the needs of the creatures so that human beings and animals may derive their nutrition from it. The Almighty Allah says:

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا

فَأَنْبَتْنَا فِيهَا حَبًّا

وَعِنَبًا وَقَضْبًا

وَزَيْتُونًا وَنَخْلًا

وَحَدَائِقَ غُلْبًا

وَفَاكِهَةً وَأَبًّا

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

فَإِذَا جَاءَتِ الصَّاخَّةُ

***"Then We cause to grow therein the grain, And grapes and clover, And the olive and the palm, And thick gardens, And fruits and herbage A provision for you and for your cattle."* (*Qur'an, Surah Abasa 80:26-33*)**

Also from the being of Imam (as) many kinds of sciences and laws are made available for the people according to their needs and that which is good for them; so that they may not be in need of anyone else. And other causes could also be found if more contemplation is done but due to time constraint we have just mentioned these, and the *Tawfeeq* is from Allah.

Explanation: Shaykh Tabarsi says in *Majmaul Bayan*:

Qazab ('clover'): Green alfalfa that is pared a number of times for making it cattle feed (from Ibne Abbas and Hasan) and...

Abbun ('herbage'): Grasslands and pasture for cattle...[10]

And in *Qamoos*:

Qazab ('clover'): Every big and huge tree whose branches bear leaves and Abbun ('herbage'): Grassland or farm where crops grow...

1. Majma al-Bayan, Vol. 3, Pg. 189
2. Tafseer al-Qummi, Vol. 1, Pg. 168
3. Al-Burhan, Vol. 1, Pg. 469
4. Miraat al-Anwaar, Pg. 331
5. Miraat al-Anwaar, Pg. 331
6. Sahifa Sajjadiya, Supplication no. 47
7. Ghaibat Nomani, Pg. 180
8. Miraat al-Anwaar, Pg. 58
9. Al-Burhan, Vol. 4, Pg. 335
10. Majma al-Bayan, Vol. 10, Pg. 440

14. Acceptance Of Prayers

It means that when the supplicant, along with his supplications, prays for the Master of the Time (as) his prayer is accepted being accompanied with the prayer for His Eminence.

That which proves this matter is logic as well as Islamic texts:

First cause: Without any doubt the prayer of a slave for the master, Imam of the Time (aj) is definitely accepted because its exigency is present and its obstacle is absent and both the meanings are clear. Delay in the acceptance does not mean that it is not accepted. Thus if one begins his supplication with only the prayer for His Eminence, the Master of the Affair (as) it would be pertinent that the Most Merciful and Kind Lord accept it. And also the Almighty Allah has made it a rule that if a person is offered different types of goods in one transaction while some of the items are defective, he must either reject all or accept all and he cannot reject only the defective ones.

Second cause: Some sins and evils prevent the acceptance of prayer. So if one prays for his wishes along with the prayer of his master, the Master of the Time (aj), his prayer will be joined with that and the sins that prevent the acceptance of his prayer would be forgiven and there will not remain any obstacle to the acceptance of his prayer. And the Almighty Allah would accept it. And in the eighteenth point of excellence it will be mentioned that *Dua* for His Eminence as an addenda gets the sins forgiven.

Third cause: We previously mentioned among the benefits of praying for the Imam of the time (as) that His Eminence would pray in favor of one who prays for him and without any doubt the *Dua* of His Eminence for fulfillment of needs of someone demands their acceptance that is asked from the Almighty Allah.

Fourth cause: In *Usool Kafi,* in the merits of reciting the *Salawaat* on Muhammad and Aale Muhammad (S), it is directly narrated from Imam Ja'far Sadiq (as) that he said:

"It is necessary for one who has a petition in the court of Allah that he should begin it be reciting the *Salawaat* on Muhammad and Aale Muhammad, then mention his need. And then he should conclude his supplication with reciting the *Salawaat* on Muhammad and his progeny as the Almighty Allah is much higher that He should accept the first and the last prayer and leave its middle because there is no obstruction in acceptance of *Salawaat* and *Durood*on Muhammad and his progeny."1

I say: The point of evidence in this tradition is that: The mentioned cause is general and it includes all supplications that comes in between two *Duas*, because Allah, the Mighty and the High is more kind than that He should accept both sides and leave the middle. In the first cause we mentioned that the *Dua*of believer for the early reappearance of his master is inevitably accepted, thus textual proof is that which supports the logical proof.

Fifth cause: It will be further explained that when a believer prays for his believer brother who is absent, the angels pray for him many times the same thing in his favor and it is known that the *Dua* of the angels is accepted since it has no impediments.

Sixth cause: In *Usool Kafi* through authentic chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) said: "When one of you supplicates, one should make it general so that it becomes more binding and confirmed. (and in another version it says) Then give generality to the *Dua* as it would make it more binding and confirmed."2

I say: The Messenger of Allah (S) has said:

'...one should make it general..."

It means that a general *Dua* is more binding and confirmed for the one who is praying from that he should only pray for himself without including the believers in it. The conclusion of the statement of His Eminence is: making a *Dua* general is a cause of its acceptance and achieving of its aim. And the explanation of the matter and proof of this tradition can be presented by stating that generality in *Dua* has two aspects:

One: The supplicant makes all the believing men and women partners in his supplication and includes himself in it. That is he prays together for himself as well as all the believing men and women. For example he says: O Allah, please forgive the believing men and women and fulfill the needs of the believing men and women. Or he says: O Lord, forgive us and fulfill our needs (accept our prayers) while keeping in mind himself and all the believing men and women.

Second: His prayer should be in a way that it includes benefits for all believing men and women – even

though it may not be stated in words – like: Praying for peace and descent of heavenly bounties, growing of earthly bounties and keeping away of calamities etc. as their benefits favor all, this is also a way of giving generality to *Dua*, and *Dua* for an early reappearance of our master, the Master of the Time (aj) is of this type, therefore it is the implication of this hypothesis as is clear to those who understand.

Supposing if someone denies that this type of *Dua* has generality, it can be said: If the supplicant makes his intention general for believing men and women or clarifies this meaning, there does not remain any other doubt.

And as for the fact that *Dua* for the reappearance of our master, the Imam of the time (as) is a matter whose benefit is universal; there is no need of proving it, thus as we have already mentioned in Part Four of the book, the reappearance of His Eminence would be success for every believer and faithful, and display in every way of justice, decline of every type of ignorance, exposition of sciences, dispelling of sorrows, removal of maladies, spread of blessings, victory of the believers, destruction of oppressors, security of the inhabited lands and safety of the people…

As for the statement of the Holy Prophet (S) that:

“When one of you supplicates, one should make it general.”

It is having a few aspects:

1. It is that it implies: When a believer supplicates, he makes this supplication general for all believers and includes himself in it. So if he does this and supplicates for all of them, this *Dua* is guaranteed to be accepted and accepted soonest and is more effective than if it were only for himself. On the basis of this, making a *Dua* universal makes its acceptance sure and earlier.

The conclusion is that, if you say: O Allah, forgive the believing men and women, it would guarantee your forgiveness rather than when you say: O Allah, forgive me! And if you say: O Allah, hasten the reappearance of our master, the Imam of the time (as), it would guarantee your success and prosperity rather than when you say: O Allah, give me deliverance. Because the prayer for the reappearance of the Imam of the Age (aj) is in fact *Dua* for deliverance of all believing men and women.

2. It is that it would imply: When you want to pray for yourself, first of all you pray for all generally so that your *Dua* is sure to be accepted, that your*Dua* for all the believers in general is the cause of its acceptance and reaching your goal as mentioned in these words at the beginning of the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ

***“O you who believe! when you rise up to prayer, wash your faces…”* (*Qur’an, Surah Maidah 5:6*)**

(That is before the Prayer perform the ablution).

Also the verse:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“So when you recite the Qur’an, seek refuge with Allah…” (***Qur’an, Surah Nahl 16:98***)

(That is when you want to recite the Qur’an)

The implication of the statement of the Messenger of Allah (S) that:

“When one of you supplicates one should make it general.”

Is that: When you want to supplicate for yourself you must supplicate for all the believing men and women in general then supplicate for yourself as this method would make your supplication sure to be accepted because preferring the people of faith in *Dua* makes it perfect for acceptance as mentioned in some traditions of Imam Ja’far Sadiq (as) that he said:

“One who gives preference to forty brothers and prays for them, then prays for himself, it will be accepted for them as well as him.”[3]

3. It is a common conjunction, that is every time you pray for yourself, before or after that pray for all your brothers also. This type is found more in use in Arabic language and common idiom as will be evident for educated people.

Seventh cause: There is a tradition that Thiqatul Islam Kulaini has mentioned in *Usool Kafi* from Muhammad bin Yahya Attar from Ahmad bin Muhammad bin Isa from Ali bin al-Hakam from Saif bin Ameera from Amr bin Shimr from Jabir bin Yazeed Jofi from His Eminence, Abu Ja’far Baqir (as) that he said regarding the verse:

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ

“And He answers those who believe and do good deeds, and gives them more out of His grace…” (***Qur’an, Surah Shura 42:28***)

There is a believer that prays for his brother who is not present, so the angels tell him:

Amen

And Allah, the Mighty and Powerful says:

“Twice of what you have asked will be there for you and what you have requested will be given to you due to the love you have for him.”[4]

I say: In our view the chain of narrators is authentic, but Allamah Majlisi has considered it weak in *Miraat al-Uqool* and apparently it is because of Amr bin Shimr; but many narrators have confirmed this report. However in my view following the research scholar, Noori in *Mustadrak al-Wasail* I consider this narrator reliable and trustworthy because some elders have narrated from him and there are other signs of his reliability while his connection with*Ghulat* (extremists) is not proved.

In any case the evidence of this tradition is clear for our purpose and the words:

“Twice of what you have asked will be there for you...”

It shows that whatever you ask for your brother, you will be given more than that. And the words that:

“...and what you have requested will be given to you due to the love you have for him.”

They prove that by the blessings of praying for the brother who is absent what you ask for yourself will also be accepted. There is also a remote possibility that:

‘I bestow’ is a first person verb form. It means that I gave what you prayed for your brother who is absent and Allah is Wise.

Thus O one who wants to reach an aim do you know a believer whose faith is more perfect and whose belief more complete and who is more beloved and proximate to Allah, having a higher status with Him than your master, the Master of the Time (aj)? Then pray more for your master so that by the blessing of that *Dua*, your prayers are also accepted.

Eighth cause: As mentioned earlier and as will be said ahead, among the benefits of praying for an early reappearance of His Eminence, is the perfection of faith, getting certainty, obtaining deliverance from doubts of the doubters and deviant ones and these factors would be responsible for having your supplications accepted, just as weakness of faith and doubts in the principles are obstacles in the acceptance of *Dua*. Thus when the servant prays for his master, the Master of the Time (as), his certainty becomes stronger and his belief more perfect, and when he achieves this condition, the Almighty Allah accepts his prayers.

To prove this matter let us read a traditional report that is reliable, and almost equal to authentic that Thiqatul Islam Kulaini has narrated from Muhammad bin Muslim from Imam Muhammad Baqir (as) and Imam Ja’far Sadiq (as) as follows:

I (narrator) asked: We see some people who are very zealous and sincere in prayers but they have not accepted right faith (Shiaism), would it be of any use to them? He (the Imam) replied: O Muhammad this is like those families of Bani Israel, such that when one of them prayed for forty nights his prayers were

inevitably answered. But a person from them performed arduous worship for forty nights but his supplication was not answered. So he went to Isa bin Maryam (as) and complained to him about his position so that he may pray for him.

Isa bin Maryam (as) performed the ablution, recited the Prayer and beseeched the Almighty and the Almighty Allah revealed to him: O Isa, this servant of Mine is approaching Me through a path other than what I have specified. He is praying to Me while he harbors doubt about your prophethood. Even if he prays so much that his neck is severed and his finger joints shatter, I would not accept it.

Imam said: So Isa (as) looked at that man and said: Are you calling the Lord while you have doubt in His Prophet? The man replied: O Spirit of Allah and His Word, by Allah, what you say is right, now pray that Allah removes this condition from me. Thus Isa (as) prayed for him; the Almighty Allah approved his repentance and accepted his prayer and he went back to his family.5

Ninth cause: Allamah Majlisi says in *Miraat al-Uqool* regarding the fact that the supplication which is not accompanied with *Salawaat* on Muhammad and Aale Muhammad remains veiled –:

The aim of the creation of the jinns and humans and all the beings from the beginning till the end were the Messenger of Allah (S) and the Ahle Bayt (as) as the great intercession in the world and the hereafter belongs to them only and through their medium, blessings descend on all the creatures. Because there is no miserliness in the giver, rather the defect is in the recipients. They (as) are deserving of all divine graces and holy blessings, so when they are bestowed a blessing, it comes down to the other creatures also.

On the basis of this, if the supplicant desires to receive divine blessings he should recite *Durood* on them as this *Dua* is never rejected, as the giver is beneficent and the recipient is worthy and through their auspiciousness the supplicant, rather all the creatures would benefit by divine grace. Just as if there is a nomad Bedouin in the house of a nobleman and if the nobleman were to arrange a very elaborate feast for him it would seem to be a very odd thing, but on the contrary if the nobleman is having as a guest, a person of great importance, like a diplomat etc. and in the honor of this diplomat the nobleman arranges a special banquet and the nomad also participates in the dinner, there would not be any problem. Rather it would be considered bad manners to disallow the poor man sharing the food.6

I say: It is clear that this example applies perfectly to the matter of praying for our master, the Master of the Time (aj) and people of perception can easily understand this.

Tenth cause: It is the same that Allamah Majlisi has mentioned:

The Family of the Messenger of Allah (S) is a medium between us and the Almighty Allah for conveying the laws to us. Because we have no access to divine revelation, court of God and heavenly sphere. Thus there must be messengers who can serve as connection between us and the Lord. And they must be such that they should have divine aspects as well as human qualities so that they could have contact

with the giver of grace and also the recipients so that whatever they take from the Lord, they may convey to the creatures.

Therefore the Almighty Allah appointed among the people His messengers and prophets who apparently have human forms but internally have morals, behavior, knowledge and pure souls. They said to the people: We are human beings like you, so that they may not despise them and accept them and be friendly with them. In the same way in addition to this all the bounties and their perfections also are through their medium between the Lord and other creatures. Thus every blessing first reaches them, then it is distributed to the creatures. And reciting *Salawaat* on them is a prayer for grace from the mine of grace to the location of its distribution on all the creatures according to their capability and eligibility.

I say: This aspect is also currently in the topic of our discussion, and these ten points explain that the (other lawful prayers) of one who prays for our master Qaim (aj) will be surely accepted.

1. Kafi; Vol. 2, Pg. 494
2. Kafi; Vol. 2, Pg. 487
3. Kafi; Vol. 2, Pg. 509
4. Kafi; Vol. 2, Pg. 507
5. Kafi; Vol. 2, Pg. 200
6. Miraat al-Uqool, Vol. 12, Pg. 87, Chapter of Salawaat on the Prophet Muhammad and his Ahle Bayt (as).

15. Recompensing Favor Of Prophethood Of The Holy Prophet (S)

That which proves this matter is the statement of the Almighty Allah in Surah H'aa Meem A'in Seen Qaaf:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

"Say: I do not ask of you any reward for it but love for my near relatives." (Qur'an, Surah Shura 42:23)

The evidence of this shall be discussed in some points:

First: Whatever the Holy Prophet (S) demands is an order.

Second: Demand and order of His Eminence implies that it is incumbent to follow it except that there be any evidence against it.

Third: It is that the Holy Prophet (S) has the right of prophethood on this Ummah, thus it is obligatory on the people to fulfill the right of His Eminence as much as possible.

Fourth: It is that Allah, the Mighty and the High has specified the recompense of prophethood of the Holy Prophet (S) to be love for the family and kinsfolk of His Eminence.

Fifth: The meaning of 'family and kinsfolk' is progeny of the Holy Prophet (S) and rejection of the contention of Ahle Sunnat.

Sixth: Meaning of love and its types.

First Introduction

You should know that demand is the origin of action from the high to one who can understand – as researchers have understood – be it by the word of 'I order' or by the word 'do'. It can also be through a question etc. It can also be without using any words; that is by gesture or in writing. The evidence of what is stated is that the first meanings that comes to the mind is are those mentioned above. You do not see if the demand is made by a great personality, in any word it will be said: so–and–so has ordered such a thing. And if a sensible person says: I order you to do that, the intellectuals would consider it silly because order is restricted to the high, just as *Dua* and asking is from the high, request and plea is from the equal only. And investigation in the use of these words would make everything clear.

And as for that which the Almighty Allah said in the anecdote of Firon:

"What counsel do you then give?"

Inspite that he was superior to them it is referred to as an order? It could be only due to two things:

One is that it could be that the object of the verb is eliminated that is 'What do you order the soldiers?' On the basis of this the word 'order' is used in its true sense as 'I order' with regard to the soldiers is more dignified. Secondly: Suppose they were higher and by way of metaphor – from one aspect – they are addressed in this way. And Allah knows best.

It is proved by this introduction that when the demand is issued from the Holy Prophet (S) in whatever word it be – even if it is interrogative, as mentioned in the captioned verse – it is an order, because sometimes allusion is made to question by way of humility which was the program of His Eminence and the basis of his words as he is reported to have said:

"I have been sent for the perfection of morals."

Or it could be for moderation and kindness with the people so that they may accept his orders with sincerity and with seriousness; hence their position is supposed higher.

If we agree that the enforcement of *Mawaddat* is a part of:

“I don’t ask you except the love of my kinsfolk.”

It means that: My aim and desire that reverts to me is contained in it.

Obligatory nature of love can also be derived from another example and it is the statement of Allah, the Mighty and Sublime with the Holy Prophet (S) in which He says:

”Say: I don’t ask for anything.”

As it shows that it is necessary for His Eminence to ask his right from them because if the fulfillment of this right had not been obligatory, he would not have asked them as is very much clear.

Second Introduction

I made research into the principles of jurisprudence that the matter having implication is evident in inevitable demand, in other words demand is in fact, an order. That is: Except for the matter of demand nothing else is understood, and demand without specification of conditions, words or external in common parlance, its implication is on absolute demand and it is expressed in it.

The indication of this meaning is that we see commands that are issued by higher authorities to the lower, anyone who pays attention to them will not have any doubt that they are compulsory matters, rather it is in their nature that they will be impelled to perform what they are ordered and they have no hesitation whether these commands are compulsory or not.

We also see that if they do not perform those things they become worthy of blame and criticism, and it is not but from the aspect that it is an absolute demand – in the view of common people – it is expressed in absolute demand, without there be any need of specifications of time or state and external proof, therefore commands that came in the beginning will be considered compulsory – in the event that there is no context of their recommended nature.

Although if an order is received for a matter it is obligatory on us that we investigate and find out in all the traditional reports that have reached us from the Purified Imams whether they are having an opposite method or not, because it is often that methods and testimonies on other reports have come in those and the narrators are one of the other, if it is not so, due to contemplation the expression of demand says that it is obligatory; rather from many aspects there should be methods and testimonies in all other chapters, as the scholars of principles have generally ordered to search for specific order stating that it is obligatory.

Due to the large number of qualifications mentioned in every chapter (topic) not from the view of contemplating on general appearance. Thus if we get a testimony that the order is for recommended

nature, on the basis of this, the testifying word is applied to its apparent meaning. And if not, there is no option except that the word of order should be considered an obligatory order.

It is learnt from this introduction that the demand issued by the Holy Prophet (S) in this matter – by the order of the Almighty Allah – is an absolute demand and it proves that the duty stated is obligatory and the testimony of this are the traditional reports issued by the Infallible Imams (as) in order to prove that what is ordered in this verse is obligatory. Thus in the *Tafseer al-Burhan* and *Ghayat al-Maraam* it is narrated from His Eminence, Imam Hasan Mujtaba (as) that he said in a sermon:

"We are a family whose love the Almighty Allah has made compulsory on every Muslim when He said:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

"Say: I do not ask of you any reward for it but love for my near relatives." (Qur'an, Surah Shura 42:23)1

And in the same two books it is narrated from Imam Ja'far Sadiq (as) from his venerable forefathers that:

When the following verse was revealed on the Holy Prophet (S):

"Say: I do not ask of you any reward for it but love for my near relatives."

The Holy Prophet (S) stood up and said: "O people, Allah, the Mighty and the High has made a matter obligatory on you; will you fulfill it?" None of them replied.

The next day again he stood up and asked the same question, again no one responded. Then he repeated the same statement on the third day and none replied. Then he said: "O people, this matter does not concern gold, silver, food or drink." They said: "Mention it to us." He said: "Allah, the Mighty and the High has revealed to me: 'Say: I do not ask of you any reward for it but love for my near relatives...'" They said: "Yes we will fulfill it."

His Eminence, Sadiq (as) said: "By Allah they did not fulfill it except for seven persons: Salman, Abu Zar, Ammar, Miqdad bin al-Aswad al-Kindi, Jabir Ibne Abdullah Ansari and slave of the Messenger of Allah (S) named 'Bast' or Kubait and Zaid bin Arqam."2

In the coming introductions also points would be mentioned that prove this matter, *Insha Allah*.

Third Introduction

The Holy Prophet (S) has the right of prophethood and messengership on this nation, thus it is obligatory, as much as possible for us, to fulfill the right of His Eminence. Thus all those who do not fulfill this right have committed injustice. And this matter does not require explanation because it is absolutely

clear for intelligent people that it is obligatory to fulfill the right of the rightful person and also there is no doubt that the greatest right is that of the Messenger of Allah (S) because he has saved them from Hell. Therefore it is necessary that their greatest efforts should be to strive to fulfill his rights first and then of anyone else.

Here we would be content with mention of only one holy tradition that is mentioned in *Ghayat al-Maraam* through Sunni channels, that the Holy Prophet (S) said:

“Go out and give a call: Pay attention, curse of Allah be on one who does injustice in recompensing labor, Pay attention, curse of Allah be on one who takes someone else as his master instead of his master. Pay attention, curse of Allah be on one who abuses his two fathers. Thus Amirul Momineen (as) made these announcements.

Umar and a group of people heard this, they came to the Holy Prophet (S) and asked:

Is there an interpretation of what you announced? He (the Prophet) replied: Yes, the Almighty Allah says:

“Say: I do not ask of you any reward for it but love for my near relatives.”

Thus, curse of Allah be on one who does injustice on me. And the Almighty Allah said:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

***“The Prophet has a greater claim on the faithful than they have on themselves.”* (*Qur’an, Surah Ahzab 33:6*)**

O whomsoever I am the master, Ali is also his master. Thus, curse of Allah be on one who takes as masters other than him and his progeny. And I make you a witness that Ali and I are the two fathers of the believers. Thus curse of Allah be on one who curses one of us.

When they went out of there, Umar said: O companions of Muhammad (S), the Holy Prophet (S) hasn’t emphasized more neither on the day of Ghadeer nor at any other time as he did today with regard to Ali. Hisaan bin al-Arat said: This happened nineteen days before the passing away of the Messenger of Allah (S).”[3]

Fourth Introduction

The Almighty Allah has made the recompense of prophethood – which in fact is for the welfare of the people themselves – to be love for the kinsfolk according to the verse mentioned and traditions that confirm the same thing. Such as:

In the 79th Majlis in the *Amali* of Sadooq through authentic chains of narrators is related a lengthy tradition from Imam Ali Reza (as) in which verses of 'Isftifa' (selection) are mentioned that number twelve. In that tradition it is mentioned:

…Sixth: the statement of Allah, the Mighty and Sublime:

"Say: I do not ask of you any reward for it but love for my near relatives."

And this is the specialty of the Holy Prophet (S) on the Judgment Day and a specialty for his progeny and not anyone else. Because the Almighty Allah has mentioned in the story of Nuh (as) in His Book that: O people, I don't ask you for monetary recompense of this prophethood, my reward is on Allah. And I don't know those who brought faith. They would reach to their Lord but I will show persons who resorted to ignorance.

It is related that Hud (as) said: I don't ask you any recompense for this message, my reward is on the Almighty Allah Who created me, do you not think?

Allah, the Mighty and Sublime told the Holy Prophet (S): Say: I do not ask of you any reward for it but love for my near relatives… And the Almighty Allah did not make their love compulsory but that He knew that they would never separate from religion and they will never deviate.

Secondly a person is friendly with another man but is inimical to one of his family member, then he will not remain absolutely clean and pure-hearted with this person. Allah, the Mighty and Sublime wants that there should not be anything in the heart of the Messenger of Allah (S) towards the believers, that is why He made love for his kinsfolk compulsory. On the basis of this, whoever fulfills this obligation and loves the Holy Prophet (S) and also loves his family, the Messenger of Allah (S) cannot hate him. And whoever leaves him and does not fulfill this duty and is inimical to the family of the Prophet, would be eligible to be hated by him because he has omitted a duty that Allah has made obligatory. And which nobility and excellence is more than or equal to this excellence.

Thus the Almighty Allah revealed this verse to the Holy Prophet (S):

"Say: I do not ask of you any reward for it but love for my near relatives."

At that time the Messenger of Allah (S) stood amidst some of his companions, praised and glorified Allah and then said: O people, the Almighty Allah has made a matter obligatory on you; will you fulfill it? None of them replied. Again he said: O people, this matter does not concern gold, silver, food or drink. They said: Mention it to us. So he recited this verse to them. They said: Yes, we will fulfill it. However most of them did not fulfill it and they went back on their word.

The Almighty Allah did not send any prophet but that He revealed to him not to ask any recompense because Allah, the Mighty and Sublime paid the reward of the prophets Himself. However, the Almighty Allah made love of the family of Muhammad (S) obligatory and ordered him to inform them about their

matter so that by recognizing their excellence and status that the Almighty Allah has bestowed to them they may imbue their hearts with their affection as love is directly proportional to *Marefat* (recognition) and identification of excellence.

When the Almighty Allah made this obligatory, it was very hard on many people because obligatory obedience is difficult. Thus some who had made a covenant with the Almighty Allah remained attached to them and the hypocrites and inimical persons harbored enmity and with that became apostates, and they altered the limits that the Almighty Allah had specified for relatives. Then they said: Family relationship applies to all Arabs. In both cases, we are certain that *Mawaddat* is with regard to the near relatives and kindred of the Prophet. Thus whoever is nearer in relation to the Prophet he/she is more deserving of *Mawaddat*, as much the proximity of relationship increases, as much the eligibility for *Mawaddat*.

But they did not do justice to the right of the Holy Prophet (S) despite the regard and concern he had for them in what the Almighty Allah has made incumbent on the Ummah, while it is not even possible to give thanks to the kindness and labors of the Messenger of Allah (S). They did not observe*Mawaddat* with regard to his relatives and kindred and they did not gave them any importance for the love and protection of the honor of the Messenger of Allah (S).

How did they not fulfill the rights while even the Qur'an is unequivocal about it and it has called for it; moreover there are authentic traditions that state that only they are the people of *Mawaddat* whose love Allah has made incumbent and has promised reward for it. Indeed none fulfills this duty but that he shall be compulsorily admitted to Paradise according to the saying of Allah:

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ ۖ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ .

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

***"And those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace. That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives."* (*Qur'an, Surah Shura 42:22-23*)**

Along with its interpretation and explanation that we have given.[4]

And many doors of knowledge open up with this tradition. So contemplate on this so that you may be guided on the right path and by this introductions it has become clear that love for the family of the Messenger is recompense of prophethood, thus its payment is obligatory on all the people.

Fifth Introduction

Here we shall explain who are meant by the word of 'Qurba' (near relatives) with whom this excellence is related? We shall be content only by quoting some traditional reports recorded in *Ghayat al-Maraam* through Sunni chains of narrators so that it strengthens our hypothesis and eliminates all excuses.

From *Musnad* of Ahmad Hanbal through his own chain of narrators it is related from Ibne Abbas that he said:

When the verse:

"Say: I do not ask of you any reward for it but love for my near relatives."

was revealed, they asked: O Messenger of Allah, who are your 'near relatives', whose love is made obligatory on us? He (the Prophet) replied: Ali, Fatima and their two sons."[5]

A similar tradition is found in *Tafseer Thalabi*.

In *Sahih Bukhari* it is narrated from Saeed bin Jubair that he said:

'Qurba' (near relatives) implies: Aale Muhammad

A like traditional report is recorded in *Sahih Muslim* and *Al-Jama Baina as-Sihah as-Sitta.*

And it is narrated from Hamuyani through his own chain of narrators from Ibne Abbas that he said:

When the verse:

"Say: I do not ask of you any reward for it but love for my near relatives."

was revealed, they asked: O Messenger of Allah (S), who are these whose love the Almighty Allah makes incumbent on us? He (the Prophet) replied: Ali, Fatima and their children.

And something like this again is narrated from Abu Naeem except that the words of 'their two sons' are replaced with 'their two children'.[6]

It is concluded from this introduction that 'Qurba' (near relatives) means the progeny of the Holy Prophet (S) and the same thing is mentioned in Shia traditions also. And in some of those traditions it is as follows:

'Qurba' (near relatives) means the Holy Imams (as).

And it is possible to reconcile both types of traditions as follows:

One: The mention of Imams is from the mention of perfect implication because such an implication is

seen in many interpretations (*Tafseer*).

Two: It is that the implication of love that is obligatory for the Imam (as) is his *Marefat* and *Wilayat*. That is they must be considered only as the *Awliya*of Allah as understood from the tradition of Imam Ali Reza (as) that we have previously quoted.

In any case, there is no doubt that there is no one more closely related to the Prophet at this time in the world than His Eminence, the Master of the time (as). Thus love of His Eminence is obligatory on all and it is necessary that love for His Eminence should be deeper and more than other relatives of the Holy Prophet (S) – as was mentioned in the explanation of Imam Ali Reza (as).

Sixth Introduction: Meaning And Kinds Of Mawaddat (Love)

I say: The meaning of *Mawaddat* means this same heartfelt affection, along with all the apparent effects of real love. Therefore in *Tafseer Qummi* this same implication with the same effects that are necessary for this love is mentioned and it is said:

Recompense of prophethood is that they should not be harassed and must not be deserted, their right must not be trespassed, and continuous connection be maintained with them and the covenant made to Allah with regard to them must not be broken...[7]

Although it is clear that among the effects of heartfelt love is affection by the tongue and it is of few types: Among them is: praying for the well-being of the beloved. And this is the most important effect and result of apparent love, just as we see in the behavior of parents with regard to their children, such that their affection for them impels them to pray for them.

The conclusion derived from these introductions is that: *Mawaddat* of the family of Messenger is the recompense of prophethood and the most important family and the nearest of them in the present time is our master, Hazrat Hujjat bin al-Hasan (aj). And praying for His Eminence is a type of*Mawaddat* and through it some of the recompense of prophethood will be paid and since paying the recompense of prophethood is obligatory on all the people it is also obligatory on all that they should have *Mawaddat* for Hazrat Hujjat (aj) and as much as possible they must have regard for everything related to him.

1. Ghayat al-Maraam Pg.309, Chapter 6, Tr. 11
2. Ghayat al-Maraam Pg.309, Chapter 6, Tr. 14
3. Ghayat al-Maraam Pg. 306, Chapter 5, Tr. 9
4. Amali, Sadooq, Gathering no. 79, Pg. 424, Beirut
5. Ghayat al-Maraam Pg.306, Chapter 5, Tr. 1
6. Ghayat al-Maraam Pg. 307, Chapter 5, Tr. 10
7. Tafseer al-Qummi, Pg. 602

16 & 17. Warding Off Calamities And Increase In Sustenance

There are a large number of traditions that prove this matter. Among them are:

1. In *Kafi,* through his own authentic of narrators, it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Prayer of a man for his brother in his absence increases sustenance and wards off calamities."[1]

2. In *Wasailush Shia* from Humran bin Ayyin it is narrated that His Eminence, Abu Ja'far Baqir (as) said in a tradition:

"You must pray for your brother in religion in his absence as it increases your sustenance, and he said it thrice."[2]

3. Also in the traditional report of Musada bin Sadqa from Imam Ja'far Sadiq (as) it is narrated that he said:

"Indeed, prayer of a believer for his brother in his absence is accepted and it increases sustenance and wards off difficulties."[3]

4. From Muawiyah bin Ammar from Imam Ja'far Sadiq (as) it is narrated that he said:

"Praying for your brother in his absence attracts the sustenance of the supplicant, and wards off calamities from him and the angels tell him: The like of it is given to you."[4]

I say: These traditions prove that these two benefits would accrue to the supplicant who prays for any believer in his absence. O sensible people, do you know anyone more perfect in faith than your master, the Master of the Time (aj)? Since his *Marefat* is a cause for perfection of faith, hasten to pray for His Eminence.

1. Kafi; Vol. 2, Pg. 507
2. Wasailush Shia, Vol. 4, Pg. 1146, Tr. 7
3. Wasailush Shia, Vol. 4, Pg. 1147, Tr. 11
4. Wasailush Shia, Vol. 4, Pg. 1148, Tr. 13

18. Forgiveness Of Sins

The evidence of this – in addition to the fact that it makes one eligible for the intercession of the Holy Prophet (S) and the last successor of His Eminence – is a tradition narrated in *Tafseer Imam Hasan Askari (as)* from the Messenger of Allah (S) that he said:

“By the one Who sent me as a true prophet, if a man from our followers has sins equal to more than many times of Mt. Uhad and the earth and the sky, as soon as he repents and renews our *Wilayat,* his sins will be destroyed more severely than a collapsing of a building or a stone.”

I say: Apparently renewing of *Wilayat* is a matter that proves the obligation of man to the *Wilayat* of Infallible Imams (as), his attention with regard to them and his submission to their command, and there is no doubt that it will be achieved by praying for the reappearance of Maula, the Master of the Time (aj), because it is the sign of their waiting for reappearance and an indication of their attachment to their *Wilayat* and if it is not so, the real belief of the heart requires no renewal even though it requires further strengthening.

19. Becoming Eligible To Meet His Eminence In Person Or In Sleep

With regard to this honor there is a special *hadith* that: Allamah Majlisi in *Biharul Anwar* has quoted from *al-Ikhtiyaar* of Sayyid Ali bin Husain bin Baqi from Imam Ja’far Sadiq (as) that he said:

“One who recites the following supplication after every obligatory Prayer would definitely see Imam M-H-M-D bin al-Hasan (as) in sleep or in person:

Bismillaahir Rah’maanir Raheem. Allaahumma balligh…”

If Allah wills, we would quote the full text of this *Dua* in the coming section as its subject matter is concerned with early reappearance of Imam (as).

Also in the book of *Jannatul Amaan* it is narrated from Imam Ja’far Sadiq (as) that he said:

“One who recites after every Morning and Noon Prayer:

Allaahumma s’alli a’laa Muh’mmadinw wa aali Muh’mmad wa a’jjil farajahum.

would not die unless he meets Qaim of Aale Muhammad (S)."[1]

The great Shaykh, Hasan bin Fadl Tabarsi in *Makarimul Akhlaq* quotes directly that:

"One who recites the following supplication after every obligatory Prayer regularly would live so long as to be honored by seeing the Master of the Affair (aj). The starting words of the *Dua* are:

Allaahumma s'alli a'laa Muh'ammadinw wa aali Muh'ammad, Allaahumma inna rasoolakas' s'aadiqul mus'addaq...[2]

This *Dua* is also concerned with early reappearance of our master, Hazrat Hujjat (as). It is narrated through various channels. We would quote it in the coming section if Allah wills.

Reminder And Encouragement

You should know that I have regularly recited this *Dua* since attaining maturity and I have had the honor of seeing the Imam three times in my dreams till now in such a way that I became sure he was my master, the Master of the Time (aj).

One of those three times was as follows:

One night I saw in dream that a prophet of Bani Israel along with His Eminence came to the house I reside and seated themselves in a room facing the*Qibla* and he ordered me to narrate the tragic circumstances of our martyred master, His Eminence, Aba Abdillah al-Husain (as). I did as I was ordered and His Eminence sat facing me listening to the *Masaib*. After I concluded the *Masaib* I began to recite the *Ziarat* of His Eminence, the chief of the martyrs, Imam Husain (as) facing Kerbala, after that I recited the *Ziarat* of His Eminence, Abul Hasan Imam Reza (as) in the direction of Tus.

Then I recited the *Ziarat* of my master, Hazrat Hujjat (aj) facing him. After I completed all these recitations, and His Eminence prepared to leave, the gentleman accompanying him gave me a sum of money on behalf of His Eminence, whose figure I don't know and they vanished from my sight.

The next day was better and more sunny. I met a great scholar and he gave me a good amount of money which was like a windfall for me.. So I said: This is the interpretation of the dream I saw previously, the Almighty Allah made it come true and revealed the correctness of my dream till my eagerness increased.

In addition to this, after this dream so many internal blessings, complete knowledges, religious recognitions and divine graces were bestowed to me that they are impossible to be described. And in the reason of writing this book I had mentioned another dream and in another place in this same book I will write about my third dream also which is very much edifying.

1. Biharul Anwar; Vol. 86, Pg. 77

2. Makarimul Akhlaq, Pg. 284

20. Return (Raja't) To The World During The Time Of Reappearance

It is the last aspiration of the eager believers – God forbid – if the reappearance of His Eminence, the Master of the Affair (aj) is postponed from this period of time and we would not be able to derive the benefits of his favors in the near future and in our lifetime we are unable to be honored by the wealth of seeing him and our death occurs, we would be once again raised from the dead during the time of his reappearance.

That which proves this is a tradition that the practical scholar and *Faqih*, Muhaqqiq Ardebeli has mentioned in *Hadiqatush Shia* from Imam Ja'far Sadiq (as) whose matter is as follows: Every believer that aspires to offer his services to the Imam and prays for his early reappearance, someone would come to his grave and say: O so-and-so your Master of the Time (aj) has reappeared, if you want you can arise and join him or you can continue to lie there till *Qiyamat*. Thus a huge number of people would return to the world and sons would be born to them.

I say: Only the Persian translation of this tradition is present in *Hadiqa* and I have copied it without looking at the Arabic text. And also especially in this excellence – return to the world during the time of reappearance – traditions that are mentioned about *Dua* Ahad prove this matter clearly. For example in the books of *Biharul Anwar*, *Anwaarun No'maaniya*, *al-Maqbaas*, *Zaad al-Maad* and other books it is mentioned without chain of narrators from Imam Ja'far Sadiq (as). The text of *Anwaarun No'maaniya* is as follows:

One who recites this supplication for forty days every morning, would be included among the companions of Qaim (aj). If he dies before the reappearance of His Eminence, the Almighty Allah would make him alive so that he may perform *Jihad* in his service and for each word of this *Dua* one thousand rewards would be written for him and one thousand of his sins will be erased and the *Dua* is as follows:

Bismillaahir Rah'maanir Raheem. Allaahumma rabban nooril a'z'eem wal...[1]

It will be mentioned in the coming sections, *Insha Allah Taala* and this blessed *Dua* is concerned with the plea for an early reappearance of our master, the Imam of the time (aj).

1. Biharul Anwar; Vol. 86, Pg. 61, Zaad al-Maad, Pg. 489, Anwaar an-No'maaniya, Vol. 2, Pg. 104-105

21. Brotherhood Of The Holy Prophet (S)

That which proves this is a tradition of *Basairud Darajaat* from His Eminence, Abu Ja'far Baqir (as) that he said:

One day the Messenger of Allah (S) said twice in the presence of his companions: "O Allah, show my brothers to me. Companions who were around him asked: Are we not your brothers, O Messenger of Allah (S)? He replied: No, you all are my companions, and my brothers would be those people at the end of the time who would believe in me without having seen me, the Almighty Allah has informed me about their and their fathers' names before they will emerge from the loins of their fathers and the wombs of their mothers. For each of them, it would be more difficult to guard their religion than walking on thorns in the darkness of the night or holding embers; they would be lamps in darkness, the Almighty Allah would save them from every mischief and evil."[1]

Allamah Majlisi has quoted a similar tradition in the thirteenth volume of *Biharul Anwar*.

Also in *Biharul Anwar* in another tradition it is narrated from Auf bin Malik that he said:

One day the Messenger of Allah (S) said: "If only I could see my brothers." Abu Bakr and Umar said: "Are we not your brothers even though we brought faith on you and migrated with you?" He replied: "You brought faith and migrated. If only I could see my brothers." Again they repeated their words. So the Messenger of Allah (S) said: "You are my companions; and my brothers would be those who come after you; who would believe in me and have affection for me, they would help me and testify to me without having seen me, thus if only I could see my brothers."[2]

On this point the discussion is about two aspects:

First: On the evidence of this tradition in favor of our aim: I say: The Messenger of Allah (S) introduced brotherhood and explained the branches of perfection of faith. And previously we mentioned that praying for His Eminence, the Master of the Time (as) is a sign of perfection of faith and its cause in man – because it increases the faith of the supplicant.

In the second tradition he has described brothers to have qualities that are superior to all other believers which consists of love, help, faith without having seen His Eminence and there is no doubt that all these factors are present in *Dua* for reappearance of our Master of the Time (aj) because this act is help of Prophet, love for him, seeking his pleasure and testifying to his veracity and these are the different evidences in the traditions.

Second: In the description of the mentioned brotherhood we have understood from the traditions that it is having two possibilities:

1. It could imply real truthfulness and friendship, as its requirement is love and helpfulness of a friend to another in his absence or presence since brother is in the meaning of friend. – as mentioned in *Qamoos* and this usage is very common in Arabic language.

That which proves this is a tradition in *Biharul Anwar* quoted from *Ghaibat* of Tusi from Muawiyah bin Wahab from Imam Ja'far Sadiq (as) that he said: The Messenger of Allah (S) said: "Fortunate are those who would get to live during the time of the Qaim of my family while they would follow him before his reappearance. They would love his friends and remain aloof from his enemies, and they would have the faith in the guardianship of the Imams preceding him. They are my friends and devotees and the most respected people in my view."[3]

2. It denotes brotherhood of faith between Muslims, and brotherhood is not achieved till two brothers share a special partnership, and there is no doubt that this matter could not become lasting except by faith. Thus if faith is proved in this aspect, brotherhood would also be proved with regard to the Holy Prophet (S). Allah, the Mighty and Sublime says:

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

"The apostle believes in what has been revealed to him from his Lord, and **(*so do*)** ***the believers; they all believe in Allah and His angels and His books and His apostles."*** **(*Qur'an, Surah Baqarah 2:285*)**

It is from this aspect that in the report of Abdul Aziz bin Muslim from His Eminence, Imam Ali Reza (as) it is mentioned that he said: "Imam is a kind friend."

Without any doubt this position will not be obtained only by being companions of Prophet or Imams, rather it requires a perfect and complete faith, such that if this matter is realized nothing else would make any difference whether one brother meets another or not, just as the relationship of brotherhood between two brothers is not broken by separation of time and place and if this condition is not there for anyone, his being a companion and contemporary of the Prophet or the Imam would not be of any use to him and to relate it to a brotherhood of faith is not correct.

Since most of the companions of the Seal of the prophets were lacking in this quality and did not have except verbal testimony, His Eminence declined to give them the status of brotherhood and the evidences of this aspect is that in the second tradition the questioners were made aware of the condition.

From the above discussion, it becomes clear that the proofs on which Sunnis rely to prove their superiority are weak as it is mentioned in the Holy Qur'an:

ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

***"He being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us."* (*Qur'an, Surah Taubah 9:40*)**

They have argued about his excellence on the basis of this same companionship of the Holy Prophet (S).

Here I would like to quote the statements of Shaykh Mufeed Abi Abdullah Muhammad bin Muhammad an-Noman (t.s.):

The venerable Shaykh Ahmad bin Abi Talib Tabarsi in his book *Ihtijaaj* quoting from Shaykh Abu Ali Hasan bin Muhammad Riqqi from Shaykh Mufeed Muhammad bin Muhammad an-Noman who relates that that it so happened at Ramla in the year 423 A.H: One year I saw in a dream that I was walking by the side of the road and I saw some people gathered around in a circle. I asked: What has happened? They replied: They are surrounding a man who is relating a story. I asked: Who is that man? They replied: Umar bin Khattab. So I pushed the people aside and came to the front to see a man talking to the people, nothing of which I could understand. I interrupted his dialogue and asked: O Shaykh, what is the evidence of the superiority of your friend, Abu Bakr Ateeq bin Abi Qahafa from the verse:

"He being the second of the two, when they were both in the cave..."

He replied: The superiority of Abu Bakr can be proved from this verse in six ways:

First: It is that the Almighty Allah has mentioned the Holy Prophet (S) and He has also mentioned Abu Bakr as the second of the two when He said:

"He being the second of the two..."

Second: He has described the two of them to be present at one and the same place when He said:

"when they were both in the cave..."

Third: It is that they added Abu Bakr to the Messenger of Allah (S) by mentioning his companionship so that the two of them could be together in this position of honor.

"when he said to his companion..."

Fourth: It is that kindness and sympathy of the Holy Prophet (S) was in his favor since his status deserved this as He says:

"Grieve not..."

Fifth: It is that he informed him that the Almighty Allah is with both of them equally, friend of both of them

as He said:

“surely Allah is with us…”

Sixth: It is that He informs that tranquility descended on Abu Bakr because in no way can his tranquility be separated from that of the Holy Prophet (S), and He said:

“So Allah sent down His tranquility upon him…”

These are the six points in this verse that prove the merit of Abu Bakr, that neither you not anyone else can refute.

I told him: Now that you have stated the evidence of the superiority of your friend, I would by the help of Allah make it ash that is blown away by the wind on a windy day (that is, I will disprove all of it in the most convincing way).

As for your claim that: The Almighty Allah mentioned the Holy Prophet (S) and made Abu Bakr to be the second of the two with regard to His Eminence. It means that two persons were present there. Now this is no kind of merit because we see a believer with a believer and a believer with a disbeliever, so togetherness cannot be used as proof of superiority.

As for your saying that: the Almighty Allah has described them to be together in the same place (in a cave) and this also like your previous claim has no merit because just as it is possible to count together a believer and a disbeliever in the same way a believer and a disbeliever can happen to be together at one and the same place. And also the Masjid of the Holy Prophet (S) is superior to the cave and we see that believers, hypocrites and disbelievers often came together there. It is this the Almighty Allah has mentioned in the verse:

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ .

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ.

***“But what is the matter with those who disbelieve that they hasten on around you, On the right hand and on the left, in sundry parties?”* (*Qur’an, Surah Maarij 70:36-37*)**

Also the Ark of Nuh (as) carried the Prophet, the Satan and quadrupeds; on the basis of this, commonality of place as you claim, is not worthy of any merit.

As for your argument: “With the mention of companionship of Abu Bakr in addition to the Holy Prophet (S)” is weaker than the first two claims because the title of companion is applicable to the believer as well as a disbeliever and the evidence of this is the following verse of Qur’an:

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا

***"His companion said to him while disputing with him: Do you disbelieve in Him Who created you from dust, then from a small seed, then He made you a perfect man?"* (*Qur'an, Surah Kahf 18:37*)**

Also the word of companion is applicable to man as well as an animal – the evidence of this is the saying of the Arabs – as the Holy Qur'an is revealed in that language and the Almighty Allah has said that:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ

***"And We did not send any apostle but with the language of his people."* (*Qur'an, Surah Ibrahim 14:4*)**

Thus a poet says:

Indeed the ass is a good journey companion of another ass, but when we remain alone with the ass, it is a friend.

Also non-material things are said to be companions of living things. For example it is said about the sword:

I went to visit Hind while I was in no way afraid, because my companion was one that silences the tongue.

Thus when companionship is possible between a believer and a disbeliever, between a rational being and an animal and an animal and a non-living things how can you prove the superiority of your friend by this?

As for your saying that the Holy Prophet (S) said: "Grieve not." Not only is it not an excellence it is also a scolding; and that which proves the mistake are the words of His Eminence that:

"Grieve not..."

"Do not be sad" is a prohibition. And the grieving of Abu Bakr was either an act of obedience of disobedience. If it was obedience the Holy Prophet (S) refrained him from obediences, while he instead ordered and commanded obedience. If it was disobedience which the Holy Prophet (S) prohibited, this verse would be an evidence of his disobedience since the Holy Prophet (S) has stopped him from it.

As for your His Eminence saying:

"...surely Allah is with us..."

The Holy Prophet (S) informed that the Almighty Allah was with him and he has used the plural form of 'I' (that is 'we') as is found in many verses of the Holy Qur'an. For example the Almighty Allah says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Surely We have revealed the Reminder and We will most surely be its guardian." (Qur'an, Surah Hijr 15:9)

Also it is said about it that Abu Bakr said: O Messenger of Allah (S), my sorrow is for your brother, Ali Ibne Abi Talib that what happened to him. The Holy Prophet (S) told him: Grieve not, surely Allah is with us. That is, Allah is with me and Ali.

As for your saying that: Tranquility descended upon Abu Bakr. This is leaving the apparent meaning of the verse, because on the one the Almighty Allah sent down His tranquility, the same person Allah, the Mighty and Sublime helped with His hosts. The apparent meaning of the verse is that:

"So Allah sent down His tranquility upon him and strengthened him with hosts which you did not see..."

Thus if Abu Bakr is said to be the recipient of tranquility he would also have to be the one who is strengthened with hosts, while such a thing would tend to deprive the Holy Prophet (S) of his prophethood.

In addition to this if you had not spoken in support of your friend it would have been better because the Almighty Allah sent down His tranquility on the Holy Prophet (S) at two other instances when believers were also present with His Eminence. He included them also and said:

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ

"But Allah sent down His tranquility on His Apostle and on the believers, and made them keep the word of guarding (against evil)." (Qur'an, Surah Fath 48:26)

At another occasion He says:

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا

"Then Allah sent down His tranquility upon His Apostle and upon the believers, and sent down hosts which you did not see." (Qur'an, Surah Taubah 9:26)

However in the verse of the cave His tranquility is restricted to the Holy Prophet (S) as He says:

“So Allah sent down His tranquility upon him…”

Thus if there had been a believer with him He would have included him also in His tranquility as we have seen in those two verses. On the basis of this, exclusion from His tranquility would prove exclusion from faith. Now he could not reply to this and people dispersed from him and I awoke from my sleep.[4]

3. Meaning of brotherhood: Brotherhood is subject to original creation and the essence of man. Such that these believers who bear the above-mentioned qualities were created from the leftover clay of the Prophet and the Imams (as). So from the aspect of essence they are brothers as Allamah Majlisi has mentioned in *Miraat al-Uqool* quoting from *Maani al-Akhbaar* of Shaykh Sadooq through his own chain of narrators that Abu Baseer said:

I came to His Eminence, Abu Abdillah Sadiq (as) while a co-religionist was with me. I said to His Eminence: “May I be sacrificed on you, O son of Allah’s messenger, I have become aggrieved and sorrowful without any apparent reason.” He replied: “That sorrow and grief reaches you from our side, because if happiness and sorrow comes to us it also pervades you. Because we and you are created from the effulgence of the Almighty Allah. Thus He made our essence and your essence to be same. And if your essence is released just as it was taken, we and you would have been similar. But your essence was intermingled with that of your enemies and if it had not been so, you would never have committed sins.”

The narrator says: I asked: “May I be sacrificed on you, would our essence and effulgence return to its original purity?” His Eminence replied: “Yes, by Allah, O servant of Allah, say: show me these rays dispersing from the Sun, are they connected to it or separate?”

I said: “May I be sacrificed on you, they are separate from it.” He said: “Is it not that when the Sun sets these rays go back to it just as they had began?” I replied: “Yes.” He said: “By Allah our Shias are also like that, they are created from the effulgence of Allah and they would revert to Him and by Allah you all would be joined to us on the Judgment Day.

We would intercede and our intercession would be accepted. You would intercede and you would receive intercession and there will be none among you but that the Hellfire will be raised to his left and the Paradise would be raised up to his right. Thus He will admit his friends to Paradise and send His enemies to Hell.”

Allamah Majlisi says: Ponder upon this tradition because it is having wonderful secrets.

1. Biharul Anwar; Vol. 52, Pg. 123
2. Biharul Anwar; Vol. 52, Pg. 132; Basairud Darajaat Pg. 84
3. Biharul Anwar; Vol. 52, Pg. 129-130
4. Al-Ihtijaaj; Vol. 2, Pg. 326-328

22. Hastening Of The Matter Of The Reappearance Of The Master Of The Time (as)

Arranging for and being steadfast in praying for early reappearance of our Master of the Time (aj) fulfilling its conditions would be cause of its happening sooner.

The evidence of this is a tradition mentioned in *Biharul Anwar* and other books quoting from Ayyashi from Fazl bin Abi Qurrah that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “The Almighty Allah sent revelation to Ibrahim that a son would be born to him. He (Ibrahim) conveyed this to Lady Sarah. Sarah said: Would I give birth to a child, while I have become an old woman? Then the Almighty Allah revealed to Ibrahim that: She (Sarah) would give birth to a child and her children would be subject to divine punishment due to her doubt in My statement.”

Imam Sadiq (as) said: “When chastisement and calamities increased on Bani Israel, they lamented and supplicated in the court of the Almighty for forty days, then the Almighty Allah sent revelation to Moosa and Haroon to deliver Bani Israel and He advanced this by 170 years.”

(The narrator says): Imam Ja’far Sadiq (as) said:

“In the same way if you also do this, the Almighty Allah would definitely give us deliverance. But if you don’t, this matter would indeed reach its natural end.”[1]

Reminder:

You should know that some conclusions can be derived from this tradition:

1. Children Recompensed For The Deeds Of Parents

Actions that are performed by a person – be they good or bad – its consequences affect his children and his grandchildren as Imam Ja’far Sadiq (as) has mentioned in the interpretation of the following verse:

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا
وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ

***“And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure.”* (*Qur’an, Surah Kahf 18:82*)**

Imam says: “Those two orphans were separated by their real parents by seven generations.”

And this is due to the great wisdom that is hidden from us like numerous things that are not told to us though some of them are explained to us – in traditional reports of the Holy Infallibles (as).

If you say: Without any doubt, the reaching of good and bounties to the children of a person in fact reverts to him and it is a favor done to him due to the love and affection man has for his children and progeny. Rather, often it is seen that man, rather all living things consider good done to their offspring better than if it had been done to themselves, in their lifetime or after their death. In the same way it is mentioned in traditions that: The souls of the believers come to see their children. If they see them in comfort and peace they are pleased and if they see them in hardships, they are aggrieved by it. And other traditions also prove the subject of our discussion. But to punish or subject to hardships children for the offences of their ancestors is something that neither reason nor Qur’an agrees to.

Reason considers it injustice and injustice is a defect that Allah cannot be associated with. In the Holy Qur’an it is also mentioned:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

“And no bearer of burden shall bear the burden of another.” **(*Qur’an, Surah Anaam 6:164*)**

I say: When people are involved in hardships and calamities it is sometimes a penalty for their sins and mistakes and sometimes a means of elevating their status and increasing their rewards. Thus it is possible that the Almighty Allah may involve some people in calamities and hardships to serve as a penalty for the sins of their parents who on seeing that would become aggrieved and thus pay the penalty of their sins. While on the other hand it would be a kind of favor on those who are involved in calamities and hardships as through it their status would be elevated and their rewards in the hereafter would be increased. And this is in no way against justice and favor. Rather it is a sort of favor on man.

That which proves this meaning is the statement of Imam Ja’far Sadiq (as) in reply to Mufaddal bin Umar – who was a close confidant of the Imam – on his question about the benefits and merits of human senses and the disadvantages of their absence:

Then why some people do not have these organs that they get the disadvantages mentioned by you? Imam Ja’far Sadiq (as) said: It is for the admonition of the person lacking them and of the other people as well; that the monarch admonishes his subjects in such a way that such an admonition is hardly resented, rather it is appreciated as a stratagem and is eulogized.

People who are thus affected will be recompensed after death, provided they are grateful to Allah and they turn to Him, so munificently that all the troubles undergone by them due to the lack of such organs will appear trivial in comparison, so much so, that if after death they are allowed the choice to return to

those troubles they would welcome the opportunity to earn higher recompense…

It can be answered in another way also: Allah, the Mighty and Sublime has for the exigency destined that there should be calamities and hardships, but He made the removal of those calamities and tragedies conditional and dependant on the performance of special acts by the parents or by that person himself and since that condition is not realized, divine destiny will continue.

On the basis of this, calamities that befall them as their recompense would not be as a result of the deeds of their parents that such a doubt may be applicable. Rather it is on the basis of some factual wisdoms present in every matter to some extent. I learnt about this aspect from a special friend of mine.

2. Bada

The second point that can be derived from the tradition is that *Bada* occurs in some destined matters. Numerous traditional reports also prove this, rather it is one of the fundamentals of religion of the Imamiyah and their opponents identify them to be the believers in *Bada*. However to discuss this matter in detail would be out of the scope of this book, therefore we shall, in very brief, see what traditions and scholars of our sect say about it:

I say: The meaning of *Bada* is that Allah, the Mighty and Sublime destines something, after that He changes it. This is possible according to reason and correct according to Islamic texts due to the universal and eternal power of the Almighty Allah. A large number of verses of the Holy Qur'an and traditions have been recorded that prove its validity and the reason that Sunnis oppose this belief is that according to them it would imply that Allah, the Mighty and Sublime was ignorant of the second matter and unaware of its wisdom, Allah is in higher exaltation than this.

Therefore in the refutation of this view there is a tradition of His Eminence, Abu Abdillah Sadiq (as) that he said:

"There is no *Bada* in anything except that it had been in His knowledge before *Bada* occurs in it." And it is this meaning that is conveyed by numerous traditional reports in *Usool Kafi*, *Tawheed Sadooq* and *Biharul Anwar*.[2]

And the investigation of the matter in such a way that veils of false notions are removed is in the following way: As mentioned in traditions all the occurrences are of two types: inevitable and conditional. Inevitable is one that its actualization – from the view of existence or non-existence – is not dependant on anything. Rather the Almighty Allah has destined and decreed it, and written it with the pen of determination. And conditional occurrences are ones whose existence or absence is related to some conditions that are only in the knowledge of Allah. Conditional occurrences are again of two types:

First type: It is that the Almighty Allah has told about it to His prophets, angels or saints that it is a conditional one.

Second type: It is when He has not mentioned about it, rather it is inevitable in their view while in the knowledge of Allah, the Mighty and Sublime, it is conditional.

Bada in which we believe and for which traditional reports are recorded from the Infallible Imams also prove these two types and not in the first as we shall see that the Almighty Allah cannot be blamed for ignorance. The example of this matter is that suppose Allah, the Mighty and the High destines that a man will live for twenty years if he does not act nicely to his relatives. But if he is nice to them, he will have a lifespan of thirty years.

Here the Almighty Allah has decreed the life of that man to be twenty years but if he fulfills the specified conditions ten years will be increased in his life. Thus the increase of ten years in his life is *Bada* to the prior destined age of twenty years. And the Almighty Allah is also cognizant about it since the beginning but there is an important wisdom in making it conditional in this way. And the divine decree – that was dependant on conditions –is revealed when the conditions are fulfilled, while previously it was hidden from us.

And by this explanation we come to know the manner in which following different groups of traditions can be reconciled:

A group of those traditions prove that *Bada* did not occur in matters whose knowledge reached the prophets. Thus it is narrated in *Usool Kafi* from Fuzail bin Yasar that he said: I heard His Eminence, Abu Ja'far Baqir (as) say:

"Knowledge is of two types: knowledge that is safe with the Almighty Allah and which is not known to anyone else. And another knowledge that is taught to the angels and the prophets. Thus what Allah has taught His angels and prophets, comes to pass, and He will not falsify His angels and prophets. And the knowledge that is with Him only, He advances whatever He likes from it and postpones whatever He likes and makes firm what He likes."[3]

And another group proves *Bada* in that which has reached the knowledge of the prophets and angels like in the case of Prophet Isa (as) regarding the bride who was being taken to her husband's place and who did not die inspite of there being a prophecy about it. And the incident of the angel of death informing Prophet Dawood (as) about the death of the young man after seven days who sitting with him. But he did not die and the Almighty Allah increased his death by thirty years due to Prophet Dawood (as) being kind to him. And the Almighty Allah informed His Eminence, Nuh (as) a number of times about the destruction of his people, then it was postponed, and the Almighty Allah informed Prophet Yunus (as) about the day fixed for the catastrophe that was to befall his community. Then Allah accepted their repentance etc.

The reason these traditions can be reconciled is that: The purport of the previous report is that Allah, the Mighty and Sublime informed His prophet about the occurrence of that matter and told him that it was inevitable and not subject to change. For example traditions that have come regarding the advent of

Sufyani, may Allah curse him, before the reappearance of His Eminence, Qaim (aj).

The purport of the second group is that Allah, the Mighty and the High informed His prophet about the happening but He did not specify whether it was inevitable or conditional, as apparently those seemed to be inevitable since their being conditional was not mentioned. Thus it is possible that *Bada* occurred in them because in the knowledge of Allah, the Mighty and Sublime it is a matter subject to certain conditions which He did not inform His prophet. Rather it was only known to Him and this also does not make Him blamable for lying or falsifying.

Shaykh Tusi (r.a.) has mentioned this reason for reconciling those traditions and Allamah Majlisi (r.a.) also has accepted the same view in his two books,*Miraat al-Uqool* and *Biharul Anwar*.

I say: There are some traditions also that prove the reconciliation of the mentioned traditions. Such as:

In *Ihtijaaj* it is narrated from Amirul Momineen (as) that he said:

"If one verse had not been in the Book of Allah I would have informed about everything that happened in the past, that which will happen and is happening till the Judgment Day, the verse is as follows:

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ

***"Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book."*(*Qur'an, Surah Raad 13:39*)** 4

In another traditional report from His Eminence, Imam Ali Reza (as) it is mentioned that he said: Abu Abdillah Sadiq, Abu Ja'far Baqir, Ali bin al-Husain, Husain bin Ali, Ali Ibne Abi Talib (as) have said: "If one verse had not been there in the Book of Allah we would have informed you about everything that is going to happen till the Judgment Day:

"Allah makes to pass away and establishes what He pleases."5

By this explanation we come to the manner in which it is possible to reconcile two other types of traditional reports in which a group of traditions say:*Bada* will not happen in the inevitable matters – as we mentioned – and the same is mentioned in *Biharul Anwar* quoting from Ayyashi from Fuzail that he said:

I heard His Eminence, Abu Ja'far Baqir (as) say: "Of all things there are inevitable matters that are bound to happen. And there are some matters known only to Allah that are subject to some conditions. He advances whichever He likes from them and whichever He likes He erases and He causes to actualize whichever of them He likes. He has not informed anyone about the conditional matters and whatever the prophets have prophesied is bound to happen. Neither He falsifies Himself, nor His prophets or angels."6

And the second group proves that *Bada* happens in inevitable matters also, like the tradition in *Ghaibat* of Shaykh Nomani through his own chain of narrators from Abu Hashim Dawood bin Qasim Ja'fari that he said:

I was in the company of His Eminence, Abu Ja'far Muhammad bin Ali Reza (as) when discussion occurred about the Sufyani, that it is mentioned in traditions it is an inevitable matter. I asked His Eminence, Abu Ja'far (as): "Does *Bada* occur for the Almighty Allah in inevitable matters?" He replied: "Yes." I said: "Then I fear that *Bada* may occur for the Almighty Allah in the matter of Qaim (aj) also." He said: "Qaim is a promised matter and the Almighty Allah does not do anything against His promise."[7]

Thus it can be concluded that since in the first kind of traditions the Almighty Allah informed about their inevitability thus any change in it would imply Allah falsifying Himself, His prophets or His angels. In the case of the second type, the Almighty Allah did not inform whether they were inevitable or conditional. Thus it has divine decree but as informing about a thing without stating that its actualization is dependant on inevitable, they are referred to as inevitable.

This tradition also indicates the same matter, where Imam Jawad (as) has mentioned the reason why *Bada* cannot occur in the matter of Qaim (aj) that: Qaim (aj) is a promise of Allah and the Almighty Allah does not do anything against His promise.

The conclusion is that: The purport of it being inevitable is that according to the apparent meaning of the tradition it is inevitable as nothing is mentioned about it being conditional so there is no harm if it is changed. And the meaning of being inevitable is in cases in which *Bada* will not occur as it has been clearly declared that they are inevitable and there is no change and alteration in them. As change in them would tantamount to falsifying Himself, his prophets and His angels. This matter was also inspired to me by Allah due to the blessings of my master, the Master of the Time (aj) and I have not seen anyone stating this point before.

A traditionist has reconciled this tradition and other traditional reports that prove that *Bada* will not occur in inevitable matters, in a way which is not free of doubt in my view. It would be better if I quote his words in full and then mention the doubt that arose in my humble view:

Muhaddith Noori – may Allah exalt his status – writes at the end of the eleventh chapter of his book, *An-Najmus Thaqib*:

Except for the reappearance and advent of Hazrat Hujjat bin al-Hasan bin Ali al-Mahdi (aj), whose age today is 1040 odd years, which is bound to happen and there will not be any change in it, but the other signs and portents preceding the reappearance and contemporary to it, all are subject to change and alteration and advancement and delay and replacement by something else, as has come in the traditions of Ahle Bayt of Infallibility (as).

Even those that are mentioned as inevitable, whether apparent implication of inevitable in those

traditions is not that they can in no way be changed, and the apparent of all they have said is in this way only. Rather they imply (And Allah knows best): levels of emphasis in them, which would not have any contradiction in stages from manners does not exist in it. And that which supports this point is the statement that Shaykh Nomani has mentioned in his *Ghaibat* from Abu Hashim Dawood bin Qasim Ja'fari.

Then he has given the translation of that traditional report.

I say: This theory is susceptible to the following objections:

First: Concluding that all the signs and portents of the reappearance are subject to change goes against a large number of traditions, rather, *Mutawatir*, in which it is mentioned very clearly that some of them are inevitable and there will not be any change in them. One of such traditions is that narrated by Nomani from Abdul Malik bin Uyun that he said:

I was in the company of His Eminence, Abu Ja'far Baqir (as) when Qaim (aj) was mentioned. I said to His Eminence: "I hope this (reappearance) happens soon and that there is no rise of Sufyani also." He said: "By Allah, it is inevitable and is bound to happen in any case."[8]

Also Nomani through his own chain of narrators has narrated from Humran bin Uyun from His Eminence, Abu Ja'far Baqir (as) regarding the verse:

"Then He decreed a term; and there is a term named with Him."

That he said:

They are two fixed terms, one is inevitable and the other conditional." Humran asked His Eminence: "What is inevitable?" He replied: "It is something that has nothing to the contrary." I asked: "What is conditional?" He replied: "It is something in which there is hidden divine wisdom." Humran said: "I hope the decree of Sufyani is from the conditional matters." Imam Muhammad Baqir (as) said: "No, by Allah, it is from the inevitable matters."[9]

Again by Fuzail bin Yasar it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"Indeed, there are some inevitable matters and some conditional. Although Sufyani is an inevitable matter, it is bound to occur in any case."[10]

In the same way through his own chain of narrators it is narrated from Khallad Saigh that His Eminence, Abu Abdillah Sadiq (as) said:

"Sufyani; there is no remedy from it."

Sadooq in *Kamaluddin* through his own chain of narrators has quoted from Abu Hamza Thumali that he said:

I asked His Eminence, Abu Abdillah Sadiq (as): Abu Ja'far (Imam Baqir a.s.) says: "The advent of Sufyani is inevitable." He replied:

"Yes, and the conflict of Bani Abbas, the killing of the Pure Soul (Nafs-e-Zakiyya) and the advent of Qaim (aj) are (also) among the inevitable occurrences."[11]

In *Biharul Anwar* it is mentioned from *Qurbul Asnaad* through the author's own chain of narrators from Ali bin Asbat that he said:

I asked His Eminence, Abul Hasan Moosa bin Ja'far (as): May I be sacrificed on you, Thalaba bin Maimoon from Ali bin al-Mughaira from Zaid Ammi has told me that His Eminence, Ali bin al-Husain (as) said:

"Our Qaim would arise in one of the years to restore all the rights of the people."

Imam Kazim (as) said: "Would Qaim arise without the advent of Sufyani? Indeed, the matter of Qaim (aj) is decreed as inevitable by Allah and Qaim would not have been except for Sufyani." I said: "May I be sacrificed on you, is it this year?" He replied: "Whenever Allah wants." I asked: "Would it be during my lifetime that he gains the rule?" He replied: "Allah does whatever He likes."[12]

In *Biharul Anwar* it is narrated from *Ghaibat* of Shaykh Tusi through his own chain of narrators from Muhammad bin Muslim that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: "After the Sufyani gets control over five provinces he would rule equal to the duration of pregnancy of a woman." Then he said:

"I seek forgiveness of Allah, he would rule for the duration of pregnancy of a camel. And his matter is inevitable."[13]

There are other traditions that clearly mention that Sufyani and other signs of reappearance are inevitable and there will not be any change or alteration in them. Thus to say that all the signs mentioned in traditions are subject to change and to interpret those traditional reports in another way is like doing *Ijtihad*contrary to established texts.

Second: Change in all the signs would render their purpose void, and that is impossible for the Almighty Allah because the aim of the signs of reappearance is that people recognize their Hidden Imam and that they may not be misled by anyone who falsely claims to be the Imam. Thus if all those signs are changed and none of them occurs, the aim behind them will not be achieved, which is impossible for Allah. That which proves that the signs of reappearance are kept with the aim to enable people to recognize Imam Qaim (aj) – in addition to the dictates of reason and otherwise what is the use of appointing those signs – are numerous traditional reports. Such as:

Statement of Imam Ja'far Sadiq (as) that he said:

"Keep still till the time the sky and the earth are at rest."[14]

The statement of Imam Ali Reza (as) that:

"The purport of His Eminence, Abu Abdillah Sadiq (as) that till the sky is stable means till the call is issued in the name of your master and that till the earth is stable means till it swallows the army (of Sufyani)."[15]

And... other such traditional reports are also recorded in *Ghaibat Nomani*, *Kamaluddin* and *Biharul Anwar* but we refrain from their mention as it would prolong the matter.

Third: Change in signs that have been declared to be inevitable would result in people getting deviated and falling into doubts – as is obvious – because you know they are to enable the identification of Qaim (aj).

If you say: This doubt can be answered by saying that this deviation would be temporary as the identification of the Imam is not restricted to only these signs and it is possible to recognize him by his personal qualities, miracles and evidences that cannot be furnished by anyone except the Holy Imam (as). And that which proves this is a tradition mentioned in *Usool Kafi* through his own chain of narrators from Mufaddal bin Umar that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: "Indeed the master of this affair would have two occultations, in one of which he would return to his family; and in the other it will be said that: He is dead, he has gone to which wilderness? The narrator says: I asked: What should we do if this happens? He replied: If someone claims to be the Imam, ask him things that only the true Imam can reply."[16]

Shaykh Nomani has narrated thus:

"If someone claims that, ask him about important matters that only someone like him can answer."[17]

I say: Facility of identifying the Imam (as) through the above-mentioned manner would not be available for all the people of the world – like ladies and those who live in far off places – inspite of the fact that there are a large number of traditions that say that the reappearance of Qaim (aj) would be known to all the people of the world and the Almighty Allah has promised it. Thus if universally visible signs are not present, many a people would have no knowledge about the reappearance for a very long time till they are told about it.

Fourth: Change in signs that are declared to be inevitable would tantamount to falsifying Himself, His prophets and His angels and this is something that cannot be done by Allah as mentioned in traditions.

Fifth: Whatever we said about the changing of inevitable signs that it would be making their purpose void and their interpretation in another way is also such, since without any doubt the aim – that is *Marefat* of Imam – will be achieved through stating of clear indications so that all may be aware of them, and that

those signs must actualize just as they are stated, so that whoever goes to perdition goes with awareness and knowingly, and all those who become alive, do so with a living proof.

Thus if the signs are mentioned in such a way that the people who know the language understand something from them which is not in their apparent meaning, it does not intend anything except putting people in ignorance and deviation. Rather it is something that reason considers despicable.

Although it is possible that the scholastic theologian may intend something other than apparent connotation by the requirement that he should mention his aim to those who are addressed or he should bring a clear style so that they must not have any hesitation in understanding his aim.

However between this matter and the matter of understanding, all the signs of reappearance that are reported – even those that are clearly mentioned to be inevitable, from the aspect that there is no clear method contrary to their apparent meaning – to subject them to acceptance of interpretation given by them is having a difference from the earth to the sky! Rather, if it happens again, it would be a great opportunity for the deviated people and those who deviate, so that all the traditions of Infallibles (as) regarding the signs of reappearance will be interpreted by them in any way they like. May Allah keep us and all the believers safe from all deviations.

Sixth: Applying the inevitable to that which has a sort of emphasis and to take it away from its real meaning in such a way that is mentioned in the statements of this respected scholar, is not having any proofs to support it, since if any evidence existed it would have been mentioned. It is for this that we proceed with our discussion so that it should not be that someone studying our book falls into a doubt which can cause deviation.

3. Reappearance Can Be Advanced Or Delayed

Points that are derived from the mentioned tradition are: The reappearance of our master, the Master of the Time (aj) is a matter subject to advancement and delay as a result of some factors and among the factors that can advance it is the effort of believers to pray for early reappearance. We have already mentioned some proofs about this in the chapter of Letter 'gh' in Part Four of this book.

Often it is that someone who is not from the academic field he seeks distance regarding this and he is surprised at the effects of arranging *Dua* for early reappearance and victory and it comes to his mind that if it had been such, reappearance would have already taken place since the people of faith have prayed for this matter in every age and in every place.

However it is unlikely because it is not improbable that for the reappearance of His Eminence in the knowledge of the Almighty Allah there are two times and one is earlier than the other, and the reappearance of His Eminence would take place at the earlier time is connected to efforts of the believers in praying for his early reappearance. And this is the meaning that the matter of the

reappearance of His Eminence is a matter subject to *Bada*, that is, it can be advanced or delayed.

And the traditional reports recorded from the Purified Imams (as) prove this matter as is known by all knowing people. And that earlier time has not yet arrived, on the basis of this, the denial of the effect of prayer would be a baseless argument as the Holy Qur'an has clearly proved it. And also the possibility of advancement in reappearance is proved by the traditions of the Family of Infallibility.

1. Biharul Anwar; Vol. 52, Pg. 131
2. Kafi; Vol. 1, Pg. 148; Tawheed, Sadooq, Pg. 334
3. Kafi; Vol. 1, Pg. 147
4. Ihtijaaj, Vol. 1, Pg. 384
5. Qurb al-Asnaad, Pg. 155
6. Al-Ayyashi, Vol. 2, Pg. 217
7. Ghaibat Nomani, Pg. 162
8. Ghaibat Nomani, Pg. 161
9. Ghaibat Nomani, Pg. 161
10. Ghaibat Nomani, Pg. 161
11. Kamaluddin, Vol. 2, Pg. 652
12. Biharul Anwar; Vol. 52, Pg. 182
13. Biharul Anwar; Vol. 52, Pg. 215
14. Biharul Anwar; Vol. 52, Pg. 25
15. Biharul Anwar; Vol. 52, Pg. 25
16. Kafi; Vol. 1, Pg. 340
17. Ghaibat Nomani, Pg. 90

23. Following The Prophet And The Holy Imam (as)

Praying for the early reappearance of the Master of the Time (aj) is in keeping with the practice of the Holy Prophet (S) and the Holy Imams (as). This would be explained clearly in Part Six and Seven of this book, if Allah wills. Here we shall mention only one tradition and move forward:

Shaykh Nomani in his book, *Ghaibat* has narrated through his own chain of narrators from Yunus bin Zibyan from His Eminence, Abu Abdillah Sadiq (as) that he said:

"When the night of Friday comes, Allah sends down an angel to the lower heaven. When dawn comes, the angel sits on a throne on the House (the Kaaba) and sets pulpits of light for Muhammad, Ali, Hasan and Husain (as). They ascend the pulpits. The angels, the prophets and the believers are invited to gather before them. The gates of the heavens are opened. When the sun declines, the Prophet (S) says: O my Lord, carry out Your promise that You mentioned in Your Book by this verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

"Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange… **(*Qur'an, Surah Noor 24:55*)**

"The angels and the prophets say the same thing. Then Muhammad, Ali, Hasan and Husain prostrate themselves and pray to Allah: O our Lord, avenge! Your sanctum has been dishonored, Your chosen ones have been killed and Your faithful slaves have been disregarded. Then Allah does as He wills and that will be a great day."1

Explanation

Some scholars are of the opinion that Yunus bin Zibyan is weak and he has exaggerated in lying and some others have considered him all right. But the fact is that in following the view of Muhaddith Noori he is reliable and trustworthy in such a way that he has narrated a large number of traditions and is a keeper of secrets. Further details about him can be obtained by referring to books of *Mustadrak al-Wasail* and *Mustanbat al-Masail*.

Here there is a doubt that sometimes the mind is prone to make mistakes: there is no doubt that conditions of acceptance are present in the prayers of Prophet, Imams, angels and prophets (as), Thus if they pray every Friday for early reappearance of the avenger from enemies what is the reason of its delay? And what is the use of their prayers? This doubt can be answered from some aspects:

First: As we stated before, it is not improbable that two times are fixed for the reappearance of the Imam of the Age; one of which is earlier than the other and its occurrence at the earlier time is dependant on the efforts in praying for it and that not praying would delay it.

Second: It is said that: Allah, the Mighty and Sublime has accepted their prayer but without any doubt the actualization of this matter – according to divine wisdom – is dependant on the actualization of specified matters and on removal of other factors and this will take place in a gradual manner. On the basis of this, delay in reappearance till our time and after that is not proof of the prayer not having been accepted.

Third: It is possible that as a result of their prayers, the reappearance will take place at the earlier time but as a result of the deeds of the people it would create hurdles, which would delay it. And this is the meaning of saying that it is among the matters subject to *Bada*. And such traditions are many.

For example it is mentioned: A servant prays for something and his prayer is accepted at the appointed

time. Then he commits sin and the Almighty Allah says thus to the angels: Delay the fulfillment of his prayers because he has become eligible for My anger and displeasure and he has become fit to be deprived.

In some books like *Ghaibat Nomani*, *Ghaibat Tusi* and *Biharul Anwar* it is narrated from Abu Hamza Thumali that he said: I asked His Eminence, Abu Ja'far Baqir (as): Ali (as) said:

"There is mischief till the year 70 A.H. and he also said: After the mischief there is peace and prosperity. Though year 70 A.H. has passed we have not seen peace and prosperity." Imam Muhammad Baqir (as) said: "O Thabit! The Almighty Allah has fixed this matter for the year 70 A.H. But since Imam Husain (as) was martyred, the Almighty Allah was enraged at the people of the world. So He postponed it to 140 A.H. But we told you about it and you divulged it and removed the veil of secrecy. Thus the Almighty Allah again postponed the matter and He did not inform us about it. And whatever Allah likes, He erases and whatever He likes, He confirms and He is having the source of the book (*Ummul Kitaab*)."[2]

1. Ghaibat Nomani, Pg. 147
2. Ghaibat Tusi, Pg. 263, Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.

24. Fulfillment Of Divine Covenant

Praying for early reappearance of our Master of the Time (aj) is fulfillment of divine covenant that believers have made with the Almighty Allah. This can be explained in the following topics:

First: There is no doubt that fulfillment of divine covenant is obligatory and it is proved by the Holy Qur'an and accepted by reason. The Almighty Allah says in the Holy Qur'an:

وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ

***"Be faithful to** (**your**) **covenant with Me, I will fulfill** (**My**) **covenant with you."** (**Qur'an, Surah Baqarah 2:40**)*

And the saying of the Almighty Allah that:

وَأَوْفُوا بِالْعَهْدِ ۖ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

***"And fulfill the promise; surely** (**every**) **promise shall be questioned about."** (**Qur'an, Surah Isra 17:34**)*

And the statement of Allah, the Mighty and Sublime:

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ.

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ

"Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind, Those who fulfill the promise of Allah and do not break the covenant." (***Qur'an, Surah Raad 13:19-20***)

And also:

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۙ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

"And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (***as for***) ***those, upon them shall be curse and they shall have the evil*** (***issue***) ***of the abode."*** (***Qur'an, Surah Raad 13:25***)

Second: In a large number of traditions related from the Purified Imams (as) its interpretation is the *Wilayat* of the Imams (as). It is mentioned in *Kafi*from His Eminence, Abu Abdillah Sadiq (as) that he said:

"We are the duty and sanctity of Allah and we are the divine covenant. Thus one who fulfills our covenant has fulfilled the covenant of Allah and one who breaks it, has trespassed the sanctity and broken the pledge made to Allah."[1]

In *Miraat al-Anwaar* it is narrated from Imam Ja'far Sadiq (as) regarding the verse:

إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَٰنِ عَهْدًا

"Save he who has made a covenant with the Beneficent God." (***Qur'an, Surah Maryam 19:87***)

He said:

It means those who are loyal to the pledge of the Almighty Allah with regard to the *Wilayat* of Ali and Imams after him (as) as it is this covenant with Allah."[2]

Also in *Kanzul Fawaid* it is narrated from Imam Ja'far Sadiq (as) regarding the verse:

وَأَوْفُوا بِالْعَهْدِ ۖ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

"And fulfill the promise; surely (***every***) ***promise shall be questioned about."*** (***Qur'an, Surah Isra 17:34***)

It is mentioned that he said:

"It is a covenant that the Holy Prophet (S) has taken from the people for our *Mawaddat* and obedience of Amirul Momineen (as)."

And there are other numerous traditions.

Apparently this matter is mentioned with special reference from the subject of remembrance of important people and prominent personalities as implied in it and not that the pledge and covenant is restricted to only this. Allah knows best.

Third: The fulfillment of the above-mentioned covenant is in six ways:

1. Certainty of heart in their Imamate and *Wilayat* and submission to that which is related from them.

2. Sincere love for them.

3. Hating their enemies and those who usurped precedence over them.

4. Obedience and following them in all matters and in every manner.

5. Expression of heartfelt devotion to them through the tongue and in actions – as much as one can.

6. Helping them in every condition in its fulfillment.

And these six topics are actualized in the prayer of our Master of the Time (aj) and in supplicating Allah, the Mighty and Sublime for his early reappearance. Since this matter is absolutely clear there is no need for further explanation.

1. Kafi; Vol. 1, Pg. 221
2. Miraat al-Anwaar, Pg. 234

25. Those Who Pray Would Gain The Rewards

Of Doing Goodness To The Parents

All the effects and advantages of the world and the hereafter present in doing goodness to the parents would also be there for one who prays for His Eminence, Qaim (aj), as explained by us in Part Three that Imam (as) is the real father of all the people. Thus one who is unjust to them would have committed *Aaq* (insolence) to his real father. And one who does good to him would become eligible for all rewards that are for one who does good to his parents. And there is no doubt that the real father has greater right and higher status and is more deserving than the biological father of man, to receive favors.

That which proves this – in addition to the dictates of reason and logic – is a lengthy tradition from *Tafseer* of Imam Hasan Askari (as) that he said:

"And indeed our right upon you is greater than the rights of the parents from whom you are born – if you obey – we shall save you from the Fire and take you to the abode of comfort and perpetuity..."[1]

In the same way praying for the father – especially when he has ordered it – is the best sort of good you can do for him and it is the most beneficial and important matter.

As for the effects and advantages of being good to the parents – it includes all the good things of the world till the rewards of the hereafter – is a topic that is beyond the scope of this book. Those who wish to study more about it may refer to the books of our colleagues, especially *Kafi* and *Biharul Anwar*.

1. That which support this point is a tradition from Jame al-Akhbaar in which the Messenger of Allah (s) said: The right of Ali on the Muslims is like the right of the father on his children. It is said that it is proved from traditional reports that whatever is applicable to one Imam is also there for all Imams. That is if the rights of one of them is proved on us then the rights of all them will also be incumbent on us. (The Author)

26. Safe Keeping Trust And Returning It Honestly

Imam (as) is a divine trust as mentioned in *Ziarat* Jamia that:

"You are the most illuminated path and the most prominent way and the martyrs of the mortal world and the intercessors of the everlasting world and continuous and permanent mercy and the treasured sign and the safe trust."[1]

Abul Hasan Shareef in the book, *Miraat al-Anwaar wa Mishkaat ul-Asraar* has said: And as for the trust,

the Imams themselves have interpreted it to be their *Wilayat* and Imamate, such that in every place – according to proportion – has a special interpretation. In some traditional reports it is mentioned that the Imams are keeper of trusts, that the Almighty Allah has given to His saints in the world.

In some Ziarats it is mentioned:

“I witness that…that you are the safe trusts.”

Apparently the purport of obligatory fulfillment and obedience and following them and refraining from that which makes them unhappy is same as mentioned in the tradition of two weighty things, which is considered authentic both by the Shias and Sunnis.2

In another *Ziarat* it is mentioned:

You are the trusts of prophethood. That is the trusts of the Holy Prophet (S).

In *Tafseer Furat* it is mentioned from Imam Muhammad Baqir (as) that he said:

“We are that trust that was offered to the heavens, earths and mountains…”3

I say: The matter of another tradition from Imam Ja’far Sadiq (as) is as follows:

“Allah, the Mighty and Sublime presented the souls of the Imams to the heavens, earth and mountains and He said whatever He said about their excellence…”4

The gist of the matter is that: Without any doubt, keeping safe trusts – according to reason and verses of the Holy Qur’an and the traditions – is obligatory and also there is no doubt that the keeping and restoring of different types of trust is different. On the basis of this, every trust demands a particular method of keeping and restoring. And thus the restoring of this divine trust is by expression of love, in trying to render help and obedience.

Since all these factors are present in praying for early reappearance of the Master of the Time (aj) it is inevitable that by performing this act one can fulfill the payment of trust. And the detail of this will be possible only by relying on the help of the Almighty Allah and the mediation of the Holy Imams (as).

This shall be discussed under few headings:

First: Regarding the meaning of protected trust.

Second: Regarding the obligatory nature of protecting the trust and its care and safe return to its owner – according to the dictates of wisdom, logic and reason.

Third: Regarding how the divine trust can be taken care of.

Fourth: Regarding the fact that praying for the Master of the Time (aj) and supplicating to Allah for his

early reappearance is a way of restoring the divine trust.

First Matter: Regarding The Meaning Of Protected Trust

We should know that this statement has twelve aspects and each of them – except for the eleventh – revert to that: Imams (as) are divine deposits and trusts that the Almighty Allah has kept under His own care and safety – by different types of protections and concessions related to divine wisdom.

First: Protection in all conditions till they are made apparent in the last period of time. In other words: It is that trust that the Almighty Allah has kept in His safe custody in the realm of lights, souls, shadows, spirits and in this world from the time of creation of Adam till the period of the Last Prophet. Inspite of the fact that all opponents, haters and envious ones who united to eliminate them and were intending to put out the light of truth. But the Almighty Allah did not want but that His light should be perfected even though the infidels may find it displeasing.

The conclusion is that: The Imams (as) are divine trusts that Allah, the Mighty and the High has brought from His divine unseen for His servants so that His light may be perfected and He placed them in His safety and protection so that none can apprehend them and they cannot be attacked in all conditions and circumstances and in all places in such a way that no enemy and opponent may put out His light and destroy them, till the time they are brought out in the last period of time.

Second: Protected means: Allah, the Mighty and Sublime has guarded this trust from all types of filth and dirt of deviation by not entrusting them except to the pure loins and purified wombs because it is the unanimity of the scholars – rather it is a basic point of faith – that the fathers of the Holy Imams (as) whom the Almighty Allah bestowed with divine trust – from the Seal of the prophets upto Adam (as) – all of them were believers and pure and none of them did ever commit polytheism for even a blink of the eye like their mothers who were entrusted with these deposits. It is thus mentioned in the *Ziarat*:

The dirt of polytheism has not contaminated you and the dress of disgrace never covered you.

It is narrated from Imam Ja'far Sadiq (as) that he said:

"Indeed there was Allah and nothing else, then He created time and space and created the light of lights such that all lights took their luminosity from it. And in that (light of lights) He continued His own light, so that all lights took their luminosity from it. And it is this light from which He created Muhammad and Ali. Thus Muhammad and Ali were the first two lights because nothing had come into existence before them and always those two continued in pure loins till they came to the most pure of them – that is Abdullah and Abu Talib – they split from each other."5

In *Ihtijaaj* in reply of Imam Ja'far Sadiq (as) to queries and doubts of heretics it is mentioned that:

"The Almighty Allah brought out from Adam, a pure and chaste progeny from which He created the

prophets and messengers. They were the chosen ones of the Lord and the purest gems in the pure loins and protected wombs. The unchastity of ignorance did not reach them and their ancestry never contaminated because Allah, the Mighty and the High kept them in a place that had nothing higher to it in status and nobility.

Each of them were repositories of divine knowledge and trustees of the unseen and the center of secret and proof on His creatures. They were His interpreters and spokesmen. They would not have been anything except this. Thus the proof is not but from this progeny that will rise up among the people in place of the Holy Prophet (S)…"[6]

If we like, we can mention all that is written on this topic but it would do nothing but prolong the matter out of proportion.

Shaykh Sadooq (r.a.) in his *Book of Beliefs,* in the chapter of the faith of the ancestors of the Holy Prophet (S) has said:

"Our belief regarding them is that they were Muslims from Adam till his father Abdullah, and that Abu Talib was a Muslim and the mother of the Prophet, Amina binte Wahab was a Muslim. And the Holy Prophet (S) said: I was born through marriage and not through adultery, from the time of Adam. And it is narrated that Abdul Muttalib was the divine proof and Abu Talib took up his successorship."[7]

Third: That is they were safe from sins and evils, because the Imams (as) were infallible in such a way that all their life the Almighty Allah protected them from sins and evil deeds and it is a cornerstone of Imamite faith.

Fourth: They are protected from allegations and being related to mistakes and defects in such a way that none of them were ever blamed by their enemies for any defect; their opponents did not deny any of their excellences – rather, inspite of the jealousy and enmity they bore against the Imams – they confessed to their majesty and greatness.

Fifth: They were in such a way that no creature could apprehend them as mentioned in the Holy Qur'an that: In a protected tablet. On the basis of this it denotes that no one of the creatures could recognize the Imams till the final stage of recognition about the reality of their being and their qualities, because those who are at a lower position than them since they are deficient in relation to them they cannot perceive the absolute reality. Don't you see that infants are unable to understand the reality of their father and their qualities since they are having deficiency and are less able. It is thus mentioned in *Ziarat* Jamia:

"O my masters, I am not able to praise you nor can I reach the utmost limit in your glorification. Neither can I describe you perfectly."

It is mentioned in the tradition of the Holy Prophet (S) that:

“O Ali, no one has recognized Allah except you and me, and none has recognized me except Allah and you and none has recognized you except Allah and me.”[8]

In *Usool Kafi* in the tradition of Imam Muhammad Baqir (as) it is mentioned that:

“Indeed, the Almighty Allah cannot be described and just as Allah cannot be described in the same way our description is also not possible...”[9]

Also through authentic chain of narrators it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“Allah, the Mighty and Sublime cannot be described and how can He be descried when He says in his book:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

“And they do not assign to Allah the attributes due to Him.” **(*Qur’an, Surah Anaam 6:91*)**

As much as He may be praised, He is greater than it. And the Holy Prophet (S) also has not been described perfectly. How can one describe a slave that the Almighty Allah has kept under seven veils and whose obedience He made as good as His obedience and He said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back.” **(*Qur’an, Surah Hashr 59:7*)** [10]

One who obeys this prophet has obeyed Me and one who disobeys him has disobeyed Me and has left the matter to him.

We (Imams) have also not been described. How can be described those from whom the Almighty Allah has removed impurity, which is defeat.

The believer has also not been described, and certainly the believer meets his brother and shakes hands with him, the Almighty Allah continuously pays attention to him and sins fall off his cheeks like leaves from the tree.”[11]

I say: This tradition is one of the most difficult ones and after a lot of study what we have concluded is as follows: The purport of the tradition is the impossibility to fully comprehend the real recognition of Allah by the creatures. And the impossibility for others to fully comprehend the true status and reality of His Eminence. And the impossibility for others to perfectly know about the qualities and real being of the

Imams. Also the impossibility for non-believer to become fully aware of the true position of the believer because the deficient cannot encompass the perfect. Therefore it is mentioned in traditions that:

"If Abu Zar knew what is in the heart of Salman, he would have killed him."[12]

Or as mentioned in another tradition:

"He would have accused him of infidelity."

The explanation with regard to the *Marefat* of Allah is clear. And as for the point regarding the Holy Prophet (S) it says:

"How can be described that which the Almighty Allah has kept under seven veils."

Thus it is possible that it implies that the Holy Prophet (S) is veiled under seven curtains of faith as it is mentioned in a tradition of *Usool Kafi*: so it means that since the Holy Prophet (S) is perfect in the stages of faith in Allah in such a way that none is higher than him, therefore anyone else cannot know him perfectly because the deficient cannot fully understand one who is perfect.

It is possible that the word seven is for seven heavens, that is: How can be described a servant who is on such an exalted stage and elevated position: as the Almighty Allah took him on a such lofty level that no man could reach it. And on the basis of both the meanings the object is omitted, that is:

"How can be described (a slave) that Almighty Allah has kept under seven veils."

The word of 'slave' is the object; and this omission is quite common. For example:

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

"Allah amplifies and straitens the means of subsistence for whom He pleases." (Qur'an, Surah Raad 13:26)

And the meaning of this statement:

"How can be described (a slave) that Almighty Allah has kept under seven veils."

A remote possibility has also been mentioned that can be referred in the book of *Miraat al-Uqool* if anyone is interested.

Then His Eminence said: "And we (Imams) have also not been described. How can be described those from whom the Almighty Allah has removed impurity, which is defeat."

I say: This is the explanation of their loftiness and status that those who are lower than them could never

have recognition (*Marefat*) of them perfectly because no believer can have as perfect certainty of faith as the Imam (as) except going through various stages and all those stages and steps are having doubts. On the contrary the Imam (as) whose *Marefat* is higher than that of all the *Awliya* of Allah and their position is that of complete certainty and one who is such cannot be described by anyone at a lower level of faith.

Also the Imams (as) are expressions of the qualities of Allah, the Mighty and Sublime, thus one who is having these qualities would not have any kind of doubt or instigation in his being. While those other than him are susceptible to this. Thus it is not possible that those who are at a lower level may have complete recognition about him.

As for the believer: With relation to other creatures they are also like that. That is those who have not reached that particular level of faith cannot have perfect recognition of the position of a believer. In the same way believers at a lower level like Abu Zar was in relation to Salman, cannot have perfect recognition of the believer at a higher level.

And His Eminence said: "And certainly the believer meets his brother and shakes hands with him…"it shows the loftiness of the position of the believer and it does not mean to highlight the deficiency of those at the lower level who cannot describe him perfectly as is very much obvious. (Think upon it).

Sixth: It is that the purport of the protected trust is that: Trustees have guarded this great divine trust in every age. It means that: The forefathers of the Holy Prophet (S) upto Prophet Adam (as) were cognizant of the rights of this trust and they cared for them and they did not transfer them anywhere except into pure wombs, that were immune to the filth of polytheism and dirt of infidelity which were the ones deserving of these trusts. In spite of the fact that opponents and enemies throughout history have grudged this divine tree; as will be clear to those who undertake the study of the history of the forefathers of the Holy Prophet (S).

Seven: The implication of 'protected' is that believers have protected in their hearts the *Marefat* and true position of the Imams. They have guarded these beliefs inspite of the opponents and enemies by acting upon their commands in secret and resorting to the best dissimulation before the enemies. So that he is also protected from the plots and intentions of every transgressing tyrant and his valuable heritage is protected from being forgotten. And also they supported and guarded them by their body and heart and wealth and sons and it is this point that Imam Ja'far Sadiq (as) has mentioned:

"A person who often relates our traditions to strengthen the hearts of our Shias is better than a thousand worshippers."[13]

Insha Allah we would quote traditions of *Kafi* on this subject.

Eighth: It is that 'protected trust' implies that the Almighty Allah has kept them in His protection and security so that no one can bring down their position or to remove them from the status that the Almighty

Allah has granted them, or to destroy their status. Such that no matter how much the tyrants tried to put out the divine light, the Almighty Allah perfected His light further.

The difference between this meaning and the first and the fourth is that: In the first aspect the aim of protection was from nonentity, negativity and non-existence. Such that the enemies and opponents tried time and again to destroy them and came to kill them. And the implication of the fourth meaning is that remaining protected from the tongue of the haters and usurpers, because our Imams (as) inspite that all enemies, united and became dominant in all the corners of the world, the enemies were not able to accuse them of any immorality or make any allegations against them.

Yes, a group of *Nasibis* (Ahle Bayt haters) – may Allah curse them – cursed and abused them but they never attributed immoral acts to them. And this is not in contradiction of that which was mentioned earlier. Rather, the enemies have also confessed to the excellence and greatness of the Holy Imams (as). Thus the usurpers of the rights of Amirul Momineen (as) were compelled to make such statements as are recorded in history and books of scholars of the opposite sect are full of excellences of the Purified Imams (as).

The implication of the eighth meaning is that: Allah, the Mighty and the High, protected the Imams (as) from the lowering of their position through people like Zaid bin al-Hasan, Abdullah Aftah and Muhammad bin Abdullah who claimed Mahdaviyat. And Ja'far the Kazzab who wanted to occupy the elevated seat of Imamate and other people like them who claimed the position that Allah has restricted for the Imams (as) and the Almighty Allah exposed their falsehood and proved the miracles, sciences, superiority of the position of the true Imams for the people, and in this way all false claimants and heresy makers were destroyed.

Ninth: It is that the meaning of protected is restricted and specialized as mentioned in *Qamoos*: To save for oneself means to make it special and restricted for oneself. Thus the meaning of the phrase 'protected trust' on the basis of this is as follows: Allah, the Mighty and Sublime created the Imams (as) for Himself and endowed on them His blessings and kept them as his trusts among the people in His world.

That which supports this matter is a tradition narrated from Amirul Momineen (as) that he said:

"We are the creations of our Lord and the people are our creations."[14]

In the blessed *Tawqee* narrated in *Ihtijaaj*[15] the word mentioned is 'our creation' – without 'for us' as mentioned in Part Three of the book.

Also that which supports this is a *Hadith Qudsi* mentioned in many reliable books:

Allah, the Mighty and Sublime, addressed the Holy Prophet (S) thus: "I created the things for you and created you for Myself."

I say: The points derived from this tradition are as follows:

1. It is that the first cause was the being of His Eminence, Muhammad (S) and not the other creatures. Thus if the Almighty Allah had not created him, He would not have created others also.

2. Allah, the Mighty and Sublime created Muhammad and his progeny (as) to display His absolute power and knowledge since the perfection of the thing made shows the perfection of the maker. Thus display of power and knowledge of the Almighty Allah from the aspect of the creation of Muhammad and his progeny (as) actualized and after that He created all the creatures so that their status, perfections and position may be displayed in all the worlds.

3. It is that Allah, the Mighty and the High created Muhammad and Aale Muhammad (as) and made them the medium of all blessings and favors – as mentioned in the words of *Ziarat* Jamia and other numerous traditions – and no benefit reaches any thing except through them and their blessings (as). And since existence and being is the highest form of benefit, Allah, the Mighty and Sublime created everything else through their bounty, and if they had not been there, He would not have created anything.

Possibly the meaning of the statement of Imam Ja'far Sadiq (as) is this when he says: "The Almighty Allah created the will for His own decree then He created the things for the divine will." It implied that the basic cause of creation was Muhammad and the Almighty Allah created the other creatures due to the bounty of His Eminence.

As the nine points mentioned so far are based on the assumption that the meaning of trust is divine trust, that is Allah, the Mighty and the High reposed them with the people as His trust, and it is implied in different types of protections, and this is not among the usage of the word in multiple meanings, because protection is a whole matter that is applicable in different kinds and forms. On the basis of this, all the meanings return to that only, that the Imams (as) are divine trusts whom Allah, the Mighty and Sublime has protected through His various protections.

Tenth: It is that the trust denotes the trust of prophethood, that is the Holy Prophet (S) kept the Imams (as) as his trust with his Ummah till the Judgment Day. And the meaning of its protection is the commanding of His Eminence to protect them and care for their rights and that which proves this is a tradition accepted by Shias as well as Sunnis that the Holy Prophet (S) said:

"I leave among you two weighty things: the Book of Allah and my progeny."

The Almighty Allah inspired these ten aspects to me by the *Barakat* of the Purified Progeny (as).

Eleventh: One of the scholars have said: The trust means absolute *Wilayat*, high status and position that the Almighty Allah has given to the True Imams (as) and which He has restricted only to them as mentioned in some traditional reports, and the Imams (as) are the bearers of this trust and their

comparison to trust – on the basis of this aspect – is metaphorical.

Twelfth: One of our co-religionists has mentioned the possibility that: The trust implies the Imams (as) themselves and the meaning of their being protected is that: being protected from change and annihilation, that is: Allah, the Mighty and Sublime has bestowed their souls among all the souls the special of quality of never being susceptible to change and annihilation.

I say: That which proves this is the statement of the Almighty Allah:

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

***"And there will endure for ever the person of your Lord, the Lord of glory and honor."* (*Qur'an, Surah Rahman 55:27*)**

As appendix we mention here traditional reports that clearly say that Imams (as) are face of Allah:

In *Tafseer al-Burhan* it is quoted from *Kafi* through his own chain of narrators that His Eminence, Abu Ja'far Baqir (as) said:

"And we are the face of the Almighty Allah that frequents the world among you."[16]

And also in the same book it is mentioned that Imam Ja'far Sadiq (as) said:

"The Almighty Allah created us and made our creation good. And he shaped us in a goodly shape. And he made us His eyes among His servants (so that we can witness their deeds and behavior) and He made us His speaking tongue and He made us His hand of mercy and beneficence spread over the head of His servants and He made us His face (so that through us attention may be called to Him).

And He made us a gate (so that it may be a proof for the people for His knowledge, faith and obedience). And a treasure (of His knowledge, recognition and mercy) in His heavens and the earth. The trees fructify and fruits grow by our *Barakat* and the streams flow and the rain descends and plants grow from the earth. And through our worship is Allah worshipped. And if we had not been there, the Almighty Allah would not have been worshipped."[17]

I say: The saying of His Eminence, Sadiq (as) that: "Through our worship is Allah worshipped" carries two meanings:

First: No creature however great he may be, has worshipped Allah, the Mighty and Sublime like them (as), because their *Marefat* of the Almighty Allah is more perfect than that of others. Thus their worship is also like that as perfection of worship is a branch of the perfection of *Marefat*. On the basis of this, if they had not been there, the Almighty Allah would not have been worshipped. The conclusion is that the perfect worship of the Almighty Allah is restricted only to them.

Second: The Imams (as) taught the way of obedience to the people in all conditions. They taught worship in such a way that angels learnt from them how to praise and glorify the Lord – as mentioned in the Part Three in the tradition of the Holy Prophet (S). Thus their worship is the cause of the worship of others. On the basis of this, through their worship is Allah worshipped and Allah is recognized through their guidance.

That which supports this is the tradition that Shaykh Sadooq has mentioned in his book of *Tawheed* quoting from Imam Ja'far Sadiq (as) that he said:

"O Ibne Abi Ya'fur, we are the proof of Allah on His servants and the witnesses on the creatures and the trustees of revelation and the repositories of knowledge of the Almighty Allah and His face with which He pays attention to you and His eyes in His creatures and His speaking tongue and His heart and the door by which He is proved. We are executors of the command of Allah and the callers to His path and the Almighty Allah is recognized through us and through us He is worshipped. We are those who prove on the Almighty Allah and if we had not been there the Almighty Allah would not have been worshipped."[18]

Conclusion

Apparently the statement of the Almighty Allah:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

"Everything is perishable but His face." (Qur'an, Surah Qasas 28:88)

By the appendix of traditional reports that clearly mention that: The face of Allah implies Muhammad and Aale Muhammad (as). Other traditions also prove that at the time of the blowing of the horn (*soor*) all the things would be annihilated – even the souls – except for the souls of Muhammad and his infallible progeny (as) – and some of our scholars have accepted and adopted this only.

Allamah Majlisi in *Biharul Anwar* has attributed this statement to the scholastic theologians.[19]

Some others have opined that all the souls would remain alive. Precaution lies in leaving this matter to the Purified Imams (as) since it is a matter of principle and we don't have proof of any of the two theories.

Among those traditions that support the first assertion is a traditional report mentioned in *Ihtijaaj* under the reply of Imam Ja'far Sadiq (as) to the doubts and queries of heretical people:

The Zindiq asked: "After leaving the body, does the soul perish or continues to live?" Imam Ja'far Sadiq (as) replied: "It remains alive till the blowing of the horn. Thus at that time all things would be annihilated in such a way that they would neither feel nor be felt. Then once more they would be brought back into

existence like they were in the beginning. And it is for a period of four hundred years that the creatures would remain thus, that is the period between two blowings of the horn…"[20]

In *Nahjul Balagha* in one of the sermons of Amirul Momineen (as) it is mentioned:

"Surely, after the extinction of the world, Allah the Glorified will remain alone with nothing else beside Him. He will be, after its extinction, as He was before its production: without time or place or moment or period. At this moment, period and time will not exist, and years and hours will disappear. There will be nothing except Allah, the One, the All-powerful…"[21]

Second Matter: Regarding The Obligatory Nature Of Protecting The Trusts

Protecting the trust by dictates of logic and reason is obligatory and also that it must be restored to the owner. As for reason, it proves that failure in this tantamount to injustice and the evil of injustice is clear to all.

As for the Holy Qur'an; in it the Almighty Allah says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

"Surely Allah commands you to make over trusts to their owners." (***Qur'an, Surah Nisa 4:58***)

"And those who are keepers of their trusts and their covenant."

He also said:

لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

"Be not unfaithful to Allah and the Apostle, nor be unfaithful to your trusts while you know." (***Qur'an, Surah Anfaal 8:27***)

As for traditional reports regarding this, they are present in large numbers and shall be quoted at appropriate places.

Third Matter: How The Divine Trust Is Cared For

Regarding this it must be mentioned that: This matter is derived from few points, like:

1. It is obligatory for all to have love and regard for the Imams, have belief in their *Wilayat* and their

obedience is compulsory for all and no is exempted from these things in any condition.

2. Attachment to the service of and following them (as) in all matters and aspects and taking them as role models which is the very aim of their appointment.

3. Striving as much as possible to remove their problems and this is the preface for guarding their secrets, their family, their property, their children and their Shias. And it is for this that *Taqayyah* is explained and emphatic orders have been issued about it.

4. All the efforts should be made to convey benefits to them – from that which Allah Almighty has made obligatory and recommended.

5. Mention of their rightfulness and Imamate and repeating their excellences and merits and exposing the deviation of their enemies – though it is for those who are qualified for it; if not, then if one is compelled to observe *Taqayyah* one must keep them concealed.

6. Expression of sincere love through the tongue and hands etc... and through other modes of helping and caring.

Fourth Matter: Praying For An Early Reappearance Is Among The Forms Of Caring

Although this matter is clear and there is no need to explain it, because praying for His Eminence, Qaim (aj) and supplicating for his early reappearance, taking the divine proofs as role models and helping His Eminence through the tongue and being attached to them is from the practice of *Awliya* of Allah, and this much is enough if one is willing to pay attention to it.

1. Biharul Anwar; Vol. 102, Pg. 129
2. Text of the Hadith Thaqlayn – on the basis of one of the traditional report is as follows: I leave among you two weighty things, the book of Allah and my progeny. If you remain attached to them you will not go astray after me till you reach me at the Pool. (The Author)
3. Tafseer Furat, Pg. 147
4. Maani al-Akhbaar, Pg. 108, Miraat al-Anwaar, Pg. 85
5. Kafi; Vol. 1, Pg. 441
6. Ihtijaaj; Vol. 2, Pg. 78
7. Itiqaad Sadooq, Chapter 11, Pg. 105
8. Mashaariq al-Anwaar, Pg. 112
9. Kafi; Vol. 2, Pg. 180
10. Kafi; Vol. 2, Pg. 182
11. Kafi; Vol. 1, Pg. 401
12. Mashaariq al-Anwaar, Pg. 193
13. Kulaini (r.a.) has mentioned this tradition through good/near authentic chain of narrators from Muawiyah bin Ammar in Usool Kafi, Vol. 1, Pg. 33, Chapter of Merits and Excellence of Knowledge that he said: I asked His Eminence, Abi Abdullah Sadiq (as): “Between a man who narrates your traditions and establishes them among the people, (as if) inscribing them in

the hearts of your followers, and a devout person from among your followers who does not narrate these traditions–which of them is better?" The Imam (as) replied: "He who narrates our traditions and thereby makes firm the hearts of our followers is better than a thousand devotees."

14. Nahjul Balagha, Letters
15. Ihtijaaj; Vol. 2, Pg. 278
16. Al-Burhan, Vol. 3, Pg. 240
17. Al-Burhan, Vol. 3, Pg. 240
18. At-Tawheed, Pg. 152
19. Biharul Anwar; Vol. 6, Pg. 331
20. Ihtijaaj; Vol. 2, Pg. 97
21. Nahjul Balagha, Sermon 184. (Sermon 224, Pg. 742 Fayd)

27. Spread Of The Effulgence Of His Eminence In The Supplicant's Heart

This matter could be explained under three subheadings:

First: It is that without any doubt by conditions and different changes as a result of actions that a man commits, his heart is affected. And this can be perceived by us through our realization. Moreover, verses of the Holy Qur'an and traditions of the family of infallibility (as) also prove it. Allah, the Mighty and the High says, regarding the faithful people:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

"Those only are believers whose hearts become full of fear when Allah is mentioned." (***Qur'an, Surah Anfaal 8:2***)

And with regard to the infidels and transgressors He says:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ

"Then your hearts hardened after that, so that they were like rocks." (***Qur'an, Surah Baqarah 2:74***)

There are other verses also.

It is narrated from the Holy Prophet (S) that he said:

"Meet each other and converse and discuss; as the mention of traditions polishes the heart, indeed

hearts blacken (rust) like swords."

There are numerous traditions regarding this, some of which would be presented to the readers.

Second: As much an action is valuable and great in the view of Allah, its effect on the heart is as much profound and illuminating. Therefore after the*Marefat* of Allah and the *Marefat* of His Prophet there is nothing more significant than the *Wilayat* and love of Amirul Momineen (as) and his purified progeny (as). And it is in this regard that our master His Eminence, Abu Ja'far Baqir (as) told Abu Khalid Kabuli:

"By Allah, O Abu Khalid, the *Noor* of the Imam in the hearts of the believers is more shining than the Sun during the day. And it illuminates the hearts of the believers. And Allah, the Mighty and Sublime prevents their *Noor* from the hearts of whosoever He likes, leaving them in darkness. By Allah, O Abu Khalid, there is no man that cultivates love and affinity for us but that the Almighty Allah purifies his heart. Thus if he submits to us, the Almighty Allah saves him from a severe accounting and secures him from the terrible horror of the Judgment Day."[1]

The matters that prove this meaning include a tradition from *Kharaij* that Abu Baseer said:

I went to the Masjid with His Eminence, Abu Ja'far Baqir (as). People were coming and going. His Eminence said to me: "Ask the people if they can see me?" So I asked everyone that entered the mosque: "Have you seen Abu Ja'far?" He said: "No." While His Eminence was standing over there. Till there came Abu Haroon Makfoof (blind). His Eminence said: "Ask him also." I asked him: "Have you not seen Abu Ja'far (as)?" He replied: "Is it not he that stands?" I asked: "How did you know?" He said: "How could I not know when he is a brilliant effulgence?"[2]

Third: From whatever has been said so far and that which shall be explained further we come to know the greatness and importance of this noble act in the view of Allah; that is steadfastness and preparation in praying for the Master who is hidden from the people, and by studying the verses and traditions we have learnt about its benefits and effects, such that after this, there remains no doubt for anyone that this valuable deed is a cause of increase in the effulgence of Imam in the heart of the supplicant due to the perfection of his faith under the effect of this worship act and his favor to his master as per his capacity. He would also become eligible of the attention of the rightful Imam (as) *Insha Allah Taala*.

1. Kafi; Vol. 1, Pg. 194
2. Kharaij, Sciences of Muhammad bin Ali al-Baqir (as)

28. Increase In Lifespan

Yes, preparation and steadfastness in praying for His Eminence, Qaim (aj) and for his early

reappearance is a cause of increase in one lifespan – and also it will earn all the benefits and effects of doing good to ones relatives, *Insha Allah Taala*.

That which proves this matter especially, is the traditional report about the particular supplication and it is that: In *Makarimul Akhlaq* it is narrated that one who recites this supplication after every obligatory Prayer regularly for such a long time that he is content with it, would get the honor of seeing the Master of the Time (aj). The supplication is as follows:

"O Allah, bless Muhammad and the progeny of Muhammad. O Allah, indeed Your Messenger is truthful testifier, Your blessings be upon him and his progeny. You indeed said: I do not hesitate in anything I do, like I hesitate in capturing the soul of My believing servant who disliked death and I dislike his dislike. O Allah, then bless Muhammad and Aale Muhammad and hasten the reappearance, of Your *Wali* and help and success and do not cause dislike to me and in so-and-so.

(In place of so-and-so one can mention any name one likes)."[1]

I say: The reason for this has been explained in Part Four of the book under the chapter of Letter 'F', that by the early reappearance of His Eminence there will be deliverance for all the *Awliya* of Allah and also that peace and help will be there for all of them in the time of reappearance. In addition to this, in some traditional reports the words are as follows:

"And hasten the reappearance of Your *Wali*…"

There is no doubt that for those who study the traditions narrated from the Holy Imams (as) and supplications that are quoted from them, the meaning of*Awliya* in the absolute sense is His Eminence, the Master of the Time (aj). For further confirmation of this matter one may refer to the supplication of our master Abul Hasan Ali bin Moosa ar-Reza (as) and the supplication prescribed after the Midnight Prayer (*Shab*).

If it is said: It is possible that *Wali* in this instance denotes believer as in some traditional reports it points to this.

I will say: There is remote possibility of this and it is a baseless argument because what we mentioned can also be supported by the following points:

1. Whatever has been reported about the excellence of this supplication is such that it makes one eager to see the Master of the Affair (aj). As will be clear to those who are familiar with the style of supplications, its consisting of this effect is from the view that this prayer should be in favor of the Master of the Time (aj).

2. From that which is derived from some supplications like the prayer of the day of Arafah in *Sahifa Sajjadiya* and other traditional reports that among the manners of supplication is that one should give in it precedence to the Master of the Time (aj) after the praise and glorification of the Almighty Allah

and*Salawaat* on the Holy Prophet (S) and his progeny (as). After that one should supplicate for His Eminence and then for oneself, as this is the sequence of supplicating.

3. Mostly in all supplications recorded from the Holy Imams (as) there is prayer for early reappearance, deliverance and well being of, especially, the Master of the Time (aj). After this, all those who are familiar with the words of the Holy Imams (as) would become assured, rather certain, that here *Awliya*of Allah denotes only our Master of the Time (aj). In addition to this is the supplication for His Eminence (aj) by the Holy Imams (as) after every ritual prayer that also supports the point that *Wali* denotes Imam Mahdi (aj).

All this discussion is centered on the words 'For Your *Wali*', and on the basis of the tradition 'For Your *Awliya*' again the supplication is for the early reappearance of His Eminence because by the reappearance of His Eminence there will be real deliverance for all the *Awliya* of Allah as we have explained before.

As for the interpretation of the words:

"I do not hesitate in anything I do."

In the coming part of this book it will be explained *Insha Allah Taala* and also the chain of narrators of this supplication will be investigated and studied.

Proof of the topic of discussion: Generally if one is good to ones family, his age will be prolonged. Secondly it has been proved that being good to the family of the Holy Prophet (S) and Amirul Momineen (as) is better than being good to ones relatives. Thus this is a greater cause of prolonging of ones lifespan. Furthermore, of all the relatives and near ones of the Holy Prophet (S) and Amirul Momineen (as) who is worthier than the Master of the Time (aj)? On the basis of this, His Eminence is the main object of this matter. Now here we shall also discuss in brief some important points:

First: Being good to the relatives, increases lifespan.

Second: Being good to the Holy Prophet (S) and his family (as) is most emphasized and best.

Three: Praying is a form of doing good and a sort of favor.

First Topic: Goodness To Relatives Causes Increase In Lifespan

To prove this matter we quote an authentic tradition from Muhammad bin Ubaidullah that he said:

His Eminence, Abul Hasan ar-Reza said: "How often it is that a man who has three years left in his lifespan does good to his relatives and the Almighty Allah increases his age by thirty years, and Allah does what He wants."[2]

Also it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"Doing good to the kinsfolk purifies the deeds, increases wealth and wards off calamities, eases the accounting and delays death."[3]

Again from the same Imam it is narrated that he said: "Doing good to the kinsfolk improves manners, widens the hands, purifies the soul, widens sustenance and delays death."[4]

Through another chain of narrators it is narrated from Imam Muhammad Baqir (as) that he said:

"Doing good to the kinsfolk purifies the deeds, wards off calamities, increases wealth, prolongs the lifespan, widens the sustenance and gives him love in the family."[5]

It is narrated from Imam Ja'far Sadiq (as) that he said:

"Doing good to the kinsfolk and behaving nicely with them inhabits the cities and prolongs the lifespans."[6]

Through another chain of narrators it is narrated from His Eminence that he said:

The Messenger of Allah (S) said: "One who wants to prolong his lifespan and widen his sustenance should do good to the kinsfolk."[7]

Through another chain of narrators also from Imam Ja'far Sadiq (as) it is mentioned that he said:

The Messenger of Allah (S) said: "How often it is that a community that is sinful and evil doer, performs goodness to the kinsfolk and there is increase in their wealth and their lifespans are prolonged so that perhaps they may become good."[8]

Other numerous traditions have been narrated but quoting them further would prolong this book unreasonably so our aim was only to clarify this point.

Second Topic: Being Good To The Holy Prophet (S) And His Family (as) Is Most Emphasized And Best

The evidence of this is: In *Kafi* it is narrated through an authentic chain of narrators from Umar bin Zaid that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) about the verse:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

***“And those who join that which Allah has bidden to be joined.”* (*Qur’an, Surah Raad 13:21*)**

That who are those with whom the Almighty Allah has ordered to join? He said: “It is about the relatives of Aale Muhammad (S) and it is also about your relatives.” Then he said: “Do not be of those who say about a thing: It is only regarding one thing.”[9]

In the same book it is narrated from Imam Ali Reza (as) that he said:

“Relatives of Aale Muhammad, the Imams (as) cling to the *Arsh* and say: O Allah, join us with those who joined to us and take away those who kept away from us, after that the same order is effective in the relationships of the believers. At that point he recited the verse:

يوَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

***“...and be careful of* (*your duty to*) *Allah, by Whom you demand one of another* (*your rights*)*, and* (*to*) *the ties of relationship...”* (*Qur’an, Surah Nisa 4:1*)** [10]

In the *Tafseer Imam Hasan Askari* (*as*) it is mentioned that he said:

The Messenger of Allah (S) said: To whosoever observes the rights of the relatives and near kindred of the parents, Allah will give a thousand levels in Paradise and the distance between each of the levels is such that even a speedy horse will take a hundred years to cover the same. One of the levels will be of silver, one of gold, one of pearls, one of chrysolites, one of emeralds, one of musk, one of Amber and one of Camphor, thus these levels will be made from different materials.”

“To one who observes the rights of the relatives and near kindred of Muhammad and Ali, Allah will give such an increase in his rewards and levels that it is like the superiority of Muhammad and Ali over his relatives.”

Her Eminence, Fatima Zahra (s.a.) told a lady: “You must please your two religious fathers, Muhammad and Ali, even if your biological fathers may be displeased. And do not please your biological fathers by displeasing your religious fathers. Because if your biological fathers become angry with you, Muhammad and Ali will give them ten thousandth part of the reward of their obedience of a moment and make them pleased. But if your religious fathers become angry with you, your biological fathers would not be capable of making them satisfied. The reward of the obedience of the whole world cannot equal their anger.”

Imam Hasan Mujtaba (as) said: “It is incumbent on you to do good to the relatives of your two religious fathers, Muhammad and Ali, even though you may trespass the rights of the relatives of your worldly fathers. And beware that in observing the rights of the relatives of your worldly fathers you don’t trespass the rights of the relatives of your two religious fathers because the thankfulness of this group for you

before your two religious fathers, Muhammad and Ali is more beneficial for you than thankfulness of those relatives of yours before your biological fathers.

This is so because when the near relatives of your religious fathers are thankful to them, their little affectionate attention will erase all your sins even if they are so numerous to fill up the space between the earth and the sky. And if you ignore the rights of the relatives of your two religious brothers and fulfill the rights of your worldly fathers' relatives, their thankfulness would give you no benefit."

Imam Zainul Aabideen (as) said: "It is preferable to fulfill the rights of the relatives and friends of our religious fathers than to observe the rights of the kindred of familial parents. Because your religious fathers, Muhammad and Ali will make your familial parents satisfied about us while your familial parents are not capable of making your two religious fathers, Muhammad and Ali satisfied."

Imam Muhammad Baqir (as) remarked: "One who considers his two religious fathers, Muhammad and Ali more honorable and preferable than his own familial parents and their relatives, the Almighty Allah addresses him thus: O My servant, you have preferred the superior, so I will also make you superior and you have chosen those whose selection was better, hence it is deserving that I make you the neighbor and companion of My friends in Paradise."

Imam Ja'far Sadiq (as) said: "If one, for lack of economic means is unable to fulfill the rights of the relative of both, his religious fathers and the kindred of his familial fathers, it is necessary for him to give priority to fulfillment of the rights of the relatives of the religious fathers. On the Judgment Day the Almighty Allah will tell the angels, that just as he had given priority to the relatives of his religious fathers they must give him precedence among His folks of Paradise. That everything that had been prepared for him before that, must be increased a million times."

Imam Moosa Kazim (as) has stated: "If a person is presented two business deals and he has only one thousand dirhams, which are only sufficient for one deal, he would inquire which of the deals is more profitable. Now if the people tell him that this one is a thousand times more profitable, is it not the demand of reason and logic that he should choose that? Those who were present there said: Yes, indeed. His Eminence (aj) said: In the same way the reward of choosing the two religious fathers over ones familial parents is manifold."

A person asked Imam Ali Reza (as): "O Imam, shall I not inform you about the one who is in the greatest loss?" He replied: "Who is it?" He said: "A man has given his ten thousand gold coins in exchange of ten thousand silver coins." The Imam asked: "If he sells the silver coins would he not be in loss?" "Yes, he will be," replied those who were present there. The Imam asked, "Shall I not tell about the one who is in greater loss than this?" "Yes, please do," they replied. He said: "A person owns a mountain of gold and he sells it for one thousand pieces of fake silver. Would he not be in greater loss than the person mentioned previously?"

"Indeed," they replied. Then the Imam said: "Shall I inform you about a greater loss than this?" Those

present said: “Yes, please do.” He said: “In a greater loss and regret is one who in doing good and favoring, prefers the relatives of his familial parents over the kindred of his two religious fathers, Muhammad and Ali (as). It is so because the near kindred of his two religious fathers, Muhammad and Ali (as) are having as much superiority over the relatives of familial parents as a thousand mountains of gold have over a thousand pieces of silver.”

Imam Muhammad Taqi (as) has said: To one who prefers the kindred of his two religious parents, Muhammad and Ali (as) over the relatives of his familial parents, on the Judgment Day the Almighty Allah will make him famous with His dresses of honor and give superiority over all His servants. Except for the one who is equal to him in this excellence or better than him.

Imam Ali Naqi (as) said: “Preferring the kindred of the two religious fathers, Muhammad and Ali (as) over the relatives of ones familial parents is included in paying respect to the majesty of the Almighty Allah and preferring the relatives of ones familial parents over the kindred of the two religious fathers, Muhammad and Ali (as) is included in disrespect to the majesty of Allah, the Mighty and the High.”

Imam Hasan Askari (as) says: “There was a person whose family was in need of food, so he left his house to earn something for them, and he earned a dirham. He purchased food and was returning to his house when he met a man and a woman from the relatives of Muhammad and Ali (as), and they were hungry.

Thinking that they were more deserving of that food than his own family members he gave them the food he had purchased. But after that he was confounded: what explanation would he give to his family members? He was taking slow steps in this worry when he met a messenger who was searching for him. Upon knowing his identity the messenger gave him a letter and a purse containing 500 gold coins.

And he said that it was from the inheritance of his cousin who has expired in Egypt, and besides that some traders of Mecca and Medina owed him a hundred thousand gold coins and he also left much landed property. So the man took the gold coins, went home and procured the essentials for his family members. When he went to sleep that night, he saw Muhammad and Ali in dream who told him that since he had preferred their relatives over his family members they had also made him so rich.

After that Muhammad and Ali appeared in the dream of those who owed money to the deceased cousin. They warned the debtors that if they do not return the debt by next morning they would be doomed to worldly and other worldly perdition. So the next morning all of them returned the loans and this man now had another hundred thousand dinars. Muhammad and Ali (as) also appeared in the dreams of all those in Egypt who owed any amount to the deceased cousin and told them to repay as soon as possible.

After that the two (Muhammad and Ali) appeared in his dream and said: “How did you find the divine decree about yourself? We have ordered all Egyptians who owe you something to pay you back as soon as possible. If you like we can tell the governor of Egypt to purchase your landed property and send you cash to Medina so that you can invest it in real estate here itself?”

He answered positively to this. So Muhammad and Ali appeared in the dream of the governor of Egypt and told him to purchase the lands and remit cash. The ruler bought all the landed property in three hundred thousand dinars and sent him the money. That person became the richest man of Medina. After that again the Messenger of Allah (S) appeared in his dream and said: "This is your reward in the world for the preference you showed to my relatives, but as for the hereafter, I will give you in it for each piece of this a thousand palaces in Paradise, the smallest of whom would be bigger than this world and a part of them as small as a needlepoint would be better than the world and whatever is there in it."11

Third Topic: Praying Is A Form Of Doing Good And A Sort Of Favor

Favor and blessing is obtained in two ways:

First: Getting benefit from someone else.

Second: Removing harm from others and both of them are obtained by praying.

Since the best and most valuable benefit is honor, without any doubt, this is accomplished by prayers because praying is a form of paying respect. In the same way as we mentioned earlier, praying for early reappearance of His Eminence, the Master of the Time (aj) according to its prescribed conditions would be instrumental in making it happen earlier and by it all types of goodness and blessings would be exposed and all the harms would be removed and also among the effects of this *Dua* is that the one for whom the prayer is recited would become happy and elated. And the pleasure of His Eminence is itself a great benefit.

Secondly: We know that *Dua* for hastening the reappearance of Hazrat Qaim (aj) is effective and by his reappearance will be removed his and his Shias' grief and sorrow and grief, hardships and problems will be dispelled, rather the *Dua* itself removes all these things.

Among the proofs that help and respect with the tongue is a sort of favor and goodness, is a tradition mentioned in the eleventh volume of *Biharul Anwar* quoted from Jabir from His Eminence, Abu Ja'far Baqir (as) that he said:

I went to His Eminence and complained to him about my need. His Eminence said: "O Jabir, I don't have a single dirham." Not much time passed that Kumayt came to the Holy Imam (as) and said: "May I be sacrificed on you, if you permit, I want to recite a panegyric in your praise." "Go ahead," said the Imam. His Eminence said: "Young man, bring out the bag of gold from that room for Kumayt."

Then Kumayt said: "May I be sacrificed on you, do you permit me recite another panegyric for you?" He said: "Do it." And when he recited another*Qasida*, His Eminence said: "O young man, bring out the bag of gold from that room and give it to Kumayl."

Then Kumayt said: “May I be sacrificed on you, do you permit me to recite a third panegyric?” He said: “Do it.” When he recited another *Qasida*, His Eminence said: “O young man, bring out the bag of gold from that room and give it to Kumayt.” Jabir says: So he brought out the moneybag and gave to Kumayt.

Kumayt said: “May I be sacrificed on you, by Allah, I don’t love you for the sake of the world. And through these couplets I don’t intend but to do good to the Holy Prophet (S) and fulfill the rights Allah has made obligatory on me.” Jabir says: Then His Eminence, Imam Muhammad Baqir (as) prayed for him. Then he said: “O young man, return these moneybags to their place.” Jabir said: I said to myself: He told me he didn’t have a dirham but he gave 3000 dirhams to Kumayt!

He said: At that point Kumayt arose and went away. I said to His Eminence: “You told me that you didn’t have a dirham but inspite of that you gave 3000 dirhams to Kumayt?” The Imam said: “O Jabir, get up and go into that room.” Jabir said: “I got up and went into that room but there was no sign of those bags.”

I returned to the Imam. Imam said: “O Jabir, whatever I have concealed from you is more than what I have revealed to you.” Then he arose, took my hand and led me to that room and hit the ground with his feet. Suddenly something resembling a camel’s neck came out of the earth, it was made of gold. Then he said: “O Jabir, see this and do not tell about this to anyone except to those you trust among your brothers – the Almighty Allah has made us capable for whatever we desire.”[12]

The proof of this tradition is that: Kumayt considered the verbal praise to be a kind of doing good to the Holy Prophet (S) and Imam (as) also considered it in that manner. *Dua* for Imam (as) is also such because it is also a form of paying respect and doing a favor.

1. Makarimul Akhlaq, Pg. 284
2. Kafi; Vol. 2, Pg. 150
3. Kafi; Vol. 2, Pg. 150
4. Kafi; Vol. 2, Pg. 152, Tr. 12
5. Kafi; Vol. 2, Pg. 152, Tr. 13
6. Kafi; Vol. 2, Pg. 152, Tr. 14
7. Kafi; Vol. 2, Pg. 152, Tr. 16
8. Kafi; Vol. 2, Pg. 152, Tr. 21
9. Kafi; Vol. 2, Pg. 156, Tr. 28
10. Kafi; Vol. 2, Pg. 156, Tr. 26
11. Tafseer Imam Hasan Askari (as), Pg. 113
12. Biharul Anwar; Vol. 46, Pg. 239

29. Cooperation In Good Deeds

Praying for early reappearance of His Eminence, Qaim (aj) is cooperation and helpfulness in good deeds and piety about which the Almighty Allah has said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

"Help one another in goodness and piety." (***Qur'an, Surah Maidah 5:2***)

30. Help Of Allah, The Mighty And The High

This *Dua* earns the help and support of the Almighty Allah for one who is supplicating and it makes him eligible for success and victory over his enemies. That which proves this is the statement of Allah, the Mighty and the High:

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ

"And surely Allah will help him who helps Him." (***Qur'an, Surah Hajj 22:40***)

And He has also said:

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

"If you help Allah, He will help you." (***Qur'an, Surah Muhammad 47:7***)

The explanation of this is that: Without any doubt the Almighty Allah has no need of any of His creatures; thus the help and support that is commanded is to help the *Awliya* of Allah and since the supplication for early reappearance of the Master of the Time (aj) is a kind of help and support by tongue it is a consequence of this matter. And traditional reports abound that prove that helping by the tongue is a kind of help and support that is recommended. Such as:

1. In *Fawaid al-Mashahid* it is narrated from Imam Husain (as) that he said on the eve of Aashura:

"My grandfather informed me: My son, Husain (as) will be slain in Taff Kerbala as a homeless and lonely

person. Thus whosoever helps him would have helped me and would have helped his son, Qaim (aj) also. And one who helps us verbally would be in our party on the Judgment Day."

2. Imam Ali Reza (as) said to Dibil:

"Welcome! O our helper with words and actions."[1]

3. In the will and testament of our master, His Eminence, Abu Abdillah Sadiq (as) to Abdullah bin Jundab, it is mentioned:

"O son of Jundab, the Almighty Allah has a castle of light covered with emeralds and brocade. It is raised with silk and brocade. He has kept this wall between His friends and His enemies. Thus when the brain boils in the head, hearts come to the throats and bodies cook due to the prolonged wait in *Qiyamat*, the *Awliya* of Allah would be admitted behind that wall and they would remain in the refuge and protection of the Almighty Allah. Inside that is something that pleases their heart and gladdens their eyes. While the enemies of Allah would be immersed till their necks in their sweat and they would be scattered all over. They would behold what the Almighty Allah has prepared for them (as punishment) and say:

مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ

"What is the matter with us that we do not see men whom we used to count among the vicious?" (***Qur'an, Surah Saad 38:62***)

Thus the *Awliya* of Allah would see them and laugh at them, and that is the saying of Allah:

أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ

"Was it that we (***only***) ***took them in scorn, or have our eyes*** (***now***) ***turned aside from them?"*** (***Qur'an, Surah Saad 38:63***)

He also said:

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ

"So today those who believe shall laugh at the unbelievers; On thrones, they will look." (***Qur'an, Surah Mutaffifeen 83:34***)

Thus there would not remain a believer who has helped our friends with a single word but that they shall be admitted to Paradise in large numbers.

The proof of the matter is in the last part of the tradition.

1. Biharul Anwar; Vol. 45, Pg. 257

31. Guidance By The Effulgence Of The Holy Qur’an

As we have said: *Dua* for His Eminence, Qaim (aj) is a cause for increase in the divine effulgence in the heart, and when the ground of the heart is illuminated and filled with the effulgence of its Lord, man is guided by the light of the Holy Qur’an in such a way that he does not tread any other path and he understands from the Holy Qur’an things that other could not and the Qur’an would be a cure for the pain of his heart and a mercy for him.

Also: There is no doubt that as much as the faith is perfect and complete as much that person would benefit from the Holy Qur’an and its effects would be more and deeper on him. Just as one having a perfect taste, relishes a delicious dish while those who have no taste cannot enjoy that same food as much as they should. Rather it would seem unpleasant to them till they have their condition cured till all the traces of the disease are removed.

Thus one who is purer, his body would be affected more with good food and its effects will be clearly seen on him. And in the same way is the case of one who is clear of all impurities and evils, the effect of the Holy Qur’an would be more profound on him. And the guidance of the Holy Qur’an would be apparent in his words and actions. As much a person is perfect in faith, his insight, knowledge and benefits and guidance would be more. Allah, the Mighty and Sublime says regarding this:

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى

***“Say: It is to those who believe a guidance and a healing; and** (**as for**) **those who do not believe, there is a heaviness in their ears and it is obscure to them.”** (**Qur’an, Surah Fussilat 41:44**)*

As mentioned in the previous pages, praying for our Master of the Time (aj) is a matter that brings perfection of faith, it would also lead to the perfection in getting benefits from the Holy Qur’an. And that which supports this theory is the saying of Allah, the Mighty and Sublime:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِلْمُتَّقِينَ

“This Book, there is no doubt in it, is a guide to those who guard (against evil).” (Qur’an, Surah Baqarah 2:2)

In *Kamaluddin* it is narrated from Imam Ja’far Sadiq (as) regarding the verse:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

“Those who believe in the unseen.” (Qur’an, Surah Baqarah 2:3)

That he said:

“It denotes those who believe in the reappearance of Qaim (aj).”

In another traditional report His Eminence said:

“*Ghaib* (unseen) is the *Ghaib* Hujjat (proof) and that which proves this is the statement of Allah, the Mighty and Sublime:

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

“And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait- surely I too, with you am of those who wait.” (Qur’an, Surah Yunus 10:20)

The conclusion derived thus is: Those who pray for the reappearance are in fact those who really have faith in the reappearance of Qaim (aj) and their praying proves this. And in the book of Abwaabul Jannah there is discussion on this topic that would remove all doubts about it.

32. Recognized By The People Of The Heights (Araaf)

Since by praying for our Master of the Time (aj) he has helped the people of the heights, they would intercede for him and through their intercession he would enter Paradise. Allah, the Mighty and Sublime says:

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

***“And on the most elevated places there shall be men who know all by their marks.”* (*Qur’an, Surah Araaf 7:46*)**

The discussion here encompasses three points:

First: Meaning of *Araaf*: Ali bin Ibrahim Qummi in his *Tafseer* through his own authentic chain of narrators narrates from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Araaf is a high place between Paradise and Hell and the men are the Imams (as)...”[1]

Second: Who are the men of *Araaf?* As mentioned in the above tradition – in the traditional report of Ali bin Ibrahim – they are the Holy Imams (as).

Also in *Majmaul Bayan* it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“They are Aale Muhammad (S). None would enter Paradise except those who recognize them and are recognized by them. And none would enter Hell except those who deny them and are denied by them.”[2]

In *Tafseer Burhan* it is narrated from His Eminence that he said:

“We are those men. The Imams from us would recognize who is to enter Hell and who is to enter Paradise in the same way as you know who is good in your tribes and who is bad.”[3]

In the same *Tafseer,* it is narrated from Imam Muhammad Baqir (as) regarding the following verse of the Holy Qur’an:

“And on the most elevated places there shall be men who know all by their marks.”

Imam (as) said:

“They are Imams.”

Through authentic chains, it is narrated from Buraid bin Muawiyah al-Ajali that he said:

I inquired from His Eminence, Abu Ja’far Baqir (as) about the statement of Allah, the Mighty and the High:

“And on the most elevated places there shall be men who know all by their marks.”

He said: “It is revealed about this Ummah and the men are the Imams of Aale Muhammad (S).” I asked: “What is *Araaf*?” He replied: “A bridge between Paradise and Hell. Thus whosoever of the sinner believer is interceded by the Imam from us would get deliverance and for whosoever they do not intercede, will fall down.”[4]

Traditional reports on this matter are in large numbers and between this report and that of Ali bin Ibrahim

Qummi there is no difference between the meaning of *Araaf*.

Third: *Dua* for the Master of the Time (aj) is a cause of getting the intercession of the people of *Araaf*:

In *Majmaul Bayan* it is narrated from Asbagh bin Nubatah that he said:

I was seated with Ali (as) when Ibne Kawwa arrived and asked about the following verse:

"And on the most elevated places..."

Imam (as) replied: "Woe be on you, Ibne Kawwa, on the Judgment Day we would stand between the Paradise and Hell. Thus we would recognize by the face one who has helped us and make him enter Paradise. And we would recognize by the face one who had been inimical to us and send him to Hell."[5]

The point proved from this tradition is same that we stated before: *Dua* for our master, the Master of the Time (aj) is a type of help of His Eminence by the tongue. And since helping in this traditional report is a medium of getting intercession and being recognized by the folks of *Araaf*, one who prays for His Eminence would be qualified for this.

1. Tafseer al-Qummi, Vol. 1, Pg. 231
2. Majma al-Bayan, Vol. 4, Pg. 423
3. Al-Burhan, Vol. 2, Pg. 18
4. Al-Burhan, Vol. 2, Pg. 18
5. Majma al-Bayan, Vol. 4, Pg. 423

33. Reward Of Seeking Knowledge

When the supplicant for early reappearance of the Master of the Time (aj) aims that by the reappearance of His Eminence sciences would be exposed and illuminated for him – as knowledge will not be expounded except during the period of reappearance – this person will earn the unlimited rewards of trying to seek knowledge. We have already explained this point in the chapter of Letter 'K' in Part Four of this book.

34. Security From Punishment Of The Hereafter

Among the effects of praying for early reappearance of Hazrat Qaim (aj) is that: That person will remain safe from the punishment of the Hereafter and the terrors of the day of *Qiyamat*. This is supported by

many verses of the Holy Qur’an. For example:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Surely those who believe, and those who are Jews, and the Christians, and the Sabeans, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.” **(*Qur’an, Surah Baqarah 2:62*)**

On the basis of this, the implication of the last day is kingdom of His Eminence, Qaim (aj) as mentioned in *Usool Kafi* under the explanation of the verse:

“Whoever desires the gain of the hereafter…”

It is narrated from Imam Ja’far Sadiq (as) that he said regarding the following verse:

“Whoever desires the gain of the hereafter…”

“It means the *Marefat* of Amirul Momineen (as) and the Imams (as).”

“We will give him more of that again…”

He said: “We increase his *Marefat* till he gets his share from the rule of the Imams.”

“And whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion.”

He said: “It means that there is no share for him in the rulership of truth with Imam Qaim (aj).”[1]

Or it may be that good deed means *Marefat* of the Imams (as) as mentioned in *Tafseer Ayyashi* from Imam Ja’far Sadiq (as) that he said regarding the statement of Allah, the Mighty and the High:

فَلْيَعْمَلْ عَمَلًا صَالِحًا

“…he should do good deeds…” **(*Qur’an, Surah Kahf 18:110*)**

He said:

“Good deed denotes the *Marefat* of the Imams (as).”[2]

It is narrated from Imam Muhammad Baqir (as) regarding the verse:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

“And (as for) those who believe and do good deeds…” (Qur’an, Surah Baqarah 2:82)

That he said:

“It means that they believe in Allah, in the Messenger of Allah and the Imams who are given authority (*Ulil Amr*) and he obeys them as it is faith and good deed…”3

The point proved by this is: Supplicant for early reappearance of His Eminence, the Master of the Time (aj) is eligible in both the senses.

2. Statement of Allah, the Mighty and the High in Surah Baqarah:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Yes! whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve.” (Qur’an, Surah Baqarah 2:112)

On the basis of this the meaning of *Mohsin* (one who does a favor) would be: Follower of Ali (as) as mentioned in *Mishkatul Asrar* quoting from*Tafseer Ayyashi* and other sources that:

Imam Muhammad Baqir (as) said regarding the verse of the Holy Qur’an:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ

“Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred.” (Qur’an, Surah Nahl 16:90)

“Justice is Muhammad (S); such that one who has obeyed him has practiced justice and favor is Ali (as), so one who follows him has done a favor and the*Mohsin* is in Paradise.

“…and the giving to the kindred.”

“Thus from the aspect of our proximity, the Almighty Allah has ordered the people to have love for us.”4

The point clarified by this is: Praying for our master, His Eminence, Qaim (aj) is heartfelt love for Amirul Momineen (as), rather it is the most obvious type of *Tawalla* (love of Allah’s friends) of the tongue with regard to His Eminence. Thus one who prays for His Eminence has in the true sense attached himself to the *Tawalla* of Amirul Momineen (as) and the devotees of Ali (as) are *Mohsin* and they shall be included in the persons about whom the verse of the Holy Qur’an has mentioned, *Insha Allah Taala*.

3. Statement of Allah, the Mighty and the High:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"And reckon not those who are killed in Allah's way as dead; nay, they are alive (***and***) ***are provided sustenance from their Lord; Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who,*** (***being left***) ***behind them, have not yet joined them, that they shall have no fear, nor shall they grieve."*** (***Qur'an, Surah Aale Imran 3: 169-70***)

From the aspect that will be mentioned, the supplicant for His Eminence, Qaim (aj) is included among the martyrs in the company of the Holy Prophet (S) and Amirul Momineen (as), thus he would get all that the martyrs get and among its effects are those mentioned in the blessed verse.

4. The statement of the Almighty Allah that:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Now surely the friends of Allah- they shall have no fear nor shall they grieve." (***Qur'an, Surah Yunus 10:62***)

As an appendix to a tradition in *Kamaluddin*, Imam Ja'far Sadiq (as) said:

"Fortunate are the Shias of our Qaim who during the period of his occultation wait for his reappearance and who obey him during the period of his reappearance. They are *Awliya* of Allah for whom there shall be neither fear nor grief."5

The point concluded is: Praying is a sign of awaiting as is clear to all sensible people.

5. The noble verse of Surah Ahqaaf says:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Surely those who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve." (***Qur'an, Surah Ahqaaf 46: 13***)

From the aspect of a tradition mentioned in *Usool Kafi* reporting from Muhammad bin Muslim that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) regarding the statement of Allah, the Mighty and

Sublime:

“Surely those who say, Our Lord is Allah, then they continue on the right way…”

He said: “They are firm on the belief of the Imams one after the other…”6

There is no doubt that praying for early reappearance of our Master of the Time (aj) is proof and sign of steadfastness of the supplicant on the belief of the Imams (as).

This valuable honor can also be derived from other verses also but for the sake of keeping the discussion under proper limits we refrain from quoting them. In the same way a large number of traditional reports are recorded about this matter. Some of them are as follows:

The trustworthy and prominent Shaykh, Ali bin Ibrahim Qummi in his *Tafseer* through authentic chain of narrators says that His Eminence, Abu Abdillah Sadiq (as) said regarding the verse:

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

***“And on the most elevated places there shall be men who know all by their marks.”* (*Qur’an, Surah Araaf 7:46*)**

“It is a sand dune between Paradise and Hell and the men are the Holy Imams (as) who would stand on the *Araaf* with their followers while believers would be going to Paradise without accounting and the Imams would say to their sinful followers: ‘See how your brothers are going to Paradise without accounting, and this is the saying of Allah, the Mighty and the High:

“Peace be on you; they shall not have yet entered it, though they hope.”

Then they would be told: ‘See your enemies in Hell and this is the statement of the Almighty Allah:

“And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord! place us not with the unjust people. And the dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying: Of no avail were to you your amassings and your behaving haughtily…”

Thus they would tell their enemies who are in Hell: ‘These are our Shias and brothers about whom you swore in the world that the Almighty Allah would have no mercy on them.’ At that time the Imams would tell their Shias: ‘Enter Paradise, you shall neither be fearful nor aggrieved.’”7

I say: Traditions quoted by us in the third and the second point from Amirul Momineen (as) prove the intercession of Imams (as) for one who helps them and at that same place we mentioned that one who prays for our master, the Master of the Time (aj) is included among those helpers, thus by the

intercession of the Imams he would be among those who shall have neither fear nor sorrow.

1. Kafi; Vol. 1, Pg. 436
2. Tafseer Ayyashi, Vol. 2, Pg. 353
3. Miraat al-Anwaar, Pg. 208
4. Tafseer Ayyashi, Vol. 2, Pg. 268
5. Kamaluddin, Vol. 2, Pg. 357
6. Kafi; Vol. 1, Pg. 220
7. Tafseer Qummi, Vol. 1, Pg. 231

35. Glad Tidings And Moderateness At Time Of Death

There are some traditional reports that prove the above. For example there is a tradition in the *Tafseer* of Imam Hasan Askari (as) that:

“When a believer who is a follower of Muhammad and his progeny and after him he considers Ali as his Imam and follows him, considers him as his master, testifies his words, considers his actions correct, obeys him and those whom he has ordered to obey in the religious matters and in politics, when death approaches this believer in such a way that it cannot be delayed and stopped as it is the final decree of Allah, and the angel of death and his companions come to him, they see Muhammad (S) on one side and Ali, the chief of the successors on the other at the head side of this believer.

And at his feet on one side stands Hasan, the grandson of the chief of the prophets and on the other side is Husain the chief of the martyrs. And surrounding him at the back would be their confidants and close personages of this Ummah and they will stand one after the other in order of their status behind their masters, Aale Muhammad.

Thus the ailing believer would look at them and address them thus in such a way that the Almighty Allah would veil his voice from the people present near him; in the same way they will also not be able to see us Ahle Bayt so that their belief in that earns them more rewards due to the severe hardship that befalls them.

The believer says: May my parents be sacrificed on you, O Messenger of Allah, the Lord of might, May my parents be sacrificed on you, O successor of the Prophet of mercy. May my parents be sacrificed on you, O you brave sons of Muhammad (S), his grandsons and his sons. O two chiefs of the youths of Paradise who are proximate to the mercy and pleasure of the Almighty Allah. And welcome to you, O best of the companions of Muhammad (S) and Ali and his sons. How eager was I to see you all and now I am overcome with the joy of seeing you. O Messenger of Allah, the angel of death is present at my

bed-side and I have no doubt that I am great in his estimation due to your presence and due to the presence of your brother. Thus the Messenger of Allah (S) says: It is so.

Then the Messenger of Allah (S) would glance at the angel of death and say: “O angel of death, please take care to obey the request of the Almighty Allah regarding our followers, servants and devotees.” The angel of death says: “O Messenger of Allah, order him to look at what Allah has prepared for him in Paradise.” The Messenger of Allah (S) would tell him: “Look at the top.” So he will look at that which he had never imagined and which has no limits.

At that moment, the angel of death will say: “How should I not take gently one who is having such a reward and whose Muhammad and his progeny are visitors? O Messenger of Allah (S), if the Almighty Allah had not made death as a passage without passing through which none can enter Paradise, I would not have captured his soul. However your servant and friend would imitate you and the other prophets, messengers, saints of Allah who tasted death by the order of Allah.”

After that Muhammad (S) would say: “O angel of death, take our brother as we agree to you and accept our request for clemency regarding him.”

At that time, His Eminence and his companions would go up to the gardens of Paradise in such a manner that veils and curtains would be removed from the eyes of that ailing believer. Thus he would see them at their own places and see those who are surrounding his bed and then say: “O angel of death hurry up, take my soul and don’t leave me here as I cannot bear separation from Muhammad and his progeny. Make me join them.”

At that moment the angel of death would take his soul and like a strand of hair is pulled through flour, his soul will be taken out of his body. Though you see him in pain, there is no hardship for him, rather he is in comfort and enjoyment and when they keep him in the grave he would find our people there.

When Munkir and Nakeer come to interrogate him they would say to each other: “Muhammad, Ali, Hasan, Husain and their righteous companions are present near this man, we must pay respect to them.” After that they would come and salute Muhammad and Ali separately. Then they would salute Hasan and Husain together and then their companions.

After that they would say: “We know, O Messenger of Allah, that you visit your servant and follower and if it had not been so that the Almighty Allah wanted that his excellence should become clear to the angels who are present and those who would hear about it later, we would not have questioned him. But the command of Allah has to be carried out.”

At that time they would ask him: “Who is your Lord? What is your religion? Who is your Prophet? And who is your Imam? And what is your *Qibla*? And who are your brothers?” He would reply: “Allah is my Lord, and Muhammad (S) is my Prophet, and Ali is my Imam, the successor of Muhammad (S) is my Imam, and the Kaaba is my *Qibla*, and the believing followers of Muhammad and Ali and their progeny

are my brothers, and their enemies and haters are not my brothers, and I testify that that except for the One God, I have no deity and Allah does not have a partner and I witness that Muhammad is His servant and messenger.

And that his brother, Ali is the *Wali* of Allah and they are his purified progeny, appointed for Imamate as the caliphs of the Ummah and the true guardians and those who rise up with justice." Thus (Nakeer and Munkir say): "You lived with these beliefs and died on it and you shall be raised up with the same belief if Allah wills and whosoever has his *Wilayat* would be in a position of honor and the resting place of divine mercy..."

I say: The main points derived from this noble traditional report is that the believer would be able to get those honors and great bounties due to four factors: Mastership and following of the Prophet and the Holy Imams (as), service to them, love towards them and preferring them over others. As is understood from the statement of His Eminence:

"Do favor to our devotees and servants, friends and followers."

There is no doubt that these three qualities are present in one who is praying for our master, the Master of the Time (aj) because *Dua* for His Eminence is a type of *Tawalla*, service, love for the Imams and also preferring them over other people in the *Dua*.

That which proves this matter is all that has come in the traditions regarding glad tidings to the believer mentioned in large numbers especially in *Furu Kafi* – in the chapter of companions of the believer and disbeliever at the time of death – and the third volume of *Biharul Anwar* etc. And we shall be content to relate just one tradition which is sufficient for the spiritualist; and those who like may refer to the books mentioned:

In *Kafi* it is narrated from Muhammad bin Yahya from Ibne Sinan[1] from Ammar bin Marwan that he said:

A person who heard it from His Eminence, Abu Abdillah Sadiq (as) told me that: His Eminence said: "By Allah, He accepts from you and by Allah forgives you, between each of you and the place where believers express joy and happiness there no distance to it except when his soul reaches here – and he pointed to his neck..."

Then he said: "When this happens, he is in the throes of death, the Messenger of Allah (S), Ali (as), Jibraeel and the angel of death (as) are present near him. At that time Ali (as) comes near him and says: O Messenger of Allah, this man used to love us, Ahle Bayt, so please love him. And the Messenger of Allah (S) would say to Jibraeel: This man loved Allah, His Messenger and his family, so you also love him. And Jibraeel would say to the angel of death: This is one who loved Allah, His Messenger and his family, so you also love him and take him gently. Then the angel of death would come near him and say: O servant of Allah, have you freed you neck? Have you taken your release order? In the life of the world were you attached to the great infallibility? He said: Then the Almighty Allah allows him to say: Yes, He

asks: Who is it? He replies: The *Wilayat* of Ali Ibne Abi Talib.

The angel of death says: You are right. Allah has secured you from that which terrifies you and you will get what you hope for. Glad tidings to you and your righteous elders of the company of the Messenger of Allah (S) and Ali (as) and Fatima (s.a.).

After that he takes his soul gently. And after that a shroud of Paradise and *Hunoot* of musk and amber is brought for him. He is shrouded and anointed with the *Hunoot* and dressed in a yellow dress of Paradise. And when they place him in the grave a door to Paradise is opened for him through which the gentle breeze of Paradise and its fragrances reach him.

After that to his front, back, right and left, the grave is widened to a distance of one month's travel. Then he is told: Sleep comfortably like a bride. Glad tidings to you for the comforts and luxuries of Paradise and bounties and the Lord is not angry at you. At that time he would see Aale Muhammad in the Gardens of Satisfaction. Thus he would eat from their food and speak to them in their gatherings till the time our Qaim (aj) arises.

When our Qaim (aj) arises, the Almighty Allah would raise them up, and they would, chanting the slogans of *Labbaik Labbaik,* come to him in groups. At that time the followers of falsehood would be in doubt and those who trespass the divine sanctities will be scattered – as they will be few – the haste makers will be destroyed, and those who knew the reappearance to be near would be saved. It is from this aspect that the Messenger of Allah (S) told Ali (as): You are my brother and your and my promise will be in the valley of peace (*Wadius Salaam*)...[2]

The main point made clear from this traditional report has already been stated by us and we shall again mention it later. That *Dua* for His Eminence, Qaim (aj) and his early reappearance is a factor of increase in faith and its steadfastness till the time of death. Thus the cause is indirect for becoming eligible for this excellence. Moreover, this *Dua* itself is an attachment to the great infallibility – that is *Wilayat* of Ali Ibne Abi Talib (as) – thus it is the cause of reaching this position.

Also among the proofs of this matter is a tradition mentioned in *Usool Kafi* through authentic chain of narrators from Ibne Abi Umair from Hakam bin Miskeen from His Eminence, Abu Abdillah Sadiq (as) that he said: "For one who causes a happiness to a believer, the Almighty Allah creates a creature from that happiness that he sees at the time of his death and it tells him: Glad tidings to you, O friend of Allah, about His pleasure and mercy. It will remain with him till he enters the grave. Then it repeats those words and when he is raised from the grave again, it repeats those words. The believer asks it: Who are you, may Allah have mercy on you? It will reply: I am that happiness and joy that you gave to so-and-so person."[3]

I say: The point proved from this is: Without any doubt our master, the Master of the Time (aj) and his venerable forefathers (as) become happy by this*Dua*. Thus this reward implies to them perfectly.

1. Ibne Sinan here is Muhammad bin Ahmad bin Sinan who has narrated from Ammar bin Marwan.
2. Furu Kafi, Companions of believers and infidels
3. Kafi; Vol. 2, Pg. 191

36. Response To The Call Of Allah And His Messenger (S)

Allah, the Mighty and Sublime says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

"O you who believe! answer (***the call of***) ***Allah and His Apostle when he calls you to that which gives you life."*** (***Qur'an, Surah Anfaal 8:24***)

Doubtlessly, the implication of life in this verse is the eternal life and a prosperous and happy livelihood that is obtained by following the Holy Prophet (S). We had previously mentioned that whatever the infallible successors of the Holy Prophet (S) have ordered or performed, they are commands of Allah and the Prophet. And in the past discussions and the coming chapters it will become clear how much the Imams arranged and made efforts to pray for our master, the Master of the Time (aj) and the early reappearance of His Eminence (aj). And there is no scope of any doubt in it that preparation of man in this great matter is a response to the call of Allah and His Messenger (S).

This matter has also been mentioned under other topics in different verses of the Holy Qur'an. Among them is the statement of the Almighty Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"O you who believe! obey Allah and obey the Apostle and those in authority from among you..." (***Qur'an, Surah Nisa 4:59***)

Also relevant to this part are all the verses that order the performing of good deeds and those that command us to take the Holy Prophet (S) and his progeny as role models, to express love for them and to follow them.

37. In The Same Level As That Of Amirul Momineen (as)

The evidence to support the fact that the supplicant for early reappearance of the Master of the Time (aj) would be in the company of Amirul Momineen (as) in his grade, is a tradition mentioned in *Kamaluddin* from His Eminence that he said:

"For our Qaim there is an occultation, which shall be prolonged. As if I can see the Shias resembling quadrupeds searching for pasture but being unable to find it. Know that, whosoever from them remains firm on his religion and whose heart is not hardened due to the prolonging of the occultation, then he shall be with us in our rank on the Day of Judgment."

Then he said: "When our Qaim arises, he would not have the allegiance of anyone upon his neck, therefore his birth shall be secret and he himself shall be in occultation."[1]

The discussion on this is possible on two levels:

One: It is that *Dua* for early reappearance of our master, the Imam of the time (as) is a sign of the solidity of faith and belief in religion. So if – may Allah forbid – if one has doubt in this, he would not pray with sincerity in this regard. On the basis of this the supplicants are among those who have remained steadfast on their faith and Amirul Momineen (as) has promised them that great reward.

Second: It is that this *Dua* is the cause of perfection of faith and its firmness in man in such a way that he would be saved from the evils of the last period of time as our master, Abu Muhammad Hasan al-Askari (as) has told to Ahmad bin Ishaq Qummi:

"By Allah, he would have a prolonged occultation during which none would be saved from destruction except those whom the Almighty Allah has made firm on the confession in his Imamate and whom He gives the *Tawfeeq* to pray for his early reappearance..."

The complete text of this tradition has been mentioned in Part Four. Thus praying for His Eminence enables the supplicant to get into the same grade as that of Amirul Momineen (as) since it is the cause of remaining firm on faith during the period of the occultation of the Master of the Time (aj).

That which supports the point that it is a cause of perfection of faith is: This act is wishing the well being of Ahle Bayt of the Holy Prophet (S) which is in fact a cause of perfection of faith. It is thus mentioned by Shaykh Sadooq in his gatherings quoting from Imam Moosa Kazim (as) through his forefathers from the Holy Prophet (S) that he said:

One who does a perfect Wuzu (ablution) and recites his ritual prayer properly, pays the *Zakat*, guards

his tongue, controls his anger, seeks forgiveness of sins, wishes the well being of the family of his Prophet (S), he has fulfilled the rights of faith and the doors of Paradise are open for him."2

1. Kamaluddin, Vol. 1, Pg. 303
2. Amali, Sadooq, Vol. 1, Pg. 274, Gathering no. 54, Beirut

38. Best People In The View Of Almighty Allah

One who supplicates in favor of our Master of the Time (aj) and who prays for his early reappearance is among the best people in the view of the Almighty Allah. Because he conveys benefit to all the people in general and also imparts happiness and joy to the Purified Imams (as) and the family of the Messenger of Allah (S).

The senior-most Shaykh, Thiqatul Islam Muhammad bin Yaqoob Kulaini (q.s.) in *Usool Kafi* through his own chain of narrators has reported from Imam Ja'far Sadiq (as) that he quoted the Messenger of Allah (S) saying:

"The creatures are kinsfolk of Allah, thus the favorite persons in the view of the Almighty Allah are those that are beneficial to the kinsfolk of the Almighty Allah and please the families."1

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) was asked: "Who is the most beloved person by Allah?" He replied: "One who is most beneficial to the people."2

I say: That happiness and joy of the Holy Prophet (S) and the Imams (as) is effected through praying for His Eminence, Qaim (aj) is a matter that is now absolutely clear. And as for the point that this *Dua* is for the benefit of all the believers, rather all the people of the world, this can be discussed under two subheadings:

First: As mentioned in Part Four in the chapter of the Letter 'N' all creatures of the earth would benefit through the reappearance of His Eminence. Thus *Dua* for his early reappearance is for the benefit of all the creatures of the earth.

Second: In the forty-fourth benefit it would be mentioned that Allah, the Mighty and the High through the *Barakat* of the supplicants for the early reappearance of His Eminence would keep away divine chastisement from the people of the earth, *Insha Allah Taala*.

1. Kafi; Vol. 2, Pg. 164
2. Kafi; Vol. 2, Pg. 164

39. Most Respected Persons In View Of The Holy Prophet (S)

Since we have explained in Point Twenty–one that one who prays for the Master of the Time (aj) is among the brothers of the Holy Prophet (S), it would also imply that he is among the most respected persons in view of the Holy Prophet (S) also because it is clear that the brothers of the Holy Prophet (S) would be his favorite persons.

It is also supported by a tradition mentioned in *Biharul Anwar* through his own chain of narrators from Rufaa bin Moosa and Muawiyah bin Wahab from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) said: “Blessed be those who are fortunate to live in the time of Qaim of my Ahle Bayt. Those who would believe in him during his occultation and before his advent, who would love his friends and remain aloof from his enemies. Such people would be my closest ones and my friends on the Day of Judgment.” (According to the tradition of Rufaa:) “And the most respected creatures of Allah in my view.”1

Since *Dua* for reappearance of His Eminence is a type of following him, as mentioned in the tradition regarding his birth that he himself prayed for this matter and said:

“O Allah, fulfill my promise, complete my enterprise for me, strengthen my position, and fill the earth through me with equity and justice.”2

In *Kamaluddin* it is narrated from Abdullah bin Ja’far Himyari that he said:

I asked Muhammad bin Uthman Amari: “Have you the seen the master of this affair?” He replied: “Yes, and the last time I saw him, he was besides the Holy House of Allah and praying: O my Lord, fulfill the promise that You made to me.”3

In the same book it is narrated from Abdullah bin Ja’far Himyari that he said:

I heard Muhammad bin Uthman Amari (r.a.) say: “I saw His Eminence (aj) holding the curtain of the Kaaba below the spout and praying: O my Lord, take revenge from my enemies.”4

1. Biharul Anwar; Vol. 52, Pg. 129
2. Biharul Anwar; Vol. 51, Pg. 13
3. Kamaluddin, Vol. 2, Pg. 440
4. Kamaluddin, Vol. 2, Pg. 440

40. He Will Enter Paradise At The Recommendation Of The Messenger Of Allah (S)

The evidence of this is – in addition to what we have stated before that this *Dua* makes one eligible for intercession – is a tradition that Sadooq has mentioned in *Khisaal* through his own chain of narrators that the Messenger of Allah (S) said:

“I guarantee Paradise for one who assures us of five things.” He was asked: “O Messenger of Allah, what are those?” He replied: “Advice for Allah, the Mighty and Sublime, advice for His Messenger, advice for the Book of Allah, advice for the religion of Allah and advice for the Muslim society.”1

I say: Advice is asking for goodness and there is no doubt that all the five types of advices converge in praying for early reappearance of our master, the Master of the Time (aj). Because through the reappearance of His Eminence, grief and distress will be removed from the *Awliya* of Allah and the Messenger of Allah (S) will become happy and the laws of the Book of Allah would become clear, the religion of Allah will dominate the world and the whole Muslim society will get deliverance.

1. Khisaal Sadooq, Vol. 1, Pg. 294

41. The Prayer Of The Holy Prophet (S) Would Be There In His Favor

It is mentioned in *Ihtijaaj* that the Messenger of Allah (S) after the mention of the Purified Imams (as) raised up his hands in supplication and prayed:

“O my Lord, love those who love my caliphs and accept the *Wilayat* of the Imams of the Ummah after me. And be inimical to those who are inimical to them and help those who help them and disgrace those who want to cause disrespect to them…”1

Without any doubt, *Dua* for the Master of the Time (aj) is acceptance of his *Wilayat* and a kind of helping His Eminence and all the rightful Imams (as). Other matters derived from this point would also be mentioned in the coming pages, *Insha Allah Taala*.

1. Ihtijaaj; Vol. 1, Pg. 88

42. Forgiveness Of Sins And Replacement Of Sins With Good Deeds

This matter is proved by a tradition that Shaykh Ahmad bin Fahd Hilli (r.a.) has quoted in his book *Oddattud Dai* from the Messenger of Allah (S) that he said:

"No people sit in remembrance of Allah but that an angel calls out from the heavens: Get up, as indeed your sins have been replaced with good deeds and all your sins have been forgiven."[1]

The point proved by this is: *Dua* for our master, the Master of the Time (aj) is a form of remembering Allah. Thus all those gatherings in which a believer prays for his master, become eligible for this honor. Evidence supporting that the remembrance of His Eminence is a form of remembering Allah, is a tradition mentioned in *Wasailush Shia* and *Kafi* from His Eminence, Abu Abdillah Sadiq (as) that he said:

"No people attend a gathering where there is no remembrance of Allah and no mention about us but that this gathering would cause regret to them on the Judgment Day."

Then he said: Abu Ja'far (as) says: "Our remembrance is the remembrance of Allah and remembrance of our enemies is remembrance of Shaitan."[2]

1. Oddatud Daai, Pg. 238
2. Wasailush Shia, Vol. 4, Pg. 1180; Kafi; Vol. 2, Pg. 496

43. Almighty Allah Helps In Worship

Regularity in praying for our master, the Master of the Time (aj) would be a cause of being helped by Allah in worship. That which proves this is a tradition mentioned in *Oddattud Dai* from the Messenger of Allah (S) that he said:

Allah, the Mighty and the High said: "When I know that My servant is mostly occupied with Me, I make him passionate in supplicating and *Munajaat*, and when a servant is thus, if he wants to commit a mistake I come between him and the error; truly they are my *Awliya* and indeed they are warriors."

The point derived from this tradition is: Just as verses of Qur'an and traditional reports say, *Dua* is one of the most important worship acts and there is no doubt that the most valuable and important type of *Dua* is *Dua* for someone whose right the Almighty Allah has made obligatory on all the creatures. And through the *Barakah* of whose being all the things get blessings and benefits.

And also doubtlessly being busy with the Almighty Allah means being occupied with His worship and it is this regularity in which is a cause that the Almighty Allah helps man in worship and makes him among the *Awliya* of Allah. The conclusion is that: Regularity and steadfastness in *Dua* for our master, the Master of the Time (aj) and supplicating the Almighty Allah for the early reappearance of His Eminence would be a cause of receiving this great benefit.

On the basis of this, it is obligatory for the people of faith that in every time and place they should make special arrangements for this. And the matters that support this point are that my dear brother in faith and the great scholar Mirza Muhammad Baqir Isfahani[1] – may Allah exalt his status and grant him whatever he wishes – recently narrated to me that: One night in dream – in half sleep and half wakefulness – I saw my master, Imam Hasan Mujtaba (as) that he said something like this: Say to the people from the pulpit and order them that they should repent and pray for the early reappearance of Hazrat Hujjat (as). And this *Dua* is not like the funeral prayer (*Salaat Mayyit*) which is*Wajib Kifai* so that if some do it, others are absolved. Rather it is like the Daily Ritual Prayers which is obligatory on all who are able and all have to perform it…"

1. Faqih Yamani author of Fauz al-Akbar Feema Yatalluq Ba Imaam al-Asr (as)

44. Removal Of Divine Chastisement From The People

Through the *Barakat* of the supplicant for our master, the Master of the Time (aj), divine punishment will be removed from the people of the earth. This matter is having two aspects:

First: At the end of *Hadith Qudsi* that we quoted previously from *Oddatud Dai* He says:

"…they are such that when I want to destroy the world as punishment I keep away chastisement from the people of the earth due to them."

Second: In *Kamaluddin* through his own chain of narrators, it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"A time will come upon the people when their Imam shall disappear from their view. Blessed be those who remain firm upon our guardianship during such times. The least divine reward that shall reach them would be that the Almighty Allah shall call them and say: O My servants and maidservants, you brought faith in My secret and believed in My unseen. Then good news to you for My goodness and rewards as you are truly My servants and maidservants. I shall accept your deeds, disregard your faults and forgive your sins. And due to you I shall send rain to My creatures and ward off calamities from them. If you

hadn't been there I would have sent My chastisement upon them."1

The important point concluded from this quotation is that: Preparation for and being regular in *Dua* for His Eminence, the Master of the Time (aj) is cause of being steadfast on the practice of the Imams (as) and in this way it is a means of getting this precious honor.

1. Kamaluddin, Vol. 1, Pg. 330

45. Rewards Of Helping And Supporting The Oppressed

The point is that the Imam of the Age – may our souls be sacrificed on him – is oppressed as is known to all.

As for the excellence of helping and supporting the oppressed, it is proved by reason and logic as well as by Islamic texts. As mentioned in *Biharul Anwar* and other books, Imam Ja'far Sadiq (as) is reported to have said:

"Allah, the Mighty and Sublime is the companion of the believer as long as the believer is busy in helping his believing brother."1

It is mentioned from His Eminence that he said:

"No believer helps an oppressed believer except that it is better than fasting for a month spent in *Etekaf* in Masjidul Haraam. And every believer that helps his brother while he is having the power to help him, the Almighty Allah helps him in the world and the hereafter."2

It is narrated from His Eminence that he said:

"One who hears the call for help of his believing brother in trouble and has the capability to help him, and he removes his sorrow and fulfills his needs, due to this there would be seventy-two blessings for him from the Almighty Allah; one of it would reach him earlier and help him in his life, and seventy-one blessings would be stored for him in terrible circumstances and conditions of *Qiyamat*."3

Other traditional reports are also there, but for the sake of brevity we refrain from quoting them here and remain content with these much only as they are sufficient for intelligent people.

As for *Dua* for His Eminence, the Master of the Time (aj) and early reappearance of His Eminence being help and assistance to him, as we have said previously: *Dua* for the Master of the Time (aj) is among the

types of help of His Eminence by the tongue. The explanation of this is that helping means taking steps regarding something which would in reality or in the view of the helped one remove harm from him or convey some benefit to him by someone who is helping him. And this topic is proved in the case of *Dua* for our master, the Master of the Time (aj) because many traditions in all reliable books confirm this matter.

For example in the chapter of Excellence of *Dua* in *Kafi*, *Wasail*, *Biharul Anwar* and other books. Thus when a believer makes effort in his *Dua* to remove sorrow and grief from the heart of the great Imam and supplicates Allah for his early reappearance fulfilling all the conditions stated before, its effect would be the fulfillment of divine promise.

It is known from the above discussion that *Dua* is help and support of the Imam, in addition to it being commanded by His Eminence in his blessed*Tawqee*:

"Pray more for the early reappearance as in it lies your deliverance..."4

His Eminence has made a request to his friends that they must as much as possible pray for his early reappearance. In the twenty-first point we have stated the relevant points about this and in the Point no. 49 it will be explained further.

In a tradition mentioned in *Kafi* it is narrated from Isa bin Abi Mansoor that he said:

Imam Ja'far Sadiq (as) said to Ibne Abi Ya'fur without any introduction: O son of Abi Ya'fur, the Messenger of Allah (S) said: "One who possesses six qualities would be with the Almighty Allah and on His right side." Ibne Abi Ya'fur asked: "May I be sacrificed on you, what are those?"

He replied: "A Muslim should like for his believing brother that which he likes for his closest kin. And that he dislikes for his believing brother that which he dislikes for his closest kin. And he has sincerity in his friendship to him."

Ibne Abi Ya'fur wept and asked: "How can he be sincere to him?" Imam Ja'far Sadiq (as) said: "When he reaches that stage, he tells him what he has in his heart, thus if the friend becomes happy he is also happy and if the friend is aggrieved he is also sad, and if he can he removes the distress of his friend, and if he can't, he prays for him to the Almighty Allah..."5

In this tradition, Imam Ja'far Sadiq (as) has mentioned that praying for someone is like helping him if you cannot help in the real sense. The complete text of this tradition would given and explained in some other section, *Insha Allah Taala*.

Evidence of the correctness of the matter under discussion and support of this type is the prayer of His Eminence, Sayyid Sajjad (as) for the frontier guards and soldiers. It is mentioned in that *Dua* as follows:

"O Lord, and whichever Muslim succeeds a warrior, guards his house, looks after those left behind in his

absence. Helps him with a portion of his property. Or assists him with provisions. Or encourages him to fight for faith. Or follows him in his undertaking by praying for him. Or guards his honor in his absence. Then, be pleased to reward the latter like the former, weight for weight, bulk for bulk…”[6]

Thus you can see that Imam Sajjad (as) has compared praying for the warriors to a type of help rendered to them and for those who pray thus, the Imam has invoked for a similar reward.

It must be said that: Among the types of help and assistance through the medium of *Dua,* is supplicating for the destruction of the enemies and oppressors on His Eminence, as there is no doubt that *Dua* of the believer for the destruction of the oppressors – in a way as per conditions mentioned in the traditional reports of the purified Imams (as) are joined together, it is effective. Thus when the believer is not able to kill the enemy of his Imam with the help of real weapons, like the sword and the lance etc, but he can do it by *Dua*, then it is obligatory on him to so and get himself included in the helpers and supporters of His Eminence. Therefore the Imams (as) have motivated to curse their enemies and the prayers for their destruction reaches them as mentioned in supplications mentioned by the Imams (as) – and in Part Six and Seven this will be explained in further detail.

1. Biharul Anwar; Vol. 75, Pg. 20
2. Biharul Anwar; Vol. 75, Pg. 20
3. Biharul Anwar; Vol. 75, Pg. 21
4. Biharul Anwar; Vol. 52, Pg. 92; Kharaij, Pg. 187
5. Kafi; Vol. 2, Pg. 172
6. Sahifa Sajjadiya, Supplication no. 27

46. Reward Of Honoring And Respecting One Who Is Higher In Status

The rewards and benefits of respecting and honoring the greater one will be there for him due to this *Dua*. Here we shall have to discuss and investigate a number of points:

First: About the rewards and benefits of paying respect.

Second: Meaning of respecting

Third: About the types of paying respect and how it is obtained by praying for the seal of the successors and Imams (aj).

First Topic: Rewards And Benefits Of Paying Respect

What I have obtained from labor of research are six benefits. Perhaps someone may study more about it and derive more points from traditional reports. The six benefits that I have collected are as follows:

1. Glorifying Allah, The Mighty And The High

In *Kafi* in a near-authentic report, it is mentioned from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) said: "Among the ways of paying respect to Allah is honoring aged Muslims."[1]

In *Wasailush Shia,* through a correct chain of narrators it is narrated from His Eminence that he said:

"Among the ways of paying respect to God is according respect to aged people."[2]

It is narrated from the same Imam that he said:

"Among the types of paying respect to Allah, the Mighty and Sublime is respecting the believers who are advanced in age, and one who honors a believer has respected the Almighty Allah and one who considers a believer lowly the Almighty Allah would send to him someone before his death who would consider him lowly."[3]

In that book it is narrated from the Messenger of Allah (S) that he said:

"Among the ways of honoring the Almighty Allah is to accord respect to a believer who is senior in age."[4]

In another tradition through Sunni channels from the Messenger of Allah (S) it is narrated that he said:

"Obey those senior in age as among the ways of honoring the Almighty Allah is respect of aged people."[5]

I say: Since the nobility and greatness of Islam is higher than all nobilities and greatnesses, those who have more precedence in it, their honor and respect is worthier in the view of Allah. And there is no doubt that their honor is equal to honoring and respecting Allah, the Mighty and Sublime because they have precedence in worship and obedience.

2. Security From Fear On The Judgment Day

In *Wasailush Shia* through a trustworthy chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) said: “One who considers seniority in age as an excellence worth respect, would be protected by the Almighty Allah from fear on the Judgment Day.”6

Through same chain of narrators it is narrated from Imam Ja’far Sadiq (as) that he said:

“For one who honors and respects an aged person in Islam, the Almighty Allah keeps him secure from terror and fear on the Judgment Day.”7

It is mentioned that the Messenger of Allah (S) said:

“One who recognizes the excellence of an aged person and due to his age, pays respect to him, the Almighty Allah would grant him security from fear on the Judgment Day.”8

3. Proximity To The Court Of Allah

In *Usool Kafi* through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Among all the things that the Almighty Allah revealed to Dawood was: O Dawood, just as the most proximate people to the Almighty Allah are the humble ones, in the same way the most distant persons from the Almighty Allah are the arrogant.”9

4. Fulfillment Of A Part Of The Rights

In *Darus Salaam* quoting from the book of *Man Laa Yahzarul Faqih* it is mentioned from the Messenger of Allah (S) that he said:

“A believer has seven rights on another believer made obligatory by the Almighty Allah: His respect in his absence...”10

I say: Perhaps it implies that ‘obligatory’ is taken in dictionary meaning, that is proof. It means that Allah, the Mighty and the High has made these rights of one believer on another, as the grades of honoring – in his absence and presence – are different. Some are obligatory, like: refuting his *gheebat* (back-biting) and some are recommended like: Praying for him and praising him during his absence. And it should be known that when these rights are proved for the believer they are proved first and foremost for the Imam of the believers.

5. Earning Love

Through this act the supplicant becomes the favorite of his master, because this act is a favor and an expression of love and both are eligible for the Imam’s love. In addition to the respect and honor that is in it, it also sows the seeds of love in the heart of one who is humble to him. Rather, principally the quality of humility creates love among the people, and this matter is perceptible. It has also come in a

number of traditional reports.

In *Darus Salaam* it is narrated from Amirul Momineen (as) that he said:

“Three things cause love: Good manners, respect and humility.”

It is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“Three things cause love: Giving loans, humility and generosity.”

6. Elevated Status In The Court Of The Almighty Allah

In *Usool Kafi* it is narrated from His Eminence, Abu Abdillah Sadiq (as) in a lengthy tradition from the Messenger of Allah (S) that he said:

“Indeed, *Sadaqah* brings increase for the giver, so give *Sadaqah* – may Allah have mercy on you – and indeed, humility gives respect, status and honor to the doer, so practice humility so that Allah may give you a high status, and indeed forgiveness increases the respect of the forgiver, therefore observe forgiveness so that the Almighty Allah may give you respect.”[11]

In the same book through authentic chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Indeed, two angels in the heavens are appointed on the people, thus for one who does humility for Allah, they increase his status and for one who practices arrogance, they make him lowly.”[12]

Through authentic chain of narrators it is narrated from His Eminence that the Messenger of Allah (S) said:

“For one who practices humility, the Almighty Allah elevates his status and for one who is arrogant, the Almighty Allah brings him down.”[13]

In the book of *Man Laa Yahzarul Faqih* from the advices of the Messenger of Allah (S) to Ali is as follows:

“O Ali, by Allah if humility is in the depths of a well, Allah, the Mighty and Sublime sends a breeze which raises it up higher than others in the kingdom of the evils.”[14]

In *Usool Kafi* it is narrated from His Eminence, Abul Hasan Moosa bin Ja’far (as) that he said:

“The Almighty Allah revealed to the mountains: I shall make the ark of My servant, Nuh come to land at one of your sides. Thus the mountains stretched their necks to get noticed, but Mt. Judi observed humility – and that is the mountain near you – thus the ark touched land at its side…”[15]

The prominent Shaykh, Abul Qasim Ja’far bin Muhammad bin Quluwahy Qummi (q.s.) in the book of

Kamil az-Ziyaraat through his own chain of narrators relates from Safwan bin Jamal that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) that he said: “Allah, the Mighty and the High gave precedence to some lands and waters over others, thus some of them became proud and some of them oppressed, and no land or water remained but that it was punished for leaving humility for Allah till the Almighty Allah made the polytheists gain power on the Kaaba and sent salty water on Zam Zam that mixed with its flavor.”

“And indeed, Kerbala and the water of Furaat was the first land and water that the Almighty Allah gave sanctity to. Thus the Almighty Allah told them: Speak up about the excellence that the Almighty Allah has granted you? They said: When the lands and waters became proud over each other. We said: I am the blessed sacred land of Allah, there is cure in my dust and water but I am not proud, rather I am humble and lowly for one who gave me this quality and I don’t show pride to those who are lower than me; rather thanks be to Allah.”

“So Allah increased its excellence and status due to its humility and thankfulness for Allah, for the sake of Husain (as) and his companions. After that Imam Ja’far Sadiq (as) said: “One who is humble for Allah, the Almighty Allah elevates his position and one who is proud, the Almighty Allah makes him lowly.”[16]

In fourteenth volume of *Biharul Anwar* quoting from *Makarim* it is said:

Ibne Khuli brought a vessel of honey mixed with milk for the Holy Prophet (S). But His Eminence refrained from it and said: “Two drinks at a time, and two vessels in one?” Then he said: “I do not prohibit them, but I don’t like to feel proud and be pulled to the accounting on the Judgment Day over the excess of the world, and I prefer humility; as one who is humble to Allah, the Almighty Allah elevates him.”[17]

Also quoting from the Book of Piety through authentic chain of narrators from His Eminence, Abu Abdillah Sadiq (as) it is mentioned that:

The Messenger of Allah (S) was in Masjid Quba to break his fast on Thursday. He asked: “Is there something to drink?” Aws bin Khawla Ansari brought for him a tumbler of milk laced with honey. But when he tasted it, he pushed the vessel aside and said: “If one has two things to drink one must be content with one of them. I don’t prohibit drinking them (together) but I observe humility for Allah; as indeed, one who is humble to Him, He elevates him; and He degrades one who is arrogant. And one who follows moderation in his life, the Almighty Allah gives him sustenance and one who overspends is deprived by Him, and Allah likes one who remembers Him much.”[18]

Second Topic: Meaning Of Humility

We should know that humility and arrogance are among the sensual qualities and conditions whose effects are most prominent. And humility is that a person considers himself lowly in comparison to

others; and arrogance is that a person regards himself to be superior to someone else, and considers the other person to be lower than himself.

From this rule we come to know about the difference between arrogance and pride, because pride is that in which a person thinks that he is good in appearance, perfections or deeds or in ancestry with regard to all these things. On the contrary, arrogance is that one considers himself better than others. Arrogance has originated from ignorance as the person is ignorant of his defects and merits of others or he is unaware of them.

Just as this sensual quality is called arrogance, its effects are also called by this title. For example: Walking in an arrogant way, dragging the garments on the ground, not replying to *Salaam* etc. In the same way, humility is a quality whose effects are also called as such. They are respect of elders, sitting with the poor, heeding to their pleas and replying to *Salaam* etc.

We should know that arrogance is among the worst qualities and a cause of destruction of faith and a large number of verses of the Holy Qur'an and traditional reports have come against it. Of them are as follows:

Thiqatul Islam Kulaini in *Usool Kafi* through his own chain of narrators has narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"The roots of infidelity are in three things: jealousy, arrogance and greed..."[19]

In the same book it is narrated from Imam Ja'far Sadiq (as) that he said:

Abu Ja'far (as) said: "Honor is the dress of the Almighty Allah, and pride befits Him only. Thus one who adopts these things is thrown headlong into Hell by the Almighty Allah."[20]

Through his (author's) own chain of narrators it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"Pride is fit only for Allah, and the proud person is having conflict with the Almighty Allah in it."

Also through his (author's) own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:[21]

"Pride is the garment of Allah (only He deserves to feel proud), thus one that competes in it with the Almighty Allah, He throws him headlong into Hell."[22]

Through trustworthy chain of narrators as good as authentic, it is narrated from Imam Ja'far Sadiq (as) that he said:

"In Hell there is a valley called Saqr for the arrogant ones. It complained about its own heat to Allah, the Mighty and Sublime and begged him to let it breathe once. So when it inhaled, it burnt up Hell."[23]

Through his own chain of narrators it is narrated from Imam Ja'far Sadiq (as) that he said:

"The arrogant people will come on the Judgment Day in the form of ants; people would trample them till the Almighty Allah concludes the accounting."[24]

There is no contradiction between this traditional report and another mentioned in *Kafi*. In that Muhammad bin Muslim narrates from one of the two Imams [Baqir and Sadiq (as)] that he said:

"Will not enter Paradise one who has an iota of arrogance in his heart." The narrator said: I said: "We all belong to Allah and to Him we shall return." He asked: "Why did you say this?" I said: "Due to what I heard from you." He said:

"It is not as you imagine, I meant to say denial and nothing but denial."[25]

Because this tradition has specified the chastisement of being deprived from Paradise to denial and disobedience from worship and obedience of the Almighty Allah, obedience of the enemies of His prophets and saints, like Iblees etc, and the group of the enemies of the Imams (as). The previous traditional report proves that the arrogant people are Hellish – whether they are deniers of the Almighty Allah or not – but their not being admitted to Paradise does not contradict it. And as for proving the fact that the denial of entry to Paradise is restricted only for these arrogant people and not that arrogance should be taken as denial of Allah.

The conclusion is that humility is the key to all good and arrogance is the key to all evil because arrogance keeps the person away from obtaining merits and getting rid of defects. This would be explained in detail at another place, and if the Almighty Allah gives *Tawfeeq* I will write a complete book on this topic, *Insha Allah Taala*.

Third Topic: Types Of Humility

We should know that humility is an additional matter such that as many additions are made to it as many types of it emerge. For example: humility for Allah, the Mighty and the High. And humility for His prophets and saints, and humility for the aged people, and humility with regard to the parents, and the teacher, the student, the believer, the nobles, the scholars, and humility in living and sitting, in eating, in dressing and marriage, and humility in walking, speaking, and other numerous types. And each of these has valuable benefits and to talk about all of them would prolong this book and it is also not concerned with our main subject.

As for *Dua* for the seal of the successors, His Eminence, the Master of the Time (aj), it is a type of humility. *Duas* that are recited by man and others are of various types, such as:

– *Dua* for mercy and favor, like: *Dua* of the father for his son, *Dua* for a brother for his brothers and *Dua* of the angels for the visitors of the grave of Imam Husain (as) etc.

– *Dua* for reward and recompense, like: *Dua* of one who has received a favor, or that a harm has been removed from him for the one who done that favor or removed that harm, and *Dua* of the student for his teacher, and such other *Duas*…

– *Dua* in favor of another in hope of gaining his favor, and the difference between this and the previous types is that the latter are in response to something that has been done already while this is in anticipation of getting something in the future.

– *Dua* for paying respect and showing humility, like: *Dua* of the people for the elders and scholars, as mostly the *Dua* for them is for honoring and respecting them and showing humility to them. Rather, not praying for them in gatherings from the pulpits is considered as their disrespect.

Now that you know this matter I say: *Dua* for our master, the Master of the Time (aj) and supplicating the Almighty Allah for his early reappearance is having all the angles in it together and each of these are having important effects and benefits.

First topic: That is praying for favor and blessings – all the causes of giving favor and being affectionate are present in the being of His Eminence, from which we shall mention a few:

1. He is the real father of believers.

2. He is the true brother of the believers.

3. He is homeless and having few helpers.

4. He is in occultation and far away from the friends.

5. He is oppressed as his rights have been usurped.

6. He is oppressed because revenge has not been taken for the bloodshed of his forefathers and relatives.

7. Faith.

8. He is having many enemies but his friends are weak.

9. He is in too much sorrow and grief due to the hardships of his Shias and friends during the period of his occultation.

10. Prolonging of the period of distress and hardships of His Eminence.

11. The value of His Eminence is ignored among the people and their deviation from his practice.

12. Decrease in believers who follow and serve His Eminence.

And other factors that shall become clear if we contemplate on the circumstances surrounding His Eminence today.

Thus the sincere believer, by praying for His Eminence, would obtain those effects and benefits that we have indicated; as in this *Dua* there is reward of doing good to the father, observing the rights of the brother, helping the homeless and oppressed, helping the real believer, consoling one who is sad and aggrieved, caring for one who is in hardships and honoring a scholar whose true value is not appreciated.

As for the second topic: – That is praying for having received a favor or reward from others – in the Part Three and Four of the book we said: All the favors and blessings that we enjoy are through the medium and bounty of the being of His Eminence. In addition to this, there are different favors of His Eminence on us: like he prays for us, keeps away enemies from us and is forbearing to us. Then there are benefits of knowledge and intercession for us and such others that the tongue is unable to mention them all. And Allah, the Mighty and Sublime says in Surah Rahman:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ .

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ .

"Is the reward of goodness aught but goodness? Which then of the bounties of your Lord will you deny?" **(*Qur'an, Surah Rahman 55:60-61*)**

Thus O one who acknowledges the reward of bounties of the master you are helpless in recompensing for them, but can you not take out an hour from the hours of the night and the day which pass by, out of your control and keep it especially to pray for the Master of the Time (aj)? Can you not take out an hour from twenty-four hours to pray for one who has bestowed you with so many types of favors? How sad and how unjust it is! If what we have said does not move your heart and does not impel your tongue to pray for your master, then wake up from the slumber of unawareness and remove the curtains of ignorance from your eyes and know that one who intends good, does not lie to his people.

As for the third topic: - *Dua* for others in anticipation of his favor or reward – in the Part Four of the book we have explained that more and greater rewards and bounties will be received by the believers in the time of the reappearance of the seal of the Imams (aj). On the basis of this, it is better that we pray for his early reappearance so that we may be bestowed by the bounties and favors of His Eminence.

As for the fourth topic: - *Dua* for others as a mark of respect and honor – I say: Do you know anyone greater, more respected, more deserving, more knowledgeable and more excellent than His Eminence? If someone says: Yes. I would say: You are a misguided fool. And if you say: No. I would say: Then why

do you not pay respect to Allah? Have you not heard the statement of the Messenger of Allah (S) that:

“Respect of elders is a form of respecting the Almighty Allah.”

Other such traditions are also there. Thus when respecting the aged and elderly Muslims is such, how can be described the practical merit and reward of respecting and honoring the best of the elders of Muslims? The Imam, the master, the scholar of humanity, such that the pen is incapable of describing him perfectly and paying homage to him. Thus do you not contemplate on the Holy Qur’an or are there locks on your hearts?[26]

Now that you have understood this discussion I say: *Dua* for the early reappearance of our master, His Eminence, the Master of the Time (aj) is paying respect and honor to His Eminence in his absence and presence. Because though apparently he is absent from the view of the people, he is present in the hearts of the believers; and he is looking at the people and is a witness of all their actions just like one who is living with them in their house.

If you have any doubt in this, look at the books of traditions so that the complete reality is known to you. Among the traditions that prove that Imam (as) is a witness of the acts, deeds, thoughts and circumstances of the people and he sees them, is a tradition that has come from Rameela that he said:

During the period of Amirul Momineen (as) my condition was very bad and I was seriously ill. On Friday I saw that my condition was better, I said to myself: I don’t see anything better than that I should bathe and pray behind Amirul Momineen (as). So I did this. I went to the Masjid and when Amirul Momineen (as) mounted the pulpit my condition again became bad and when His Eminence went out of the Masjid and entered the quarters I accompanied him inside. He asked: “Rameela, I see that you are confused about yourself?” I replied: “Yes.” And I told him about my conditions and also mentioned my apprehension during the Prayer.

He said: “O Rameela, no believer falls ill but that we also fall ill with him, and no believer becomes aggrieved but that we also become aggrieved, and none of them prays but that we say Amen to his prayers. And none remains silent but that we pray for him.” I asked: “O Amirul Momineen (as), may I be sacrificed on you, is this with regard to one who is with you in the quarters, or can you see people all over the world?” He replied: “Rameela, no believer anywhere in the world is away from our sight.”[27]

In the same book through his (author’s) own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“The world for the Imam (as) is in the form of a semicircle but the Imam did not take it, and he just eats from around it just as one of you eats from the dinner table whatever you like. Thus nothing from the world is concealed from Imam (as).”[28]

Also through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he

said:

“Indeed, the Imam hears in the womb. And when his fetus is four months, on his right arm is inscribed:

“And the word of your Lord has been accomplished truly and justly; there is none who can change His words.”

“And when he is born, a beam of light stretches between the earth and the heavens. And when he walks, a pillar of light is appointed for him through which he can see all over the world.”[29]

In that same book it is narrated from Ahmad bin Muhammad from Ali bin Hadeed from Jameel bin Darraj that he said: Some of our companions have narrated that he said:

“Do not say anything about the Imam (as) for he hears even when he is in the womb. And when he gets the *Wilayat,* an angel writes on his forehead:

“And the word of your Lord has been accomplished truly and justly; there is none who can change His words.”

“And when he gets the office of Imamate, for him in every area, an illuminated place is appointed by which he can see the deeds of the people.”[30]

In another tradition from His Eminence, Abul Hasan Moosa bin Ja’far (as) it is narrated that he said:

“Indeed, the Imam on the earth is in the position of the Moon and it is in its place. He is aware of everything.”[31]

Through his own chain of narrators it is narrated from Mufaddal bin Umar that he said:

I asked His Eminence, Imam Ja’far Sadiq (as) about the knowledge of the Imam with regard to that which is all around the world. Whether he is aware about them when he sits at his house behind the curtains?

So His Eminence said: “O Mufaddal, Allah, the Blessed and the High has appointed five spirits for the Holy Prophet (S): Soul of life with which he walks and moves; the soul of strength and power, with which he arises and fights *Jihad*; the soul of carnality, with which he eats, drinks and has lawful conjugal relations with his wives; the soul of faith, with which he commands and dispenses justice; the soul of sanctity – Ruhul Qudus – with which he bore the responsibility of prophethood. Thus when the Holy Prophet (S) passed away, the Ruhul Qudus was transferred from him to the Imam (as). Neither the Ruhul Qudus sleeps nor becomes inattentive, neither it becomes busy nor does it forget. The other four souls sleep, become inattentive and busy but the Ruhul Qudus is stable. Through it can be seen whatever is there in all the parts of the world.”

I asked: “May I be sacrificed on you, Can the Imam touch something that is in Baghdad?” He replied:

“Yes, whatever is there under the sky.”[32]

Shaykh Sadooq – may Allah have mercy on him – in the book of the merits of the month of Ramadan through his own chain of narrators has narrated from His Eminence, Abul Hasan Ali bin Moosa ar-Reza (as) that he said:

“One who is inimical to our Shias has been inimical to us. And one who loves them has loved us. Because they are created from our essence and dust. Thus one who loves them is from us and one who is hostile to them is not from us. Our Shias see through the effulgence of Allah, they live under the mercy of Allah and they are bestowed with divine honors. None from our Shias falls sick but that we fall sick with his illness. And none is aggrieved but that due to his sorrow we also become sad. And none becomes happy except that due to his joy we are also pleased. And none of our Shias is out of our sight in whichever corner of the earth he might be.

And whoever from our Shias dies indebted, the repayment of his debts is upon us. And whatever property he leaves is for his heirs. It is our Shias who establish the Prayer, pay the *Zakat*, go for the Hajj of the House of Allah, fast during Ramadan, love the Ahle Bayt (as) and dissociate from their enemies. It is them that are the people of faith and piety, and the folks of abstemiousness and devoutness.

Whoever rejects them has rejected Allah, whoever ridicules them has ridiculed Allah. Because they are the true servants of Allah and truly His *Awliya*. By Allah, each of them would intercede for persons numbering the population of the Rabia and Mudhir tribes. Thus the Almighty Allah would accept his intercession in their favor because of his respectability in the view of Allah.

I say: Traditional reports that prove the matter under discussion are in large numbers and they are mentioned in books of traditions.

Also that which supports this matter are traditions that state that the Imams (as) are witnesses over the creatures; that are mentioned in *Usool Kafi* and other books. Because the meaning of *Shaheed* is one who witnesses, as is obvious to the literate people.

The conclusion is that just as *Dua* for the elders, in their presence, is a way of paying them respect and honoring them, in the same way *Dua* for the elder of the elders and the noble of the nobles in this time, His Eminence, the Master of the Time (aj) in his presence is a way of according him respect and showing humility to him. And since the whole world is under the watchful eyes of His Eminence (aj), it is better for the believer that whichever way he turns, and wherever he might be, he must accord respect to that great personality through his prayers.

We should know that humility for Imam (as) is of two types: Mental and physical. Mental humility is that the believer should have faith the Imam (as) is the most superior personality after His Eminence, the Seal of the prophets. He is higher than the angels and all other messengers. And also should have faith that Allah, the Mighty and Sublime has not created anything greater than the Messenger of Allah (S) and

his Purified Progeny.

This is our belief, we live on it and die upon it. And *Insha Allah* we would be raised again with the same code of faith in *Qiyamat*. There are exceeding number of traditional reports on this matter such that they reach to the level of *Tawatur* and are confirmed authentic. And if we liked, we could have mentioned them and prolonged this book, but instead of that I pray that the Almighty Allah gives me *Tawfeeq* to write a separate book on them; and thus this much is sufficient for those who understand.

From Sayyid Jazaeri – may Allah have mercy on him – it is mentioned that:

“There are a large number of traditional reports that prove this, and the number of traditions that have reached us are almost one thousand.”[33]

Shaykh Sadooq in his *Itiqaadaat* says:

“…and it is obligatory to believe that Allah, the Mighty and Sublime has not created anything superior to Muhammad (S) and the Imams (as)…”[34]

Allamah Majlisi in his *Itiqaadaat* says:

“Thus it is necessary one should believe regarding the Holy Prophet (S) and the Imams (as) that they are superior to all the creatures and they are higher than all the prophets and all the angels.”[35]

That which proves this point from among all the traditional reports is the tradition that Thiqatul Islam Kulaini has mentioned in *Usool Kafi* through his own chain of narrators that Amirul Momineen (as) said:

“Verily, had Allah, the Blessed, the Sublime, so willed, He would have had Himself known (directly) by His slaves; but He has made us the gates to Him, the *Sirat* (path) to Him, the way to Him, and the direction through which He can be approached. Those who have strayed from our mastership (*wilayah*) or preferred others over us, are those who have deviated from the path…”[36]

That which supports this point are traditions that state that the Imams (as) are exactly like the Holy Prophet except in the matter of prophethood. For example it is mentioned in *Usool Kafi* through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) said: “We are same in the matter of command, understanding, lawful and unlawful. And as for the Messenger of Allah (S) and Ali (as), they have their own merits.”[37]

In the same way another tradition says:

“The Imams (as) have 72 names of the Great Names. This number was not with any of the great prophets.”[38]

There are other matters that are not unknown to those who are familiar with traditions.

As for practical humility for Imam (as); it is also of two types: Obligatory and recommended.

1. That which is obligatory is to avoid all that is disrespectful to Imam (as) and to be fearful of the sacred call of His Eminence: That is not standing when the name 'Qaim' is pronounced in public gatherings, considering it unimportant – God forbid – inspite of the fact that other people stand up. It is so because to consider the Imam unimportant tantamount to considering the Almighty Allah of no consequence. In *Wasailush Shia* there is a tradition from Imam Ja'far Sadiq (as) that he said:

"Thus the meaning of *Kufr* (denial) is every disobedience of the Almighty Allah from the aspect of obstinacy, denial, audacity and carelessness however small or big it might be, and the doer of it is a *Kafir*..."[39]

2. And as for the recommended humility it is other than that. For example: *Dua* for His Eminence and standing up at the mention of his sacred name and reciting *Salawaat* on him, and other matters that come under this topic and which imply humility.

1. Kafi; Vol. 2, Pg. 165
2. Wasailush Shia, Vol. 8, Pg. 466
3. Wasailush Shia, Vol. 8, Pg. 467
4. Wasailush Shia, Vol. 8, Pg. 468
5. Wasailush Shia, Vol. 8, Pg. 468
6. Wasailush Shia, Vol. 8, Pg. 467
7. Wasailush Shia, Vol. 8, Pg. 468
8. Wasailush Shia, Vol. 8, Pg. 468
9. Kafi; Vol. 2, Pg. 123
10. Man Laa Yahzarul Faqih, Vol. 4, Pg. 398
11. Kafi; Vol. 2, Pg. 121
12. Kafi; Vol. 2, Pg. 122
13. Kafi; Vol. 2, Pg. 122
14. Man Laa Yahzarul Faqih, Vol. 4, Pg. 362
15. Kafi; Vol. 2, Pg. 124
16. Kamil az-Ziyarat, Pg. 271
17. Biharul Anwar; Vol. 66, Pg. 324
18. Biharul Anwar; Vol. 66, Pg. 324
19. Kafi; Vol. 2, Pg. 289
20. Kafi; Vol. 2, Pg. 309
21. Kafi; Vol. 2, Pg. 309
22. Kafi; Vol. 2, Pg. 310
23. Kafi; Vol. 2, Pg. 310
24. Kafi; Vol. 2, Pg. 311
25. Kafi; Vol. 2, Pg. 310
26. Surah Muhammad 47:24
27. Basairud Darajaat, Pg. 259
28. Basairud Darajaat, Pg. 408
29. Basairud Darajaat, Pg. 434
30. Basairud Darajaat, Pg. 435

31. Basairud Darajaat, Pg. 435
32. Basairud Darajaat, Pg. 454
33. Anwaar an-No'maaniya, Vol. 1, Pg. 33
34. Itiqaad Sadooq, Printed with Baab Hadi Ashar, Pg. 97
35. Itiqaad Majlisi, Pg. 78
36. Kafi; Vol. 1, Pg. 184
37. Kafi; Vol. 1, Pg. 275
38. In Usool Kafi, Vol. 1, Pg. 222, Tr. 6 is as follows: "They suck at moisture while they leave aside the great river." It was said to him: "What is (this) great river?" He said: "The Messenger of Allah (s.a.) and the Knowledge which Allah gave to him. Verily, Allah, to Whom belong Might and Majesty, gathered together in Muhammad (s.a.) the Sunnah of the prophets from Adam right down to Muhammad (s.a.)." It was said to him: "What are these Sunnah?" He said: "The knowledge of the prophets, all of it. And the Messenger of Allah (s.a.) transmitted this, all of it, to Amir al-Momineen (as)." A man said to him: "O son of the Messenger of Allah! Was Amir al-Momineen more knowledgeable, or some of the prophets?" Abu Ja'far (as) said: "O man, listen to what he says. Surely, Allah opens the ears of everyone whom He wishes to. I told him that Allah has gathered together in Muhammad (s.a.) the knowledge of the prophets and that He has brought together this, all of it, in Amir al-Momineen (as). And he (this man) asks me if he is more knowledgeable or some of the prophets!"
39. Wasailush Shia, Vol. 1, Pg. 24

47. Reward Of Avenging The Blood Of Imam Husain (as)

Among the things accomplished by praying for the early reappearance of our master, the Master of the Time (aj) is: The reward of avenging the blood of the oppressed master, our martyr, His Eminence, the chief of the martyrs, Imam Husain bin Ali (as). And it is something that except for Allah no one knows how rewarding it is. Because the greatness of the blood is according to the person it belongs to. Thus just as no one except Allah knows the status of Imam Husain (as) in the same way it is also not possible to estimate the value of avenging his blood. Because Imam Husain (as) is the same one about whom we say in the *Ziarat*:

"Peace be on you, O blood of Allah and the son of His blood."

If *Dua* for the early reappearance of our master, the Master of the Time (aj) is having the same reward then this much is enough for its excellence and greatness. Though it is having innumerable rewards and merits.

As for the point that it earns the reward of avenging the blood of Imam Husain (as): Indeed, avenging the blood of His Eminence is the duty of every believer. Because His Eminence is the real father of theirs. As explained in Part Three of the book, Imam (as) is the true father – and this is also supported by the exegesis of the verse:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا

***"And We have enjoined on man doing of good to his parents."* (*Qur'an, Surah Ahqaaf 46:15*)**

The parents are interpreted as Imams Hasan and Husain (as) – as mentioned in *Tafseer Qummi*1 and others – therefore it is correct that the believer should consider the avenging of the blood of His Eminence to be related to himself. And every believer considers himself to be heir of his blood as mentioned in *Ziarat* Aashura thus:

"(I pray that) He (Allah) provides me the opportunity to fight for justice and fairplay alongwith Imam Mahdi of your progeny who surely will come and speak the truth."2

Also the Messenger of Allah (S) ordered his Ummah that it should have love and regard for his kinsfolk. And numerous traditions are quoted in the forgone pages that prove this. That which is implied from 'kinsfolk' are the Holy Imams (as). Suppose we take the apparent meaning, even then it denotes the close relatives and progeny of the Messenger of Allah (S). Without any doubt, the Imams (as) are the best of these persons and the implication is more apt for them. And also there is no doubt that avenging their blood and demanding their rights is the most obvious aspect of love and regard for them and the most prominent expression of devotion with them.

Now that you know this I say: Avenging is having many levels and four grades:

First: When the heir avenger is having power, rulership and authority. And he orders those under him to kill the murderer and in this way the blood of the oppressed is avenged.

Second: That he himself eliminates the killer. And Allah, the Mighty and the High would avenge the blood of the oppressed martyr, His Eminence, Husain bin Ali (as) in these two ways. Because He, in fact, is the owner of the blood of His Eminence as mentioned in many *Ziarats:*

"Peace be on you, O blood of Allah."

As for the first type: Since Allah, the Mighty and Sublime has ordered our master, His Eminence, Qaim (aj) that he should demand revenge for the blood of Imam Husain (as) – as mentioned in many *Ziarats,* and some of them we quoted in the chapter of Letter 'Th' – and in *Kamil az-Ziaraat* through his own chain of narrators it is mentioned regarding the statement of the Almighty Allah:

"And whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying."

That the Imam said: "He is the Qaim of Aale Muhammad (as) who would arise and take revenge for the blood of Husain bin Ali (as). Thus if he eliminates the people, it is not excess, and the statement of Allah, the Mighty and the High that:

“…so let him not exceed the just limits in slaying.”

Then Imam Ja’far Sadiq (as) said: “By Allah, he would slay the progeny and the descendants of the killers of Husain (as) due to the deed of their ancestors.”[3]

In *Noorul Anwaar* of the accomplished scholar, Burujardi, it is mentioned that: When people blame His Eminence for mercilessness and excess bloodshed, His Eminence would go on the pulpit and take out a shoe of His Eminence, Imam Husain (as) and the unique warrior of Kerbala and he will say:

“Even if I kill all the enemies, it will not fulfill the revenge of blood on this sandal strap.”

In another traditional report it is mentioned that he said:

“Even if I kill all the people of the world it will not recompense this sandal strap.”

As for the second type: Please note the following statement of the Almighty Allah:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

***“Allah takes the souls at the time of their death.”* (*Qur’an, Surah Zumar 39:42*)**

No soul comes out of the physical body except by the permission of Allah, the Mighty and the High. And in the same way the All-powerful Revenging Allah – glorified be His might – would take revenge in these two ways. In the same way His Eminence, Qaim (aj) would also seek the revenge of the blood of his forefather, Imam Husain (as) in these two ways, although in another sense. Because he will kill the killers of his forefathers (as) and also those who were satisfied with them. And he will order his Shias and companions to slay them.”

Third: It is that when the one who is seeking revenge is weak and incapable of avenging except by complaining to the ruler and the authorities that his rights have been usurped unjustly. And it is also clearly a type of seeking revenge.

Fourth: It is that due to being weak and incapable of taking revenge he takes the help of others who have the strength that together they may perform this task. In other words, cooperating willingly and providing means of revenge is a type of taking revenge.

Since in this age we do not have the power to take revenge for our master, Imam Husain (as) except through the last two methods mentioned above, it is necessary on us according to the responsibility imposed on us to act upon these methods. And these two can be achieved by praying for an early reappearance of our master, the Master of the Time (aj) as Allah the powerful avenger is more powerful than all rulers and He is the one that will take revenge from all oppressors and tyrants. Since through widely related traditional reports we know that the all-powerful God has kept our master, the Master of

the Time (aj) for taking this revenge, it is necessary on us that day and night we beg in the court of the Almighty for an early reappearance and deliverance of Imam Mahdi (aj) so that he may take the revenge from the tyrannical infidels because during the occultation of His Eminence there is no other way to seek revenge.

As for this *Dua* being included among the fourth type of seeking revenge, as we mentioned in the twenty-second point of benefit, the prayer of the believers for early reappearance can actually cause advancement in reappearance of His Eminence. Hence *Dua* from this aspect is helping His Eminence in the matter of taking revenge for the Holy Imams (as).

What we have mentioned is also stated in the text of the blessed *Tawqee* of His Eminence addressed to Shaykh Mufeed:

"If our Shias – may Allah give them *Tawfeeq* in His obedience – had been united in fulfillment of the covenant and pledge that is on them, our meeting them would never have been delayed and they would have the honor of meeting us sooner due to *Marefat* and correct recognition regarding us, thus there is no barrier between us except the displeasing matters that reach us from them, which we don't like for them.

And Allah is the helper and He is sufficient for us and the best of the protectors."[4]

Also that which supports this point is the dream of a reliable and pious lady in my acquaintances who is very much aggrieved at the dominance of infidels over Muslim countries. The gist of the dream is as follows: It was heard that a person said: If a believer is regular in *Dua* for early reappearance of his master after prayers just as he prays for himself, when he is sick or indebted, in such a way that the separation of His Eminence (aj) should be a source of sorrow, grief, distress and restlessness, in that case his *Dua* will be cause of one of the two things: either his master will reappear sooner or that his sorrow and distress will be replaced by happiness and joy and his distress and sorrow would be removed. And that he would be delivered from hardships and calamities.

And this meaning – that praying for early reappearance of our master, the Master of the Time (aj) is among the implications for taking revenge of our oppressed master, His Eminence, Abu Abdullah Imam Husain (as) – can be explained in another manner also. It is that when the believer knows that among the effects of this *Dua* is return to the world during the time of reappearance of His Eminence, therefore it may be that this happens sooner and he himself takes revenge for the martyred and oppressed master, Imam Husain (as) from the enemies and descendants of the killers of His Eminence who are satisfied with the handiwork of their forefathers. Since this believer has to be included in the seekers of revenge of His Eminence either his lifespan will be prolonged to the extent that he can reach that period or if he dies he will be returned to the world to take revenge from the enemies. And this is the effect of that supplication. This matter was explained to me by a brother in faith who had received divine help to arrive at this conclusion.

From what has been discussed so far, it is clear that one who prays for an early reappearance of our master, the Master of the Time (aj) will get the reward of taking revenge for all the True Imams (as) and their followers and ardent companions who were in their service. Because His Eminence, Qaim (aj) will avenge the blood of all of them and take revenge from their enemies, as we have mentioned some of its evidences in the chapter of the Letter 'Alif', in Part Four of the book.

1. Tafseer Qummi, Vol. 2, Pg. 297
2. Biharul Anwar; Vol. 101, Pg. 292
3. Kamil az-Ziyarat, Pg. 63
4. Al-Ihtijaaj; Vol. 2, Pg. 325

48. The Noble Benefits

Here we shall study the noble benefit that consists of two valuable benefits:

One: It is that praying for an early reappearance of our master, the Master of the Time (aj) is implied from the difficult to understand traditions of the Purified Imams (as).

Two: It will become the cause of accepting all the difficult traditions and to bear their secrets that are unpalatable and hard to accept. And this is the best occasion to mention some points related to the topic of our discussion. For the sake of explanation it is necessary to mention some benefits:

First Benefit

Some of the traditional reports about whom it is said: The tradition of the Imams are difficult to understand.

In *Usool Kafi* through his own chain of narrators it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

The Messenger of Allah (S) said: "The traditions of Aale Muhammad are difficult, and except for the proximate angels, messenger prophets or the man whose heart Allah has tested for faith none can have faith upon them. So whatever may reach you from the traditions of Aale Muhammad (S) and your heart becomes soft by it and you recognize it, you must accept it. And that about which you are doubtful and unfamiliar, you must return it to Allah, the Messenger of Allah and the scholars from Aale Muhammad (S). Indeed he is destroyed that is told something and he cannot bear it and he says: By Allah, it is not so, by Allah it is not so; and denial is also *Kufr* (infidelity)."[1]

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Indeed our traditions are difficult, which none can bear except one whose breast is illuminated or he has a flawless heart or has very good morals and manners. Indeed, the Almighty Allah took covenant from our Shias (on our *Wilayat*) in the same way as he took the pledge of *Alastu Rabbikum* ‘Am I not your Lord?’ (for His Lordship) for Himself. Thus all those who fulfill our covenant the Almighty Allah gives them Paradise and those who are inimical to us and do not fulfill our rights will remain in the Fire of Hell forever.”[2]

Again it is narrated from Imam Ja’far Sadiq (as) from Imam Ali Ibne Husain (as) that he said:

“Indeed, knowledge of the scholars is most difficult and none can bear it except the proximate angels, messenger prophets or the man whose heart Allah has tested for faith.”[3]

Saffar in *Basairud Darajaat* has also mentioned this tradition and also through his own chain of narrators quoted from His Eminence, Abu Ja’far Baqir (as) that he said:

“Our traditions are difficult, such that they could not be borne by anyone except the proximate angels, messenger prophets or the man tested for faith or a city that is having a strong fort. Thus when our matter happens and our Mahdi reappears, men from our Shias would become like brave lions and sharp spears, they would trample our enemies under their feet and hit them with the claws of their hands. And it is the time when the blessing of deliverance would be sent by the Almighty Allah on the people.”[4]

Through another chain of narrators from Abu Hamza Thumali from His Eminence, Abu Ja’far Baqir (as) it is narrated that he said:

I heard His Eminence say: “Our traditions are really tough that except for three groups none can bear them: The messenger prophets or the proximate angels or the believer whose heart Allah has tested for faith.”

Then he said: “O Abu Hamza don’t you see that the Almighty Allah has chosen for us the messenger prophets, the proximate angels and tested believers?”[5]

Through another chain of narrators, it is narrated from His Eminence that he said:

“Traditions of Aale Muhammad (S) are difficult, serious, convincing, clear and sharp-witted. None can bear them except the proximate angels, messenger prophets or the man whose heart the Almighty Allah has tested for faith, or a city that is walled. Thus when our Qaim (aj) reappears, he would speak out and the Holy Qur’an would testify for him.”[6]

Through another chain of narrators again it is narrated from His Eminence that he said:

“Our traditions are difficult, none brings faith on them except the proximate angels, messenger prophets or the man whose heart the Almighty Allah has tested for faith. Thus accept whatever your heart recognizes, and return to us whatever you are not familiar with.”[7]

Through another chain of narrators a similar thing is narrated from His Eminence.

It is narrated from Mufaddal that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “Our traditions are difficult, none can bear them except the proximate angels or messenger prophets or a believer whose heart the Almighty Allah has tested for faith.”[8]

Through his own chain of narrators from Ismail bin Abdul Aziz, it is narrated that he said:

I heard His Eminence, Abu Ja’far Baqir (as) that he said: “Our traditions are difficult. He says: I asked: “May I be sacrificed on you, please explain to me.” He replied: *Zakwaan* (that is) always luminous. He asked: *Ajrad?* He replied: (that is) Always fresh. I asked: *Maqna?* He replied: Hidden and veiled.”[9]

Through his own chain of narrators it is narrated from Asbagh bin Nubatah that he said: I heard Amirul Momineen (as) say:

“Indeed, our traditions are difficult, crude and harsh. Thus only very few of them are told to the people. One who understands them, more are given to him and one who denies them, they are denied to him. None bear them except three groups of people: the proximate angels or messenger prophets or a believer whose heart the Almighty Allah has tested for faith.”[10]

Through another chain of narrators, it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“Indeed, our traditions are most difficult, open, rough, noble and majestic. So when you hear something and your heart becomes soft by it and you recognize it, you must accept it. And praise Allah in thankfulness. And if you cannot bear it and don’t have its strength, you must leave it for the knowing Imam from Aale Muhammad (S). As the unfortunate ones are destroyed; those who say: By Allah, it is not so. Then he said: O Jabir, indeed, denial is also disbelief in the Almighty Allah.”[11]

Second Benefit

Regarding the meaning of the words that are mentioned in the statements of the Imams (as):

Our traditions are difficult.

It is possible that the implication from whatever that has reached you, the difficulty is caused by the words: ‘bearing them is difficult’ and the meaning of ‘bearing’: its meaning will be explained at the appropriate place due to the demands of the circumstances. Since the perfect believer recognizes the occasion of mention and he also knows that which points must be concealed, therefore in every circumstance he acts upon that which is for his good through the effulgence of faith.

But it seems more likely to my humble view, in the view of all people that it is talking about the traditions

of their *Fadail* (merits), their extraordinary position and strange secrets that imagination cannot reach them and such amazing qualities that even intellectuals are helpless in describing them. And on the basis of this the addition is for restriction. That is: traditions that are restricted about us, consisting of our merits and positions; they are very difficult. Since the connection of traditions to them can be visualized in two ways:

First: That which they have informed as the first possibility implies this meaning.

Second: That which is special only to them and which is about their merits, excellences, position and status.

On the basis of this, relationship of the tradition to them proves its generality and secondly there is no need to say: The implication of some of the traditions is that we should restrict the genitive or that we say: It is the metaphorical meaning mentioned as general and the special is aimed, rather the stipulation is that they should be understood in the real sense and the conjunction 'of' should be considered as restrictive.

It is possible that traditions mentioned in these traditional reports are about excellences as it has come in some statements of elders, or that it denotes traditions of remembrance or command as all of them imply the same thing. But that which we have selected and emphasized are supported by many traditions, some of which will be presented below:

There is a traditional report related as follows: The matter of the Imams (as) is intricate. Like the tradition that Saffar has narrated in *Basair* from Abul Rabi Shami from His Eminence, Abu Ja'far Baqir (as) that he said:

I was seated in the company of His Eminence when I saw Abu Ja'far (as) fall asleep, then he raised his head and said: "O Abul Rabi there is a tradition that Shias repeat but they don't know its real meaning." I asked: "May I be sacrificed on you, what is that?" He replied: "The statement of Ali Ibne Abi Talib (as) that:

Indeed our matter is difficult and intricate. None can bear it except the proximate angels or the messenger prophets or the believer whose heart Allah has examined for faith.

O Abul Rabi, don't you see that there are angels that are not proximate and none shall carry (our traditions) except the proximate ones. And sometimes there is prophet but he is not a messenger, and none will carry it but the messenger. And sometimes there is a believer but he has not been tested, and none can bear it except the believer whose heart the Almighty Allah has tested for faith."[12]

Also through his own chain of narrators from Abu Baseer and Muhammad bin Muslim it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Whatever you hear, talk about it to the people. And leave whatever you don't hear. And don't put

yourself and us in difficulty. Indeed, our matter is difficult and intricate which none can bear except the proximate angel, or a messenger prophet or a believer whose heart the Almighty Allah has tested for faith."13

And through his own chain of narrators it is narrated from Sudair Sairafee that he said:

I was in the company of His Eminence, Abu Abdillah Sadiq (as) and we were asking His Eminence questions about religious topics that my companions had posed. Suddenly a question arose in my mind, I asked: "May I be sacrificed on you, a question has come to mind." He said: "Is it not among those questions?" I replied: "No." "What is it?" I said: "It is the statement of Amirul Momineen (as): Indeed our matter is difficult and intricate. None understand it except the proximate angel or the messenger prophet or the believer whose heart the Almighty Allah has tested for faith."

Imam Ja'far Sadiq (as) said: "Yes, angels are proximate and non-proximate and in the prophets also there are messengers and non-messengers, and among the believers are tested and non-tested. And certainly, this matter of yours was presented to the angels, then except for the proximate ones, none accepted it. And it was presented to the prophets and except for the messengers, none confessed to it. And it was presented to the believers and except for the tested ones, none agreed to it."14

It is narrated from Abu Baseer that he said: His Eminence, Abu Abdillah Sadiq (as) said:

"Our affair is difficult and intricate, which none can carry except those in whose hearts the Almighty Allah has written faith."15

Also in the same book through his own chain of narrators, it is narrated from Amirul Momineen (as) that he said:

"The matter of us, Ahle Bayt is difficult to understand, none recognizes and agrees to it except the proximate angel or the messenger prophet or the noble believer whose heart the Almighty Allah has tested for faith."16

Also through his own chain of narrators, it is narrated from Ziyad bin Sauqa that he said:

"I was with Muhammad bin Amr bin al-Hasan and we were discussing the tragedies of the family of the Holy Prophet (S). So he wept till his beard was wet with tears and then said: Indeed, the matter of Aale Muhammad (S) is great and tremendous. It is not possible to narrate it, and when our Qaim arises he would talk about it and the Holy Qur'an will testify for it."17

I say: Apparently the matter mentioned in this tradition and others like it, denotes 'position'. Thus the difficulty implied is with regard to the position that the Almighty Allah has given them and made it special to them, be it from the worldly matters or spiritual, or the astounding miracles, or the clear evidences, or it may be the perfect sciences, special gifts, strange secrets, marvelous excellences, monetary rights or conditional qualities...that except for Allah or one whom Allah has taught – that is the Messenger of Allah

(S) and the Purified Imams (as) – none can compute them and a large number of traditional reports support this matter as is clear to those who are familiar.

Third Benefit

Regarding the meaning of 'difficult to understand' and all the terms mentioned in the traditional reports: is the term of *Sa'ab:* which is opposite of*Dhalool. Dhalool* is something familiar to all, while *Sa'ab* is the contrary to that.

And it is mentioned in *Majmaul Bahrayn* that:

Sa'ab is the opposite of *Dhalool.* It is said that: *Sa'oba ash Sayyun* with vowel O on the A'in – *Sa'obaa:* Difficult and hard.[18]

That which supports this point is mentioned in Part Four in the topic of the resemblance of His Eminence to Dhulqarnain. And here it denotes a position which does not apply to anyone other than them. No creature is capable to obtain it and to reach the position that the Almighty Allah has given especially to them, in such a way that even the proximate angels and the messenger prophets cannot reach them.

The evidence and proof of this is a tradition mentioned in *Basairud Darajaat* from Mufaddal that he said:

"Indeed, our traditions are difficult to understand, sharp and crude, that they cannot be borne. (Except by) The proximate angel or the messenger prophet or the believer whose heart the Almighty Allah has tested for faith.

As for *Saa-ab:* It is something which is not yet mounted (begun) and as for *Musta-sab* it is something when it is seen they would flee from it..."[19]

Insha Allah we will quote the full text of this tradition along with its meaning and also explain how it can be reconciled with other previous traditions in one of the benefits that will be mentioned in the coming pages.

The evidence of the point that *Saa-a'b* denotes position that the Almighty Allah had given to them especially: In *Tafseer* of Imam Hasan Askari (as) it is mentioned regarding the statement of Allah:

وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ

"...and do not approach this tree." **(*Qur'an, Surah Baqarah 2:35*)**

The Almighty Allah said: 'and do not approach this tree'. That is, do not approach the tree of knowledge because it is restricted only for Muhammad and his Purified Progeny (as). So the Almighty Allah said:

“…do not approach this tree.”

And except for them, no one else had anything to do with it. As only they, by the permission of Allah can partake from this tree. And that which the Prophet, Ali, Fatima, Hasan and Husain (as) ate after feeding the poor, the orphans and the prisoners, was the product of this tree only. After eating which they never felt hunger, thirst or any type of discomfort. In this matter, that tree was superior to all the trees of Paradise.

Except for this one, all the trees put forth only one type of fruit. While this tree and all the trees of this kind had wheat, grapes, figs, jujube and all kinds of fruits and eatables. That is the reason why narrators have given different descriptions of it. Some say that it was a wheat plant, some say it was grape vine, some say it was fig and some, jujube. And the Almighty Allah said:

“…and do not approach this tree.”

That is aspiring for the excellence of Muhammad and Aale Muhammad, do not go near this tree. Because the Almighty Allah has given only to them this status from all His creatures. It is such a tree that if someone eats from it by the permission of Allah all the knowledge of the past and the future is put into his heart without any coaching. And those who eat from it without permission will not realize his/her aim and he/she will be considered as a disobedient one of the Lord.”[20]

That which is mentioned in *Tafseer Burhan* also confirms this. Thus it is narrated from Ibne Babawahy (r.a.) through his own chain of narrators from Imam Ja’far Sadiq (as) in a lengthy tradition that he said:

“Thus when Allah, the Mighty and Sublime settled Adam and his wife in Paradise and ordered them:

“…and eat from it a plenteous (food) wherever you wish and do not approach this tree…”

That is the wheat plant (as they would be from the unjust). Thus they saw the position of Muhammad, Ali, Fatima, Hasan, Husain and the Imams after them, that it was the highest grade of Paradise. They said: O Lord, whose positions are these? Allah, the Mighty and Sublime said: Raise your heads and look at the side of the *Arsh* (throne). So they looked up and saw the names of Muhammad, Ali, Fatima, Hasan, Husain and the Imams (as) written on the flank of the *Arsh* with an effulgence from the effulgence of the Lord, the Mighty and the Powerful.

Then they asked: O Lord, how much are the people of this position venerable in Your view? And how much they are beloved to You? And how much noble are they in Your estimation? Allah, the Mighty and Sublime replied: If they had not been there I would not have created you, they are the repositories of My knowledge, and the trustees of My secrets. Be careful that you may not become jealous of them, and that you desire from Me to grant you that same position. And that you may aspire for their exalted status.” Till Imam Ja’far Sadiq (as) said: “…thus when Allah, the Mighty and Sublime wanted them to repent, Jibraeel came to them and said: You have done injustice on yourselves by aspiring for the

position of one who is higher than you. Thus your recompense would be that you shall be taken away from the neighborhood of Allah, the Mighty and Sublime and sent to His earth..."[21]

And as for *Musta'sib:* It denotes something that is difficult to hear. In the tradition of *Basairud Darajaat* this very point is indicated when the Imam (as) said:

"Musta-sab is something, when it is seen they would flee from it..."

And as for *Khushtan:* It is the opposite of soft and gentle, since bearing it is difficult for those are untested.

And as for *Makhshoosh:* It is a camel that has a rein affixed to its nose. It is a piece of wood inserted into the pierced nostril of the camel and rein is tied to it so that it can be controlled in a better way. The Imam (as) has compared his tradition to this in order to prove that it is ordered for those who have to learn it by heart and to have faith on it. And the Imams (as) did not mention them to anyone who were not deserving of it.

Thus it is obligatory on the believer not to mention their secrets and special qualities except to those who have the capability to bear them. And this is the meaning contained in *Khishshaash.* And that which proves it is that which is mentioned in the tradition that we quoted:

"Thus they are not given to people except a few. One who recognizes them, is given more and those who deny are not told anything more."

And as for 'for the peace of the eyes' It is the opposite of easy which is emphasis on 'difficult to understand'.

Fourth Benefit

In the sense of the statement of Imam (as): And certainly, this matter of yours was presented to the angels, then except for the proximate ones none accepted it. And it was presented to the prophets and except for the messengers, none confessed to it. And it was presented to the believers and except for the tested ones, none agreed to it. Apparently it is in contradiction with a large number of traditions that state that all angels and prophets seek proximity to the court of the Almighty Allah through the *Wilayat* of the family of Prophet (as) and they are very particular about it. And they confess to their position that Allah, the Mighty and Sublime has bestowed on them. Among them are:

In *Basairud Darajaat* through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Angels have not obtained proximity and sacred neighborhood to Allah, the Mighty and the High except through the beliefs that you follow, and indeed the angels describe the same thing that you do. And they

pursue that which you pursue. And in every manner there are some among the angels that say: [O Lord] Our statement regarding Aale Muhammad (S) is just as You have made them."[22]

And also in this book through the author's own chain of narrators it is mentioned that Hammad bin Isa said:

A person asked His Eminence, Abu Abdillah Sadiq (as): "Are angels more in number or human beings?" He replied: "By the One in Whose hands is my life, the angels of the Almighty Allah are more than particles of dust and there is no place in the heavens where they are not present; they praise and glorify Allah. And in the earth there is no tree and so much so that there is no space equal to the point of a needle where an angel is not appointed to come every day and teach, the Almighty Allah knows them.

None of them is there who does not seek proximity to the Almighty Allah through *Wilayat* of us, Ahle Bayt, and prays for the forgiveness of our friends, and invokes curse on our enemies, and supplicates Allah to send chastisement on them, a chastisement worth sending."[23]

Also through his own chain of narrators it is narrated from the Messenger of Allah (S) that he said:

"Prophethood was not perfected for any prophet in the ethereal sphere till they were not presented with the *Wilayat* of my family, and it was personified for them. Thus the prophets accepted their obedience and *Wilayat*."[24]

Again through his own chain of narrators, it is narrated from Imam Ja'far Sadiq (as) that he said:

"No prophet obtained prophethood except through the *Marefat* (recognition) of our rights and our precedence over others."[25]

In another traditional report it is narrated from His Eminence that he said:

"Neither any prophet got prophethood nor any messenger was sent except for our *Wilayat* and for our superiority over others than us."[26]

It is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"Our *Wilayat* is the *Wilayat* of the Almighty Allah and no prophet was sent except for it."[27]

And there are other traditional reports also.

We can bring together the points of these two traditions and conclude as follows:

First: The acceptance of the prophets in these traditions is acceptance of *Wilayat* and superiority in brief, while in the previous traditions it implies acceptance with details of their recognition of their specialties and their position.

Second: The implication in these traditional reports is testifying by the heart. While in the former ones it is by heart as well as by the tongue.

Third: The implication in the previous tradition is gaining precedence in the spiritual realm by accepting what the Almighty Allah has appointed for Muhammad and his Progeny, and those who took precedence in it were messenger prophets, proximate angels and tested believers. And all the other prophets, angels and believers followed them:

"And the foremost are the foremost, These are they who are drawn nigh (to Allah)..."

This is what we have concluded from the above and for each of the causes there are traditions that testify for it and we mentioned some of them to serve our purpose; and the Almighty Allah is the most knowing and He is the guardian.

And it is not unlikely that the statement of Imam (as) that: "Your matter..."implies according to the method of some of the traditional reports related especially to the reappearance of His Eminence, Qaim (aj) because it is a secret that only a few would have faith and testify for it. That which proves this are some traditional reports; a few of them are as follows:

1. In *Usool Kafi* through his own chain of narrators it is narrated from Mansoor that he said:

His Eminence, Abu Abdillah Sadiq (as) told me: "O Mansoor, this matter will not reach you but after hopelessness, and no by Allah, till the good is separated from the bad, and no by Allah, till you will be heated like gold is purified; and no by Allah till you are sidelined. And those who incline to evil get evil and those who incline to good get good."[28]

2. And also it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"Indeed, the hearts of the people collapse from these traditions of yours (belief in the occultation of Imam Qaim (aj), thus one who accepts them, tell more and leave those who deny them. Indeed, there will be trials so that all the evil is sieved, such that even those who split hair (for perfection) would fall off. So much so that except for us and our Shias none would remain."[29]

3. In *Ghaibat Nomani* through his own chain of narrators it is narrated from Safwan bin Yahya that he said:

His Eminence, Abul Hasan ar-Reza (as) said: "By Allah, that which you look forward to, will not occur until you are tested and clarified and until none of you remains, save the least and the least."[30]

4. And from His Eminence, Abu Ja'far Baqir (as) it is narrated that he said:

"O Shia of Aale Muhammad (S), you are going to be tested like the *kohl* in the eye. One knows when the *kohl* is put into his eye but he does not know when it gets out of it. In the same way one believes in our

matter in the morning and recants it in the evening or he believes in it in the evening and when morning comes he recants it."31

A large number of traditional reports have come in this same meaning.

Also that which supports the above matter is a tradition quoted in *Basairud Darajaat* and *Usool Kafi* from His Eminence, Abu Ja'far Baqir (as) that he said:

"Indeed, Allah, the Mighty and the High created the creatures. He created drinking water and created salty and bitter water. Then both these waters got mixed. Then He took a handful of clay from the surface of the earth and mixed it thoroughly. Then to the people of the right – while they were moving among themselves like ants – He said: Go safely to Paradise. And He said to the people of the left: To the fire, and I don't care. Then he asked: Am I not your Lord?

قَالُوا بَلَىٰ ۛ شَهِدْنَا ۛ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ

They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this. **(*Qur'an, Surah Araaf 7:172*)**

Then He took the pledge from the prophets saying:

"Am I not your Lord? Then he said: And this Muhammad, is he not My messenger and this Ali, is he not Amirul Momineen? They said: Yes! We bear witness to it. So prophethood was given to them. And from the Ulil Azm prophets the pledge was taken that: I am your Lord, and Muhammad is My messenger and Ali is the Amirul Momineen and the successor after him and the holders of My authority and the repositories of My knowledge, and Mahdi is the one through whom I will help the religion and unveil My treasures for him and he would take revenge from My enemies and I shall be worshipped through him – willingly or unwillingly. They said: O Lord, we accept and testify to this. But Adam neither accepted nor rejected. Thus the post of Ulil Azm was given to these five prophets with regard to Mahdi (aj). And for Adam there was no determination in its acceptance. And it is this point that is mentioned in the statement of Allah, the Mighty and Sublime:

"And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination."

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

Indeed since the beginning, the covenant was presented to Adam and he forgot it and he did not have determination upon it." **(*Qur'an, Surah Taha 20:115*)**

He said: “It is this that he missed (*Tark*)…”[32]

Fifth Benefit

Apparently the believer who is tested denotes one whose is not susceptible to doubts as a result of many causes and it is not inclined to falsehood. And ‘a city surrounded by a fort’ implies one who is capable of protecting the secrets and acceptance and submission of the excellences of the family of the Messenger of Allah (S) even though he may not have been tested actually.

Sixth Benefit

Regarding the ‘bearing of it’ that is mentioned in those traditions.

Shaykh Nomani in his book of *Ghaibat* through his own chain of narrators narrates from Abdul Alaa that he said:

His Eminence, Abu Abdillah Sadiq (as) said to me: “O Abdul Alaa, undertaking our matter is not knowing and accepting it. It is by preserving and keeping it secret from those who are not reliable. Deliver to them (the Shia) my greetings and tell them that he (Imam Sadiq) says to you: May Allah have mercy upon one who brings himself and us, people’s love by showing them what they know and refrains from telling them what they deny.”[33]

In some other versions it is added as follows:

“By Allah, he that makes war against us, is not worse than one who fabricates against us what we hate…”[34]

Through another chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Knowing this matter is not enough to prove your loyalty unless you keep it secret from those, who are nor reliable. It suffices you to say what we have said and to be silent on what we have been silent. If you tell what we have said and submit to what we have left unsaid, you have believed in what we have believed. The Almighty Allah says:

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا

***“If then they believe as you believe in Him, they are indeed on the right course…”* (*Qur’an, Surah Baqarah 2:137*)**

Ali bin al-Husain (as) says:

“Tell people of what they know and do not burden them with that they cannot bear, for you will lead them to avoid us.”[35]

Through another chain of narrators it is mentioned that His Eminence, Abu Abdillah Ja’far bin Muhammad as-Sadiq (as) said:

“Undertaking our matter is not only by believing and accepting it. Undertaking our matter is by preserving and keeping it secret from those, who are not qualified for it. Deliver my greetings to them (the Shia) and tell them that I say: May Allah have mercy on one who brings me and himself people’s love by telling them of what they know and concealing what they deny. By Allah, he that makes war against us, is not more harmful to us than one, who accuses us of what we hate.”[36]

In another tradition it is narrated from Imam Ja’far Sadiq (as) that he said:

“If one hides the serious traditions of ours, Allah will make that as light between his eyes and grant him glory among the people and if one spreads the serious traditions of ours, he will not die until he is injured by a weapon or he dies in bewilderment.”[37]

In *Tohafful Uqool* it is narrated from Imam Ja’far Sadiq (as) that he said in his advices to Muhammad bin Noman, who is more famously known as Momin Taq, as follows:

“O Ibne Noman, the divulger of our secrets is more sinful than him who kills us with his sword. He is surely more sinful. He is surely more sinful.”

“O Ibne Noman, whoever relates a narrative to us is murdering us intentionally, not unintentionally.”

“O Ibne Noman, the scholar cannot tell you of everything he knows, because he is God’s secret that He revealed to Jibraeel the angel. Jibraeel revealed it to Muhammad (S), and he revealed to Ali (as) who revealed it to Al-Hasan (as). Al-Hasan revealed to al-Husain (as) who revealed to Ali (as). Ali (as) revealed it to Muhammad (as) who revealed it to someone. Do not be hasty. This issue was about to be come forth three times, but it was postponed because you declared it publicly.”

“Your enemies are more acquainted with your secrets.”

“O Ibne Noman, Keep yourself safe. You have disobeyed me. Do not divulge my secrets. Al-Mughaira bin Saeed forged lies against my father and divulged his secrets; therefore, God caused him to suffer the heat of iron. Likewise, Abul-Khattab forged lies against me and divulged my secrets; therefore, God caused him to suffer the heat of iron. For those who conceal our affairs, God will adorn them with our affair in this world and the world to come, give them their shares, and guard them against the heat of iron and the narrow detention.”

“Once, the Bani Israel were inflicted with such a harsh famine that their animals and children perished. Hence, Moosa (as) supplicated to God to save them. God said: “O Moosa, they have made public

fornication and usury, constructed the churches, and wasted the almsgiving."

Moosa said: "O Lord, be merciful to them out of Your compassion. They do not understand."

"Thus, God told Moosa that He would send rainfall on them and test them for forty days. But they publicized this matter; hence, God ceased rainfall for forty years. In the same way, as your issue was about to come forth, you publicized the matter in your gatherings."

"O Ibne Noman, a servant will not be a faithful believer before he learns three characters; one from God, one from His Messenger, and one from the Imam. The character that he should learn from God is the concealment of secrets. God the Glorified says:"

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

***"He knows the unseen and He does not allow anyone to know His secrets..."* (*Qur'an, Surah Jinn 72:26*)**

The character that he should learn from the Prophet (S) is that he should treat people courteously.

The character that he should learn from the Imam (as) is to be steadfast against situations of misfortune and crises until relief comes about...38

The conclusion of this and other traditional reports is that: The bearing, that is the topic of discussion in the statements of the Imams (as) is fulfilled in three ways:

1. Recognizing the matters and excellence of the Imams (as).

2. Acceptance and submission with regard to them.

3. Guarding them from those not deserving of them.

Since some angels and prophets with regard to their positions were deficient than others in recognizing their specialties and lofty merits, they said: "Will not bear them except the proximate angel...," as their being unable to bear is from the aspect of their deficiency from recognizing some of the excellences that the Almighty Allah has especially given to Muhammad and his infallible progeny and it is not from the aspect of submission – since it is denial of the Almighty Allah – as mentioned in the last traditional report of the first benefit – rather they have secrets and knowledges that even the proximate angels and the messenger prophets cannot bear, as mentioned in the traditional report of *Basairud Darajaat* through his own chain of narrators from Abi Samit that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: "Some of our traditions are such that neither the proximate angel, nor the messenger prophet or the believer man can bear. I asked: Then who shall bear

them? He replied: We bear them."[39]

Seventh Benefit

Regarding the point that the matter of the Imams (as) implies praying for His Eminence, Qaim (aj).

It can be explained that the matter of His Eminence, Qaim (aj) according to what the Almighty Allah has made it to be in the time of occultation and reappearance is from among the strange secrets and a difficult and intricate matter that did not happen in the case of any of the prophets, messengers and saints. And it is such a matter of realization that it does not require any proof or evidence.

In traditional reports recorded from the family of revelation also this meaning is mentioned. Just as our master, Imam Abu Muhammad Hasan al-Askari told Ahmad bin Ishaq: O Ahmad! This is the command of Allah and one of the divine secrets and one of the Unseen matters of Allah. So remember what I am telling you and keep it confidential and be of the thankful ones so that you may reside in the position of *Illiyeen* with us." We have already mentioned the compete tradition in Part Four in the chapter of the Letter 'Gh'.

Therefore the Imams (as) kept that matter secret and prohibited the mention of his name in public. Rather that matter is so difficult to understand that it is, as mentioned in the end of the fourth benefit in a tradition of Imam Muhammad Baqir (as): But Adam neither accepted nor rejected. And there are other evidences that absolutely prove that the matter of His Eminence, Mahdi (aj) is from among the intricate matters and strange secrets such that none can bear it except the proximate angel or messenger prophet or the believer whom the Almighty Allah has tested for faith.

Since praying for His Eminence (aj) is recognition of His Eminence and shows submission to his matter, it would be correct to say that one who prays for His Eminence is the impication of that title.

Eighth Benefit

As praying for an early reappearance of our master, the Master of the Time (aj) is a cause of capability of the believer to bear all traditions of the Imams (as) and the difficult ones of them by explanation that: It was mentioned previously that regularity in praying for the Master of the Time (aj) is a cause for perfection of faith and remaining steadfast of the believer on faith and certainty, and from the traditions mentioned above it is learnt that bearing the matters and difficult traditions of the Imams (as) would be among its effects. It means that: Sincere prayer for our master, the Master of the Time (aj) is the cause of sincerity of faith and the sincerity of faith is a cause of becoming eligible for this elevated status. Thus the conclusion is that praying for His Eminence, the Master of the Time (aj) is a cause of gaining this valuable status.

1. Kafi; Vol. 1, Pg. 401
2. Kafi; Vol. 1, Pg. 401

3. Kafi; Vol. 1, Pg. 401
4. Basairud Darajaat, Pg. 24
5. Basairud Darajaat, Pg. 25
6. Basairud Darajaat, Pg. 24
7. Basairud Darajaat, Pg. 21
8. Basairud Darajaat, Pg. 22
9. Basairud Darajaat, Pg. 22
10. Basairud Darajaat, Pg. 21
11. Basairud Darajaat, Pg. 22
12. Basairud Darajaat, Pg. 26
13. Basairud Darajaat, Pg. 26
14. Basairud Darajaat, Pg. 26
15. Basairud Darajaat, Pg. 27
16. Basairud Darajaat, Pg. 27
17. Basairud Darajaat, Pg. 28
18. Majma al-Bahrayn, Vol. 2, Pg. 100
19. Basairud Darajaat, Pg. 24
20. Tafseer Imam Hasan Askari (as), Pg. 74
21. Tafseer Burhan; Vol. 1, Pg. 82
22. Basairud Darajaat, Pg. 68
23. Basairud Darajaat, Pg. 68
24. Basairud Darajaat, Pg. 73
25. Basairud Darajaat, Pg. 74
26. Basairud Darajaat, Pg. 74
27. Basairud Darajaat, Pg. 75
28. Kafi; Vol. 1, Pg. 370
29. Kafi; Vol. 1, Pg. 370
30. Ghaibat Nomani, Pg. 111
31. Ghaibat Nomani, Pg. 111
32. Basairud Darajaat, Pg. 70, Kafi; Vol. 2, Pg. 8
33. Ghaibat Nomani, Pg. 13
34. Ghaibat Nomani, Pg. 13
35. Ghaibat Nomani, Pg. 14
36. Ghaibat Nomani, Pg. 14
37. Ghaibat Nomani, Pg. 15
38. Tohaf al-Uqool, 228
39. Basairud Darajaat, Pg. 23

49. Brightness of his light on Judgment Day

This matter is having two aspects:

First: It is that the light of the believer will shine bright on the Judgment Day. It was mentioned earlier that praying for our master, the Master of the Time (aj) is cause of stability of faith and its perfection, and

that which proves it is the verse of the Holy Qur'an:

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ

***"On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light..."* (*Qur'an, Surah Hadid 57:13*)**

There are a large number of traditional reports that confirm this point. Such as: In *Biharul Anwar* it is narrated from our master, His Eminence, Ja'far bin Muhammad Sadiq (as) that he said:

"For the people in *Qiyamat* light will be distributed depending upon the level of their faith and it will also be distributed to the hypocrite but his light would be on his left toe, his light will be extinguished [and he will say] to the believer: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. That is from where the light has been distributed. Thus when they turn back, separation would be brought about between them..."1

Also it is narrated from Imam Ja'far Sadiq (as) through his father through his grandfather (as) that the Messenger of Allah (S) said:

"O Ali, you will bring out your Shias out of their graves, while their faces would be shinning like full moon, and hardships will be removed from you and trouble will be over. You will take shade under the *Arsh* (throne). People would be terrified, but you all would have no fear. The people would be aggrieved but you all would have no sorrow and while the people would yet be involved in accounting, dinner would be laid out for you all."2

Second: We can refer to a tradition mentioned in *Usool Kafi*, in the chapter of the rights of a believer on his brother through his own chain of narrators from Isa bin Abi Mansoor that he said:

I, Ibne Ya'fur and Abdullah bin Talha were present in the gathering of Abu Abdillah and His Eminence (aj) himself initiated the conversation saying: "O Ibne Abi Ya'fur the Messenger of Allah (S) has said: There are six qualities, such that if they are present in a person, he shall have the best position with Allah Almighty." Ibne Abi Ya'fur asked: "May I be sacrificed on you, what are those traits?" The Imam said: "A believer should like for his believer brother that which he likes for the nearest of his kin and he should dislike for the believers the same which he dislikes for his closest relatives and he should express pure love."

Hearing this Ibne Abi Ya'fur began to weep and said: How is that? He replied: "If these three traits are present in you he shall reveal his secret and shall be pleased with the happiness of one that is happy. And he shall be sorrowful with the grief of one that is sorrowful. If he does not have anything to make him happy with, he shall pray to God for him."

Then His Eminence said: "These three traits are for you people and another three are for us. The first is that you must recognize our excellence, secondly you must follow in our footsteps, thirdly you must await for our rule (kingdom) which shall be at the end of the world. The one in whom these three traits are present shall be proximate to the realm of the Almighty.

Those who belong to ranks lower than him shall obtain light from effulgence of those who are in the position of proximity with the Almighty. When those in the lower ranks see him they shall not like their present comfort and pleasure in comparison to those who are above them in ranks."

Ibne Abi Ya'fur asked, "Why would it not be possible to see the group of people who are having divine proximity." Imam replied, "They shall be covered with divine effulgence. Have you not heard that tradition of the Messenger of Allah (S) that there are creations of Almighty Allah to the right of the *Arsh*whose faces shall be whiter than snow and more brilliant than the sun? An inquirer will ask: Who are they? He will be told: Having regard for the majesty of Allah they used to have regard for each other."3

I say: The point proved is that: Imam Ja'far Sadiq (as) said: The one in whom these three traits are present – that is the three qualities related to the Imams (as) – shall be proximate to the realm of the Almighty. And those who belong to ranks lower than him shall obtain light from his effulgence. And it is clear that the supplicant for his master the Master of the Time (aj) and one who prays for an early reappearance is fitting this description because praying for His Eminence (aj) is a sign of his *Marefat* and that of his venerable forefathers, and an indication of following them in this important matter and an evidence of awaiting for the conclusion of his affair and the anticipation of his rule.

One of the strange doubts that arose for one of our scholars4 is that: In the statement of Imam (as): "One who is such…," he says: That is one who has all the six qualities.

While the fact is that as we have mentioned in the statement of the Imam (as), it is clear that only three qualities are needed for getting this position and he mentioned this after talking about those who shall be to the right of the *Arsh*. And it is that he said so before saying: These three traits are for you people and another three are for us. Thus the latter would be having a greater rank as they have all the six qualities.

It is possible that it implies that being at the court of the Almighty at the right side is the ultimate stage of spiritual proximity just as the closet confidante of the king sits at the right. It is also possible that it could be at the right side of the *Arsh* or throne of Allah, and this is supported by the testimony of His Eminence that the Messenger of Allah (S) said: "There are some creatures of Allah at the right side of the *Arsh*…"

1. Biharul Anwar; Vol. 7, Pg. 181
2. Biharul Anwar; Vol. 27, Pg. 142
3. Kafi; Vol. 2, Pg. 172
4. He is Late Allamah Majlisi who has mentioned this matter in Miraat al-Uqool (Author).

50. His intercession for seventy thousand sinners

This matter is proved by a traditional report mentioned in *Biharul Anwar* through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) from his father from his grandfather from Amirul Momineen (as) that he said:

"There are eight gates of Paradise. From one will enter the prophets and truthful ones (*siddeeqeen*) and the from the next will enter the martyrs and the righteous people. And from the remaining five will enter our Shias and friends. We shall stand continuously at the Siraat Bridge, praying and saying: O Lord, keep safe our Shias and friends and all those who followed me in the world. Thus a voice will come out from inside the *Arsh*: I have accepted your *Dua* and given intercession to your Shias.

Thus every person from our Shias and those who followed and helped me and fought alongside me – by word or deed – fought for the truth – each of them would intercede for seventy thousand of their neighbors and relatives and from other Muslims – who testified that: There is no god except Allah – and in their heart there is not an iota of enmity for us, Ahle Bayt – will also enter."[1]

I say: The point of evidence is that one who has the *Wilayat* of Amirul Momineen (as) and helped His Eminence or fought alongside him – with word or deed – his intercession will be accepted for seventy thousand persons, and it is clear that praying for our master, the Master of the Time (aj) and supplicating for his early reappearance is a type of help and assistance of Amirul Momineen (as) by words. Because helping Hazrat Hujjat (as) is helping his venerable father and since revenge is effective it is included among the types of helps to His Eminence among whom is *Dua* – according to the explanation given previously that *Dua* is a cause of advancement of his reappearance and victory.

1. Biharul Anwar; Vol. 8, Pg. 121

51. Prayer of Amirul Momineen (as)

As we mentioned in the previous honor Amirul Momineen Ali (as) would pray in his favor on the Judgment Day and say:

"O Lord, keep safe our Shias and friends and all those who followed me..."

52. Enter Paradise without accounting

That which proves this point is a tradition mentioned in *Tohafful Uqool,* in the last advice of Imam Ja'far Sadiq (as) to Abdullah bin Jundab, in which he said:

"Then there will not remain a single person who helped a believer from our friends with a single word but that the Almighty Allah would make him enter Paradise without taking his account."[1]

The explanation is that: We have repeatedly said that *Dua* is a kind of helping with the tongue (in words), On the basis of this, those who pray for an early reappearance of our master, the Master of the Time (aj) are ones fitting this description most perfectly.

1. Tohaf al-Uqool, Vol. 8, Pg. 227

53. Safe from the thirst of Judgment Day

Since he would be of those whom the Messenger of Allah (S) would give drinks. As mentioned in the tradition of the flag which will come to His Eminence in *Qiyamat*:

"After that a flag will come to me whose people would be having bright faces. I will ask them: Who are you? They will reply: We are monotheists from the Ummah of Muhammad Mustafa (S) and we are the remnants of the people of truth. We held to the Book of our Lord, and observed its commands and prohibitions, we loved the progeny of our Holy Prophet (S) and we helped them in every way possible; we fought the enemies in their service. Then I will say to them: Glad tidings to you, I am your Prophet Muhammad and indeed you were such as you say. Then I would give them water from my cistern and they shall be quenched and express joy and congratulate each other. Then they would enter Paradise and remain in it forever."

I say: The point of evidence in this tradition is as we mentioned before, that *Dua* is a form of help and also there is another honor stated in this tradition – and it is that they shall remain in Paradise forever – this is also proved by it.

54. Forever in Paradise

As mentioned in the previous point and also another thing that is concluded from this is: This *Dua* is a cause of strengthening of faith and without any doubt, faith is the cause of permanent residence in Paradise, thus this *Dua* will result in permanent residence in Paradise.

55. Scratching the face of Satan

That which proves this is matter is a tradition mentioned in *Usool Kafi* through his own chain of narrators from Ishaq bin Ammar that he said: His Eminence, Abu Abdillah Sadiq (as):

"O Ishaq, as much as you can, do good to my friends as no believer does a favor to or helps another except that he scratches the face of Satan and injures his heart."[1]

I say: This tradition proves that helping a believer and doing favor to him are two causes for scratching Satan's face and injuring his heart, and we have repeatedly stated that praying for an early reappearance of our master, the Master of the Time (aj) is helping and favoring, and His Eminence is the root of faith and the leader of religion, thus this benefit would be perfectly achieved through helping and doing favor to His Eminence.

1. Kafi; Vol. 2, Pg. 207

56. A special gift on the Judgment Day

In *Usool Kafi* through his own chain of narrators it is narrated from Mufaddal from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Indeed, a believer presents a gift to his brother." I asked: "What gift?" He replied: "Among them are giving him a place to sit, a pillow, food, clothes and greetings, then Paradise is the reward for him. And Allah, the Mighty and Sublime sent revelation to Paradise: I have prohibited your food for the people of the world, except the Prophet and the successor of the Prophet. And when it is the Judgment Day, the Almighty Allah reveals to Paradise: Reward my friends according to their gifts. At that time houries and youths would emerge from it carrying trays of pearl. Thus when they see the terrible condition of Hell and Paradise and whatever is there in it they would lose their senses and refuse to eat from those trays.

So a caller will announce from below the *Arsh*: Indeed, Allah, the Mighty and Sublime has prohibited Hell for anyone who has tasted the food of Paradise. At that moment they would stretch out their hands and eat from them."[1]

I say: The point of evidence is that, the gift to a brother mentioned here implies doing him a favor in every way one can do a favor. It could also be by the tongue, by the method that Imam (as) has also given the example of greeting. On the basis of this it implies absolute favor and goodness.

Thus I say: There is no doubt that *Dua* for a believer is the most clear and highest type of favor, thus the reward that is mentioned in the above tradition for praying for an early reappearance of our master, the Master of the Time (aj) would be related to it. Rather it is of the most perfect and complete way of favoring as is very much clear.

1. Kafi; Vol. 2, Pg. 207

57. Servants of Paradise

The Almighty Allah, Mighty and the High, would give him servants from Paradise to serve him because *Dua* is a good deed and a favor. And in *Usool Kafi* through his own chain of narrators it is narrated from Zaid bin Arqam that he said: The Messenger of Allah (S) said:

"Every person of my Ummah that does a favor or kindness to his brother in the path of Allah, the Almighty Allah shall give him servants of Paradise."[1]

Kindness implies goodness and favor, whether it be through the tongue or in any other way. On the basis of this, praying for an early reappearance of our master, the Master of the Time (aj) shall be included in it first of all.

1. Kafi; Vol. 2, Pg. 206

58. Vast shade of the Almighty Allah

One who prays for the reappearance of the Master of the Time (aj) would be under the vast shade of the Almighty Allah as long as he is reciting the *Dua*for His Eminence, and divine mercy would be falling upon him throughout.

That which proves this point is a tradition mentioned in *Usool Kafi* through his own chain of narrators

from His Eminence, Abu Abdillah Sadiq (as) that he said: The Messenger of Allah (S) said:

“One who honors a Muslim brother with a word that through that word he does a kindness on him and removes his distress, he shall continuously remain under the widespread shade of the Almighty Allah and as long as he is in that condition (of doing good) divine mercy would be falling upon him.”1

I say: We stated previously that praying for the elders and great personalities is a form of paying them honor and is considered as respect to them. In the same way kindness, expression of love and removing their grief would be taken as a type of honoring. On the basis of this, if the believer prays for his master during his absence and he cannot remove the sorrow of His Eminence in any other way, he would become eligible for the above-mentioned reward. This can be explained in two points:

First: It is that we know from logic and religious texts that between the Imam and his Shias there is a relationship of brotherhood. This tradition proves that that reward is proved for one who prays for his believer brother because *Dua* is effective in removing his sorrow and warding off calamities from him. And also it is an expression of love of a believer for his brother. Previously it was concluded that praying for an early reappearance of our master, the Master of the Time (aj) is effective.

Second: It is with regard to the matter of precedence. That reward would first be there for praying for an early reappearance of our master, the Master of the Time (aj) on the basis of precedence.

1. Kafi; Vol. 2, Pg. 206

59. Reward of a believer’s Well-wisher

It would be better to mention some traditional reports recorded about this and then we can discuss its ramifications on praying for an early reappearance of our master, the Master of the Time (aj).

In *Usool Kafi* through authentic chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“It is obligatory on the believer to wish for the well being of his brother in his presence as well as his absence.” 1

Also it is narrated through authentic chain of narrators from His Eminence, Abu Ja’far Baqir (as) that he said:

“Well-wishing is obligatory on the believer with regard to another believer.” 2

Through reliable chain of narrators, it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he

said:

The Messenger of Allah (S) said: “The greatest person in status in the view of the Almighty Allah would be one who in the world made more effort to advise and wish well for the people.”[3]

Through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“You must, for the sake of Allah’s pleasure, do good to His creatures and you will not find any act better than this.”[4]

Now I say: One of the Shaykhs has said: Advice is either by action or by speech that is implied in conveying good to the one who is advised. Allamah Majlisi also states this in *Miraat al-Uqool*.

After that Allamah Majlisi says: The implication of the advice of a believer for another is guiding him in religious and worldly matters, educating him if he is illiterate, informing him if he is ignorant, defending him if he is weak, respecting him whether he is low or great, not being jealous of him and not deceiving him, removing harm from him, conveying benefits to him, and if he does not accept his advice, he should be respected more till he accepts it, and it is that with regard to religious matters he should resort to Amr bil Maroof and Nahy Anil Munkar.

It is said: Well wishing can also be considered as such with regard to the Holy Prophet and the Imams (as) because they are superior to the believers.

In the explanation of the statement of Imam (as): “In his presence or absence…” it is said: that he behaves with him in the above way when he is present and when he is not present, he writes to him and send a message, protects his honor, defends him in his absence, and in short, conveys to him as many benefits as possible and deflects from him as many problems as possible. From this aspect we shall quote statements that would support the point under discussion *Insha Allah Taala*.

From all that has been discussed so far, it would be clear for the believer with spiritual inclination that praying for the well being of a believer implies well-wishing for him. Whether it be in his presence or his absence as through the medium of *Dua* his hardships are removed and benefits reach him and *Dua*is respect and honor for whom one prays.

Now that you have understood this matter I say: Praying for early reappearance of our master, the Master of the Time (aj) is sincerity and well wishing to the best of the believers and also for all of them, because:

Firstly: Imam (as) is the best believer and *Dua* for him is advice since *Dua* is a statement that is uttered for well wishing.

Secondly: We mentioned previously that deliverance, prosperity, help, following for all the people in

general and removal of troubles, illnesses, sorrow and grief through the *Barakat* of the reappearance of His Eminence would be achieved, on the basis of this, praying for an early reappearance of His Eminence (aj) from Allah is advice and well wishing to all of them.

1. Kafi; Vol. 2, Pg. 208
2. Kafi; Vol. 2, Pg. 208
3. Kafi; Vol. 2, Pg. 208
4. Kafi; Vol. 2, Pg. 208

60. In the presence of the Angels

Angels are present in the gatherings where *Dua* is being recited for His Eminence, Qaim (aj). In the same way are all gatherings of *Dua* such that angels come there and help the supplicants in praying. That which proves this matter are some traditional reports, some of which are as follows: In the first volume of *Biharul Anwar* it is narrated from the Holy Prophet (S) that he said:

"If you pass by the gardens of Paradise you must stroll through them." I asked: "O Messenger of Allah (S), what are gardens of Paradise?" He replied: "Circles of remembrance as the Almighty Allah has caravans of angels that are in pursuit of circles of remembrance. Thus when they reach it, they take to its perimeter."[1]

I say: Some points can be derived from this tradition:

First: It is that the gatherings of remembrance are gardens of Paradise. And it is due to the reason of it being named, from the aspect that, sitting in those gatherings would cause entry to Paradise. Or that those gatherings are themselves gardens of Paradise. That is: Paradise implies the abode of proximity and the position of the righteous and good people. This possibility is supported by the words of His Eminence that:

"The Almighty Allah has caravans of angels that go around the circles of remembrance..."

In other words: Paradise is the site of arrival of blessings of the Almighty Allah and the location of His favors. Thus if a person is deserving, he will get honor in the world, in *Barzakh*, in *Qiyamat* and after that in Paradise also.

This is also supported by what is mentioned in the traditional report: "Grave is a garden of the gardens of Paradise or the pit from the pits of Hell" because, it is clear that the grave is situated on the earth while Paradise has been promised to be in the heavens – as mentioned in traditional reports – and it is possible that Paradise implies that same promised Paradise, and the comparison of circles of remembrance to Paradise is by way of metaphor and the level of similarity is as stated...and Allah knows

best.

Second: Among the matters derived from the traditional report is that: It is a recommended act for believers to gather for divine remembrance and *Dua*, and this is supported by some traditions as follows:

In *Usool Kafi* through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“No three persons gather more than believers but that an equal number of angels are present there. Thus if they pray for good, they say Amen and if they seek Allah’s refuge from evil, the angels beg Allah to remove that mischief from them and if they invoke for their needs, they intercede for them in the divine court and supplicate for its fulfillment...”[2]

Also it is narrated from His Eminence that he said:

“At no time do four persons gather to pray to Allah for a single matter but that it is accepted before they disperse.”[3]

In the same way it is narrated from Imam Ja’far Sadiq (as) that he said:

“Whenever something caused distress to my father, he used to gather the womenfolk and children, after that he used to supplicate and they said: Amen.”[4]

I say: The first traditional report – from these three traditions – is among the evidences that gatherings of *Dua* are locations where angels are present.

Third: Among the points concluded from the blessed tradition is that: Participating in a gathering of remembrance and *Dua* is recommended even though one may not perform those actions. That which proves this is a tradition mentioned in *Biharul Anwar* from *Ghawali al-Layali* that: Some Shaykhs have narrated through authentic channels from Imam Ali Reza (as) that he said:

“When the people of gatherings of remembrance and knowledge go to their houses, Allah, the Mighty and Sublime tells His angels: Write down the reward of what you have seen them do. So they write down the reward of what each of them had done. And they leave some of them who were present with them.

So Allah, the Mighty and Sublime asks: Why did you omit so-and-so; was he not present there in the gathering? The angels say: O Lord, they did not pray with them, they did not utter a word. Allah, the Mighty and Sublime says: But was he not present with them? They say: Yes he was, our Lord. So Allah says: Write his name also with theirs, they are such people that anyone who sat with them could not be unfortunate. So include his name with theirs. And the Almighty Allah says: Write for him a reward equal to one of them.”[5]

Explanation: Allamah Majlisi says: That which His Eminence has said: 'One who sits with them could not be unfortunate' means that through their*Barakat* he will not become hopeless which is the last stage of being unfortunate. Or it may imply that their companionship is effective in their neighbor, thus as a result of it he has become eligible for rewards and prosperity.

It is mentioned in *Biharul Anwar* quoting from *Uyun Akhbaar Reza* through his own chain of narrators that Imam Ali Reza (as) said:

"One who sits in a gathering where our affair is being revived, his heart will not die on the day hearts die."6

I say: Like this is the companionship of the visitors of the grave of our master, His Eminence, Abi Abdillah al-Husain (as) and to be with them.

Fourth: Among the points concluded from the tradition is that: Sitting in a gathering of remembrance causes purification of conscience, from the aspect that angels seek closeness to the people of those gatherings. May the Almighty Allah give us *Tawfeeq* to be among such people.

The circle of remembrance implies: A gathering where faithful people conglomerate to recite the Holy Qur'an, to pray for the Master of the Time (aj), to mention the names and qualities of the Almighty Allah, to salute our Holy Prophet (S) – as mentioned in traditions that: Their remembrance is remembrance of Allah – or that their tragedies may be recounted or it may be a discourse of their exalted positions.

Also included in such gatherings are: All the gatherings of *Dua*, meetings to discuss and debate on religious laws and aspects, but it should not be just for the sake of argumentation. We could have if we wanted narrated traditions on this matter but it would take us away from the topic of our discussion, therefore this much is sufficient.

1. Biharul Anwar; Vol. 1, Pg. 205
2. Kafi; Vol. 2, Pg. 187
3. Kafi; Vol. 2, Pg. 487
4. Kafi; Vol. 2, Pg. 487
5. Biharul Anwar; Vol. 1, Pg. 202
6. Biharul Anwar; Vol. 1, Pg. 200

61. Allah prides

Allah, the Mighty and the High boasts to the angels with regard to this important deed of praying for an early reappearance of the Master of the Time (aj).

62. Angels seek forgiveness

That which proves this honor is a tradition mentioned in the first volume of *Biharul Anwar* from His Eminence, Abu Abdillah Sadiq (as) that he said to Dawood bin Sarhan:

"O Dawood, convey my greetings to my followers and tell them: May Allah have mercy on one who meets another and discusses our matter as the third of them will be an angel who will seek forgiveness for them, and no two people gather to talk about us, but that the Almighty Allah boast to His angels with regard to them. Thus whenever you have a gathering you must have discussions about us as your gathering and talking about us is revival of our matter and the best of people after us are those who talk about our affair (*Wilayat*) and who invite to our remembrance."[1]

I say: The point of evidence is that praying for an early reappearance of our master, the Master of the Time (aj) is the most obvious implication of this and this description best fits the supplicants for Imam Mahdi (aj). May the Almighty Allah give us the *Tawfeeq* to become one of these.

1. Biharul Anwar; Vol. 1, Pg. 200

63. The best people after the Imams (as)

Among the points concluded from the tradition quoted above in the previous topic, is that the supplicant for this important matter would be included among the best of the people. Because he would be of those who have remembered the matter of the Imams (as). Since the implication of remembrance is their matter, or talking about that which is related to them or their positions, from the aspect of keeping alive their memory and heritage without which religion cannot survive. And the matter concluded from this is that it is the best of the recommended deeds, especially during the period of occultation.

It should not remain unsaid that: The most obvious and best type of remembrance of Imams (as) is recalling the qualities and specialties of our hidden master (as) and the discussion of the sciences and contributions of His Eminence that shall be a source of perception of wise people. We should know that the three awards we mentioned would be obtained by the believer if he is in the gathering of believers and such a distinction is not available anywhere else. Among those specialties are revival of the affair and exalting the word of Imams (as), publicizing their rights and recognition and cooperation of the believers in helping them, and praying for their early reappearance.

64. Obedience of the Ulil Amr (those in authority)

This *Dua* is obedience of *Ulil Amr* and it is the best thing through which people can seek proximity to the court of the Almighty Allah. Allah, the Mighty and Sublime says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"O you who believe! obey Allah and obey the Apostle and those in authority from among you." (***Qur'an, Surah Nisa 4:59***)

Here we shall be investigating some points:

First: The term *Ulil Amr* mentioned in the verse implies the Holy Imams (as).

Second: Obligatory-ness of obeying the *Ulil Amr*.

Third: It is that this is the best thing through which people can seek proximity to the Almighty Allah.

Fourth: It is that praying for an early reappearance of our master, the Master of the Time (aj) is also implied in their obedience.

First point: Ulil Amr are the Holy Imams (as)

There are innumerable traditional reports related through Shia and Sunni channels that confirm this matter: they can be seen the books of *Kafi*, *Ghaibat Nomani*, *Kamaluddin*, *Ghayat al-Maraam*, *Tafseer Burhan*, *Biharul Anwar* and *Manaqib* etc. We present herewith some of them from *Tafseer Burhan*without their chains of narrators:

It is narrated from Jabir Ibne Abdullah Ansari that he said:

When the Almighty Allah revealed the following verse on His Prophet:

"O ye who believe! Obey Allah and obey the messenger and those possessing authority among you."

I said, 'O Messenger of Allah! We know Allah and His Messenger. But who are the possessors of authority whose obedience Allah has accompanied with your obedience?' He (S) explained, "They are my caliphs, O Jabir, and the Imams of the Muslims after me. The first of them is Ali Ibn Abi Talib (as), then Hasan (as) and Husain (as), then Ali Ibn Husain (as), then Muhammad Ibn Ali (as) the one who is

famous as al-Baqir in the Old Testament. Soon, you will meet him, O Jabir, so when you face him, convey my salutation to him.

He will be followed by Sadiq, Ja'far Ibn Muhammad, then Moosa Ibn Ja'far, then Ali Ibn Moosa, then Muhammad Ibn Ali, then Ali Ibn Muhammad, then al-Hasan Ibn Ali, then the one who will be my namesake and bear my patronymic, the proof of Allah in His earth and His remainder among His servants, the son of Hasan Ibn Ali. He (aj) is the one at whose hands Allah, High be His remembrance, will open the east of the earth and its west. He (aj) is the one who will be concealed from his Shias and his friends, an occultation in which none will be steadfast on the belief of his Imamate except the one whose heart has been tested by Allah for faith."

Jabir says that he asked, 'O Messenger of Allah (S)! Will the Shias benefit from him during the occultation?' He (S) replied, "Yes, by the One Who sent me with Prophethood! Surely they will benefit with his light and gain from his mastership in his occultation like people derive benefit from the sun when the clouds hide it. O Jabir! This is from the hidden secrets of Allah and the treasures of His knowledge, so hide it except from the ones worthy of it."[1]

It is narrated from Abu Baseer that His Eminence, Abu Ja'far Baqir (as) said regarding the statement of Allah, the Mighty and Sublime:

"O ye who believe! Obey Allah and obey the messenger and those possessing authority among you."

Imams from the progeny of Ali and Fatima (as) till the day of *Qiyamat*."[2]

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said regarding the statement of the Almighty Allah:

"O ye who believe! Obey Allah and obey the messenger and those possessing authority among you.

It is especially mentioned about us..."[3]

Second point: Obligatory to obey the Ulil Amr

The same verse proves that it is obligatory to obey the *Ulil Amr*:

"O ye who believe! Obey Allah and obey the messenger and those possessing authority among you."

There are many traditions that confirm this.

Third: The best thing through which people can seek proximity

to the Almighty Allah

After the obedience of the Almighty Allah and obedience of the Holy Prophet (S) the best thing is obedience of *Ulil Amr* through which one can seek proximity of Almighty Allah. That which proves this is a tradition in *Usool Kafi* through his own chain of narrators from Muhammad bin Fuzail that he said:

I asked Imam (as) about the best thing through which people can seek proximity of Almighty Allah. He replied: "The best thing through which people can seek proximity of Almighty Allah is obedience of Almighty Allah, obedience of His Prophet and obedience of the *Ulil Amr*..."[4]

Fourth: Praying for an early reappearance of our master, the Master of the Time (aj) is also implied in their obedience

All traditions recorded from the True Imams (as) regarding the subject of praying for the Master of the Time (aj) – some of which we shall present in Part Six and Seven – prove this point. In addition to that, is the blessed *Tawqee* quoted in Part One that: And pray more for the early reappearance, for therein lies your success..."

1. Tafseer Burhan; Vol. 1, Pg. 381
2. Tafseer Burhan; Vol. 1, Pg. 383
3. Tafseer Burhan; Vol. 1, Pg. 384
4. Kafi; Vol. 1, Pg. 187

65. Pleasure of the Almighty Allah

This *Dua* is a cause of divine pleasure and satisfaction, because when the believer prays for his Imam, he makes his Imam happy, and the happiness of Imam is cause of gladdening Allah and His Messenger. Thus it is mentioned in *Usool Kafi* through authentic chain of narrators from Abu Hamza Thumali that he said: I heard His Eminence, Abu Ja'far Baqir (as) say:

The Messenger of Allah (S) said: "One who makes a believer happy, makes me happy and one who makes me happy, makes Allah happy."[1]

1. Kafi; Vol. 2, Pg. 188

66. Source of happiness of the Holy Prophet (S)

That which proves this – in addition to what is mentioned before – is the statement of Imam Ja'far Sadiq (as) to Mufaddal bin Umar that:

"So when one of you makes a believer happy he does not make only that believer happy, rather by Allah, he makes me happy, rather by Allah he makes the Messenger of Allah (S) happy."[1]

Also the statement of His Eminence to Abu Baseer mentioned in *Usool Kafi* supports this point:

"By Allah, indeed the Messenger of Allah (S) is more pleased by the fulfillment of the need of a believer than the believer himself is."[2]

I say: The point of evidence is that need is something that a man fulfills through either conveying some benefit or removing some harm and in the beginning of this part we stated that our master, the Master of the Time (aj) announced to all the people in general for all the times that as much as they can, they should do it, that is"…And pray more for the early reappearance…" after that he mentioned his ultimate favor and blessing that "for therein lies your success" so that he may prove that in this demand from the people there is good for themselves.

The conclusion is that: Whatever is related to fulfillment of the need of a believer – from the different types of rewards, precious effects – they shall all first, by the rule of preference, be available for one who prays for an early reappearance of our master, the Master of the Time (aj).

1. Kafi; Vol. 2, Pg. 188
2. Kafi; Vol. 2, Pg. 195

67. The Favorite Deed

This *Dua* is a deed liked best by Almighty Allah. Because it is a cause of pleasure of the Imam and the leader of believers and the most superior of them and in *Usool Kafi* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"The Almighty Allah was not worshipped by anything that should be the most beloved deed to Him except through causing happiness to the believer."[1]

In the same book it is mentioned from His Eminence, Abu Abdillah Sadiq (as) from his father from Ali bin al-Husain (as) that the Messenger of Allah (S) said:

"Indeed, the best deed in the view of Allah, the Mighty and Sublime is making believers happy."[2]

1. Kafi; Vol. 2, Pg. 188
2. Kafi; Vol. 2, Pg. 189

68. Rulership of Paradise

In *Kafi* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

Among all the things that Allah, the Mighty and Sublime told His servant Moosa in confidential conversation was: "Indeed, I have servants on whom I have made Paradise lawful and I gave them rulership in it."

Moosa asked: "My Lord, who are these people for whom You made Paradise lawful and gave them rulership in it?" He replied: "All those who make a believer happy…"[1]

Also through authentic chain of narrators it is mentioned by His Eminence, Abu Abdillah Sadiq (as) that:

"Allah, the Mighty and Sublime revealed to Dawood (as): Indeed, a servant from My servants performs a good deed so I make My Paradise lawful for him." Dawood (as) asked with utmost politeness: "My Lord, What deed is that?" He replied: "He makes a believer happy even though it might have been with one date." Dawood remarked: "One who recognizes You must never lose hope in You."[2]

1. Kafi; Vol. 2, Pg. 188
2. Kafi; Vol. 2, Pg. 189

69. His accounting will be easy

70. A Kind Companion in Barzakh and Qiyamat

These two honors are proved by the tradition mentioned in *Usool Kafi* through authentic chain of narrators from Sudair Sairafee that he said:

His Eminence, Abu Abdillah Sadiq (as) said in a lengthy tradition: "When the Almighty Allah will raise the believer from his grave, a figure will emerge with him, who will walk ahead of him, so that whenever the

believer sees a terrible scene of *Qiyamat* it will say to him: Do not fear and aggrieve, glad tidings to you for the joy and rewards of Allah, the Mighty and Sublime.

Till he reaches the presence of Allah, the Mighty and Sublime. He would take his account easily and send him to Paradise. While that figure would be walking ahead of the believer, the believer will ask: May Allah have mercy on you, how nice you were to accompany me from the time I was raised from the grave and to console and congratulate me time and again for the rewards and joys I was supposed to get till I actually reached them. But who are you? It will reply: I am that same happiness and joy that you gave to your believer brother in the world. Allah, the Mighty and Sublime created me from that happiness so that I may congratulate you."[1]

I say: The point concluded from this is, as we have mentioned time and again, that without any doubt, our master, the Master of the Time (aj) and his venerable forefathers (as) are pleased as a result of the *Dua* of the believer for his early reappearance. On the basis of this, all aspects applicable to making a believer happy are present in this *Dua* also. In the same way all matters that cause pleasure and happiness of His Eminence. In the thirty-fifth benefit we had mentioned another tradition that conveys the same meaning.

1. Kafi; Vol. 2, Pg. 190

71. The best deeds

Since this act is cause of happiness of the best of the people of faith, and making believers happy it is – after Prayer (*Salaat*) – the best of the deeds. That which proves this is a tradition in the tenth volume of *Biharul Anwar* quoted from the book of *Manaqib* that His Eminence, Husain bin Ali (as) said:

I know it certainly that my grandfather the Holy Prophet (S) said: "The best deed after Prayer is conveying happiness to a believer provided there is no sin involved in it." As I saw a slave who was eating food with a dog. I asked him about it and he replied: O son of the Messenger of Allah (S) I am sad and by making this dog happy, I am getting pleasure. Because by master is a Jew and I want to leave him. So Husain (as) went to his master taking an amount of 200 dinars as the cost of that slave. The Jew said: "The slave is at your service. And this orchard is for him and I give the money back to you."

Imam (as) said: "I also grant the money to you." He accepted the money gave the slave to him. Imam Husain (as) said: "I have freed the slave and given all this to him." At that moment his wife said: "I have become a Muslim and surrendered my dower to him." The Jew said: "I have also become a Muslim and given this house to my wife."[1]

1. Biharul Anwar; Vol. 44, Pg. 194; Manaqib, Vol. 3, Pg. 229

72. Cause of removal of sorrow

From the above traditions another honor is concluded and it is that making a believer happy is also a cause of removal of sorrow and from another aspect it brings happiness and joy. This is the utterance and approval of Imam (as) and complete effort for it. In addition it is demand of divine justice and also recompense of good deed with regard to believer brother.

73. Praying during the period of occultation is better than doing it in the time of reappearance

That which proves this is a tradition mentioned in *Usool Kafi* and other books quoting Ammar Sabati that he said:

"I asked Abu 'Abdillah, peace be upon him: 'Which is better, worship in secret with a hidden Imam from among you [in the time] of government by an illegal ruler, or worship in [the time of] the manifestation of the Truth and its government with the manifest Imam from among you?' He said:

'O 'Ammar, [the giving of] *Sadaqah*, which is a form of worship in secret is better, by Allah, than [the giving of] the alms openly; similarly, by Allah, your worship in secret with your hidden Imam in [the time of] government of an illegal ruler, and your fear of your enemy in [the time of] government of an illegal ruler and in a state of truce [with your enemy], is better than that you should worship Allah, may remembrance of Him be made Mighty and Majestic, in [the time of] the manifestation of the Truth with the Imam of Truth which is manifest in [the time of] the government of Truth.

Worship while you fear in [the time of] government of an illegal ruler is not the same as worship and security in [the time of] the government of Truth. Know that [for] whoever of you now prays a prescribed prayers at its hour in congregation [with the others], thereby concealing [himself] from his enemy, and completes it [correctly], Allah will register [the rewards for having completed] fifty prescribed prayers in congregation; and that [for] whoever of you prays a prescribed prayers at its hour by himself, thereby concealing [himself] from his enemy, and completes it [correctly], Allah to Whom belong Might and Majesty, will register thereby [the reward for having completed] twenty-five prescribed prayers [recited] alone; and that [for] whoever of you prays a supererogatory prayers at its hour and completes it

[correctly], Allah will register thereby [the reward for having completed] ten supererogatory prayers; and that [for] whoever of you performs a good deed, Allah to Whom belong Mighty and Majesty, will register thereby [the reward for having performed] twenty good deeds; and Allah, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you when he does good deeds and practices *Taqayyah* with regard to his religion, his Imam and himself, and keeps his tongue in check; for Allah, to Whom belong Might and Majesty is Generous.'

"I said: 'May I be made your ransom, by Allah you have encouraged me to [do good] deeds, and spurred me on to them, but I should like to know how we shall be better in [our] deeds at this time than the companions of the manifest Imam from among you in [the time of] the government of Truth, since we are [both] of a single religion?' He said: "Indeed, you outstrip them in involvement in the religion of Allah, to Whom belong Might and Majesty, and in prayers, fasting, hajj and in every good deed and knowledge, and in worshipping Allah, may remembrance of Him be made Mighty and Majestic, secretly from your enemy, while [at the same time] concealing [the truth] about your Imam, being obedient to him and being patient with him, awaiting the government of the Truth, apprehensive about your Imam and yourselves before oppressive sovereigns. You see the rights of your Imam and your own rights in the hands of the oppressors: they take them away from you and force you to work hard on the land and struggle to make a livelihood, and [you must also] be patient about your religion, your worship, obedience to your Imam and fear of your enemy. For this, Allah, to whom belong Might and Majesty, will double [the reward for your] actions for you, may it be pleasing to you.'

"I said: 'May I be your ransom, what do you think? That we should be companions of al–Qaim and [see] the Truth manifest itself, or that today, in your Imamate, obedient to you, we are better in [our] deeds than the contemporaries of the government of Truth and Justice?' He said: "Good gracious! [subhan Allah!], do you not wish that Allah the blessed, the sublime, should make the Truth and Justice appear in the lands? That Allah should cause [people's] speech to harmonize, and that Allah should unite the diverse hearts [of people]? That they should not rebel against Allah, to whom belong Might and Majesty, in His land?

That His restriction should apply among His creatures, and that Allah should return the rights to His people so that it may become manifest, so that nothing of the Truth might be concealed through fear of any one of [His] creatures? By Allah, O 'Ammar, indeed no one among you will die in the condition you are in, but he will be more perfect before Allah than many of the martyrs of Badr and Uhud. May you rejoice!'"[1]

I say: We have quoted the complete text of this tradition from the point of view that it contains many important benefits, and the point proved from the statement of the Imam is that:

"Similarly, by Allah, your worship in secret..."

Because *Dua* is one of the best and one of the most important worship acts.[2]

Especially *Dua* for the Master of the Time (aj) and his early reappearance as will know those who study the chapters of this book carefully.

1. Kafi; Vol. 1, Pg. 333
2. Kafi; Vol. 2, Pg. 466

74. Angels pray for him

That which lends support to this are some traditions, one of which is as follows:

In *Usool Kafi* through his own chain of narrators, it is narrated from Imam Muhammad Baqir (as) that he said:

"The prayer that is accepted soonest is one that a believer brother prays in favor of another in his absence. It is so because when he begins praying, angels appointed on him say: 'Amen and you shall have twice that.'"1

In the same book it is narrated from Ali bin Ibrahim from his father that he said:

"I saw Abdullah bin Jundab at the halt of Arafat, so I have not seen a halt better than that, continuously he had his hands raised to the sky and his tears flowed on his cheeks till they fell to the ground. Thus when people returned from Arafat I asked him: O Abu Muhammad, I have not seen a halt better than yours. He said: By Allah, I did not pray but for my brothers, as Abul Hasan Moosa bin Ja'far has informed that one who prays for his brother in his absence, a voice comes from the *Arsh*: A hundred thousand of that is for you. So I did not like that I should leave a hundred thousand accepted prayers for one about which I don't even know if it would be accepted."2

It is narrated from the chief of those who prostrate, Ali bin al-Husain (as) through authentic chain of narrators that he said:

"Indeed, if the angels hear a believer praying for his brother in his absence or if he mentions his merits, they say: You are a good brother, praying for good of your brother while he is away from you. And you remember him with good words, Allah, the Mighty and Sublime has given twice that you wished for him and He has praised you twice..."3

In *Wasail* it is narrated from Muhammad bin al-Hasan Tusi (q.s.) that in his *Amali* he has mentioned from His Eminence, Abu Abdillah Sadiq (as) that he said:

"There are four people whose prayer is never rejected: Prayer of the just Imam for his subjects, prayer of one brother in faith for another in his absence. The Almighty Allah appoints an angel who tells him: For

you is same as you wished for your brother. And the *Dua* of a father for his child and the *Dua* of an oppressed one. Allah, the Mighty and Sublime says: By My might and majesty, I shall definitely take revenge for you even though it be after a period of time."[4]

I say: This is the effect of *Dua* in the absence of a brother in faith. Then what would be the effect of praying for an early reappearance of our master, the Master of the Time (aj) in his occultation, whose *Marefat* is a pillar of faith? May Allah give us *Tawfeeq* for this.

1. Kafi; Vol. 2, Pg. 507
2. Kafi; Vol. 2, Pg. 508
3. Kafi; Vol. 2, Pg. 508
4. Wasailush Shia, Vol. 4, Pg. 1147

75. Dua of His Eminence Sajjad (as) for the Supplicants

This *Dua* consists of numerous benefits and has many effects:

First: *Dua*, plea and *Salawaat* on them from Allah, the Mighty and Sublime every morning and evening.

Second: *Salaam* on them from the Almighty Allah.

Third: Gathering of their affairs on piety.

Fourth: Reform and arrangement of their affairs and positions.

Fifth: Acceptance of their Taubah and the forgiveness of their sins.

Sixth: Settling them in Paradise in the neighborhood of the Purified Imams (as).

That which proves this matter is the statement of Imam Ali Ibne Husain (as) in the *Dua* of Arafah in which after praying for our master, the Master of the Time (aj) he says:

"O Lord, bless their friends who acknowledge their rank, follow their path, pursue their track, adhere strongly to them, are firmly attached to their friendship, follow their leadership, submit to their ordinance, endeavor to serve them, expect their days, and strain their eyes towards them, with blessings auspicious, pure, growing, following one another morning and evening. And confer peace on them and their souls. Let their aims be unanimous in virtue. Reform their conditions for their benefit. Accept their repentance. Verily, You are the greatest acceptor of repentance, Merciful and the best of forgivers. With Your Grace let us be with them in the abode of peace. O Most Merciful."

I say: The matter proved from this paragraph is as follows: Without any doubt, the prayer of His Eminence is accepted and effective in six ways that are mentioned in it. He has prayed for believers who are having ten characteristics and when the believer comes with the conditions mentioned in the last part, he prays for early reappearance of his master, which is among the implications mentioned in this *Dua*. Thus this *Dua* will be accepted with regard to him. Here it is necessary to mention three points for explanation:

First: Explanation of the above mentioned *Dua*; so we say: Perhaps *Salawaat* implies mercy, as it is mentioned in a traditional report of Tafseer.

Also it is possible that it implies praise of the Almighty Allah on a man with an exalted status, since it is mentioned about one regarding whom Allah boasts to the angels. And the meaning of the blessed *Salawaat* is: innumerable worldly benefits and effects, and purifying: devoid of divine anger and displeasure and it is that which causes increase and multiplication of effects and consequences of the hereafter. And the meaning of gathering their affairs on piety is: that all their actions will be according to piety and devoid of carnality and sensuality and no action which is against the command of Allah would be committed by them. And there is a possibility that it implies their unity and gathering on the word of piety, but the first possibility is stronger. And arranging of their position: that is reforming their worldly affairs.

Secondly: Explanation of the ten above-mentioned qualities based on the sayings of the Purified Progeny of the Holy Prophet (S). Thus we say:

First quality: Belief in positions that the Almighty Allah has made special for the Purified Imams (as). These beliefs may be in brief or in detail and this is indicated by the words: so that they may accept their positions.

Second quality: Following them in their beliefs and being steadfast in things they are steadfast in. And this is the implication of the words: Following their path.

Third quality: Imitating them in their manners and actions that are performed by them, in all the aspects of life as the Imam has mentioned about it by the words: 'pursue their track'.

Fourth quality: It is that they should remain attached to that with which the Imams are attached. And this could be achieved by acting according to their commands and prohibitions. And this is the implication of the words: 'adhere strongly to them'.

Fifth quality: To remain firm upon their *Wilayat* in all important matters. Imam Ali Ibne Husain (as) has alluded to this by saying: 'are firmly attached to their friendship'.

Sixth quality: It is that they must consider only them as their Imams and they must not consider anyone else as Imams: like the Zaidiyyah and their followers.

Seventh quality: Submission to their commands. It is mentioned in *Usool Kafi* through authentic chains of narrators from Abdullah Kahili that he said: His Eminence, Abu Abdillah Sadiq (as) said:

“If people worship the One God without any partners, establish Prayer, pay *Zakat*, perform the Hajj of Allah’s House and fast during the month of Ramadan, then they say about something that the Almighty Allah of the Messenger of Allah (S) has done that: Why did he not do the opposite of it? Or that they feel it in his heart, due to this matter they become polytheists. Then he recited the following verse:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“But no! by your Lord! they do not believe **(*in reality*)** ***until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.”*** **(*Qur’an, Surah Nisa 4:65*)**

After that His Eminence, Abu Abdillah Sadiq (as) said: Submission is must for you.”[1]

It is also narrated from His Eminence that he said:

“People have three duties: Recognizing the Imams, submitting to that which is received from them and referring to them in conflicting matters.”[2]

Eighth quality: To put in all the efforts in their obedience; and it is from this view that Imam has said: ‘endeavor to serve them’.

Ninth quality: Awaiting their rule, as the Imam says: ‘expect their days’. And the traditional report that has come in this regard will be quoted in Part Eight.

Tenth quality: It is that one should consider his Imam to be before his very eyes, and consider himself in the presence of the Imam such that the Imam sees him in all circumstances and activities and hears his calls, while he is concealed from his eyes. And if the curtain is removed from his eyes, Imam (as) would be seen, and at this time one should as a much as possible, try to accord respect to the holy presence of the Imam and this is the meaning of the words of Imam Sajjad (as) that: ‘and strain their eyes towards them’. And what we have mentioned is supported by many traditional reports; for example:

In *Kharaij* it is narrated from Abu Baseer that he said:

I went to the Masjid with His Eminence, Abu Ja’far Baqir (as). People were coming and going. His Eminence said to me: “Ask the people if they can see me?” I asked every person that entered: “Have you seen Abu Ja’far?” He said: “No.” While His Eminence was standing over there. Till there came Abu Haroon Makfoof (blind). His Eminence said: “Ask him also.” I asked him: “Have you not seen Abu Ja’far (as)?” He replied: “Is it not he that stands?” I asked: “How did you know?” He said: “How could I not

know it when he is a brilliant effulgence?”

Abu Baseer says: I heard His Eminence, Imam Baqir (as) ask a man from Africa: “How is Abu Raashid?” That man replied politely: “I found him alive and in good health. I will convey your greetings to him.” Imam said: “May Allah have mercy on him.” The man asked: “Is he dead?” “Yes,” said the Imam. “When?” “Two days after you left.” “By Allah, he was neither sick nor had any disease.”

I asked: “Who was that man?” Imam said: “He was a man from our followers and Shias.” Then he said: “If you think that we don’t have the seeing eye and the hearing ear for you, you think wrongly. By Allah, nothing from your affairs is concealed from us. You should always consider us to be present and make a habit of performing good deeds and be from the devout, so that you are identified with that. This is our request to our children and Shias.”[3]

I say: Some of the evidences supporting this were mentioned in the forty-sixth benefit.

Third: In the explanation of this benefit being connected to praying for an early reappearance of His Eminence we say: Without any doubt, the supplicant for our master, the Master of the Time (aj) and early reappearance of His Eminence fits the above-mentioned description provided he has observed piety and guarded his self from sensuality and kept himself away from worldly evil and base qualities. As will be mentioned ahead, all the benefits mentioned in this book have a basic requirement of piety and discipline of the self. Thus when the supplicant had been such he would become eligible for all that is mentioned. Because is *Dua* is loving the True Imams (as), a confession of their status, following their examples, supporting their heritage, reaching out to them, being attached to their *Wilayat*, having faith in their Imamate, submission to their commands, striving to obey them, and also a sign is waiting for their rule, as these matters, with a little contemplation will be known for the followers of this family.

1. Kafi; Vol. 1, Pg. 390
2. Kafi; Vol. 1, Pg. 390
3. Kharaij, Pg. 92

76. Attachment to the Two Weighty Things (Thaqlayn)

Dua for early reappearance of His Eminence, the Master of the Time (aj) is attachment to *Thaqlayn*, the two precious gems that the Holy Prophet (S) left in his Ummah. The Messenger of Allah (S) ordered that we should remain attached to the *Thaqlayn* and this matter is narrated from the Holy Prophet (S), both by the Shias as well as the Sunnis. In the traditional report mentioned in *Ghayat al-Maraam*[1] it is mentioned as follows:

Amirul Momineen (as) was asked about the statement of the Messenger of Allah (S): I leave among you two weighty things, the Book of Allah and my Progeny.

That who are meant by 'progeny'. Amirul Momineen (as) said: "I, Hasan, Husain and nine Imams from the descendants of Husain, the ninth of whom is Mahdi and Qaim. They will not separate from the Book of Allah and it will also not break away from them till they return to the Messenger of Allah (S) besides the cistern (of Kauthar)."

I say: The point of evidence in this tradition is: Attachment to the progeny will be obtained through supporting them. Now since praying for an early reappearance of our master, the Master of the Time (aj) is supporting them through the tongue, and which will be a source of beliefs in them and being steadfast on them, the supplicant will fit this description.

1. Ghayat al-Maraam Pg. 218

77. Clinging to the Divine Rope

This blessed *Dua* is clinging to the Divine Rope as mentioned in the verse:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

***"And hold fast by the covenant of Allah all together."* (*Qur'an, Surah Aale Imran 3:103*)**

In the book of *Ghayat al-Maraam* it is narrated from *Tafseer Thalabi* through his own chain of narrators that Imam Ja'far Sadiq (as) said:

We are the rope of the Almighty Allah mentioned in the verse:

"And hold fast by the covenant of Allah all together and be not disunited."[1]

1. Ghayat al-Maraam Pg. 242

78. Perfection of Faith

Since praying for an early reappearance of our master, the Master of the Time (aj) is verbal expression of love to Amirul Momineen (as) it will be an impetus to perfection of faith. In a number of traditional

reports, it is mentioned that one who loves His Eminence by the tongue, one-third of his faith is complete. This tradition is mentioned in *Tafseer al-Burhan*.

In addition to this is a traditional report mentioned in the ninth volume of *Biharul Anwar* from His Eminence, Abul Hasan ar-Reza (as) from his forefathers, from his venerable great-grandfather Ali (as) that he said:

My brother, the Messenger of Allah (S) said to me: "One who wants to meet Allah, the Mighty and Sublime in such a way that He should look at and not ignore him, he should have *Wilayat* of Ali. And one who wants to meet Allah, the Mighty and Sublime in such a way that He should be pleased with him, he should love his son, Hasan. And one who wants to meet Allah, the Mighty and Sublime in such a way that there is no fear on him, he should be among the followers of Husain.

And one who wants to meet Allah, the Mighty and Sublime in such a condition that He has forgiven all his sins, he should be a follower of Ali Ibnal Husain. And one who wants to meet Allah, the Mighty and Sublime with illuminated eyes, he should be a follower of Muhammad bin Ali al-Baqir.

And one who wants to meet Allah, the Mighty and Sublime in such a way that his scroll of deeds be given to him in his right hand, he should be a follower of Ja'far bin Muhammad bin as-Sadiq. And one who wants to meet Allah, the Mighty and Sublime in such a way that he is purified and clean, he should be a follower of Moosa Kazim. And one who wants to meet Allah, the Mighty and Sublime in a happy and joyful mood, he should be a follower of Moosa ar-Reza. And one who wants to meet Allah, the Mighty and Sublime in such a way that his grades be elevated and that his sins be replaced with good deeds, he should be a follower of Muhammad Jawad.

And one who wants to meet Allah, the Mighty and Sublime in such a way that his accounting is easy, he should be a follower of Ali Hadi. And one who wants to meet Allah, the Mighty and Sublime in such a way that he is from the successful ones, he should be a follower of Hasan Askari. And one who wants to meet Allah, the Mighty and Sublime in such a way that his faith is complete and his Islam is good, he should have the *Wilayat* of Hujjat, the Master of the Time, the awaited one. They are lamps in darkness, the Imams of guidance and signs of piety. Allah guarantees Paradise to one who loves them and has their *Wilayat*."[1]

I say: The point of evidence in this tradition is that the *Wilayat* of all the Imams must be expressed by the tongue as well as in actions, which are the most liked deeds. Because faith in the *Wilayat* of all of them is obligatory. And expression of devotion to them has special effects mentioned in this tradition. Without any doubt, *Dua* for our master, the Master of the Time (aj) and supplicating for his early reappearance from Allah is an expression of love to him. The love which is originally hidden in the hearts.

Thus this effect is related to it. And from the aspect that this effect is present in having love with regard to our master, Hazrat Hujjat (as), it is that faith cannot be complete without the recognition of all the True Imams (as). And since the last part is the cause of completion, then faith cannot be complete except

through the *Wilayat* and love for the seal of the Imams, the one who will remove the sorrow of this Ummah. May the Almighty Allah hasten his reappearance.

1. Biharul Anwar; Vol. 36, Pg. 296

79. Reward of worshippers

That which proves that the supplicant for early reappearance of His Eminence, Qaim (aj) earns rewards equal to all the worshippers of the world is a tradition mentioned in *Tafseer Burhan* and other books from the Holy Prophet (S) that he said:

"O Ali, your simile is like that of *Surah Qul huwallaaho Ahad* in the Qur'an. One who recites it once, it is as if he has recited one-third of the Qur'an and one who recites it twice, it is as if he has recited two-thirds of the Qur'an and one who recites it thrice, it is as if he has recited the whole of the Qur'an. You are also like this. One who loves you by his heart has achieved one third of the rewards of people and one who loves you by the heart and by the tongue has acquired two thirds of rewards of people and one who loves you by the heart, the tongue and by hands (action) the complete rewards of people would be there for him."[1]

I say: The evidence provided by this narration is that love by the tongue means that it should be an expression of inner love, and loving by hand means that then inner love be expressed in actions. In every act that he performs. Thus one who prays for the help and early reappearance of our master, the Master of the Time (aj) has in fact done so for the sake of his love for Amirul Momineen (as). Thus he is fitting the qualifications of a devotee of Amirul Momineen (as) and he has expressed his love for His Eminence by his tongue and as well as by actions. Because when a person loves another and he knows that, that person has as a son who is in prison or illness, he is extremely sad for that person. His love for that person impels him to pray for his son, and through this medium, he expresses his love for that person.

It should be known that expression of love is of different types, such as:

Helping the beloved and removing harms from him, or from one who is related to the beloved and expression of attachment in every way possible.

Helping and supporting the beloved by praying for him and raising up the hands in supplication.

Writing the excellences of the beloved and other matters that are included in this type, with which it is possible to express the inner feelings etc. as is very much clear.

1. Tafseer Burhan; Vol. 4, Pg. 521.

80. Respecting the Divine Signs

Allah, the Mighty and the High says:

ذَٰلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

"And whoever respects the signs of Allah, this surely is (***the outcome***) ***of the piety of hearts."*** (***Qur'an, Surah Hajj 22:32***)

Tabarsi (r.a.) has said:

"And one who respects the signs of God, that is the standards of the religion of God, and the signs that He has appointed for His obedience."[1]

I say: Since the being of Imam (as) is one of these important signs and indications, without any doubt, respecting His Eminence is one of its important types. And among the types of paying respect is: Praying for His Eminence.

1. Majma al-Bayan, Vol. 7, Pg. 83

81. Reward of one who is martyred in the company of the Messenger of Allah (S)

82. Reward of being martyred under the flag of His Eminence, Qaim (aj)

That which proves the above honor is a tradition mentioned in *Majmaul Bayan* from Harith bin al-Mughaira that he said:

I was in the company of His Eminence, Abu Ja'far Baqir (as) when he said: "Those of you who recognize this matter and await for considering it nice, are, by Allah, like those who have performed armed *Jihad* alongside the Qaim of Aale Muhammad (S)." Then he said: "Rather, by Allah, their simile is

of those who performed armed *Jihad* alongside the Messenger of Allah (S)." And he said the third time: "Rather, by Allah, they are like those who are martyred in the camp of the Messenger of Allah (S)."[1]

I say: The point of evidence concluded from this is that the supplicant for early reappearance of the Master of the Time (aj) fits all the above qualifications since the effects of awaiting are seen in prayers of early reappearance through the tongue.

In *Tafseer Burhan* it is narrated from Hasan bin Abi Hamza from his father Abu Hamza that he said:

I asked His Eminence, Abu Abdillah Sadiq (as): "May I be sacrificed on you, I have become aged and my bones have become weak, and death has come closer, and I fear that I would die before this matter, that is the formation of your government." Imam said: "O Abu Hamza, one who has faith in us and testifies to our traditions and sits waiting for us, is like one that is martyred under the flag of Qaim (aj). Rather, by Allah, under the flag of the Messenger of Allah (S)."[2]

I say: It is clear that one who with a pure intention prays for early reappearance of his master, and wishes for his help against his enemies, fits the description of the matter stated above and he would become eligible for this benefit.

1. Majma al-Bayan, Vol. 9, Pg. 238
2. Burhan; Vol. 4, Pg. 293

83. Reward of doing a favor to our master, the Master of the Time (aj)

This matter could be explained from some aspects:

First: *Dua* – as we explained about it – is a form of paying respect and honor to people, and it is a kind of favor and goodness, as is very much clear.

Second: It is that praying for advancement in the reappearance and deliverance is having effect and role as mentioned in the traditions regarding this matter and which we explained in detail. And arranging for all that is greatly effective in this matter, is doing favor to our master who is apprehensive, hidden and awaited.

Third: It is that obedience of the command of His Eminence and compliance with regard to the master, in whichever way it might be, is a favor upon him.

Rather we can say that: *Dua* for His Eminence is a favor on the seal of the prophets and the Purified

Imams (as) and all the prophets and messengers and all the believers. Because reappearance of His Eminence is in fact deliverance of all the saints of Allah. As Imam Ja'far Sadiq (as) has mentioned in his *Dua*after Noon Prayer and on the first of the month of Ramadan. Thus praying for it is the most obvious type of favoring.

84. Reward of honoring and fulfillment of rights

It is from the view that *Dua* is paying respect and honor and a kind of veneration, as mentioned in *Biharul Anwar* from Imam Ja'far Sadiq (as) that he said:

"One who honors a Muslim jurisprudent would on the Judgment Day meet Allah, the Mighty and the High while He is pleased with him."1

Also in the rights of the scholar, Amirul Momineen (as) has said:

"It is necessary that in his presence as well as his absence, his honor and respect be guarded, and that his rights must be recognized as the reward of the scholar is more than of the one who fasts during the day, prays at night and fights in the way of Allah."2

I say: It is clear that our master, the Master of the Time (aj) fits this point most perfectly, rather, he is the real scholar, as mentioned in *Khisaal* from His Eminence, Abu Abdillah Sadiq (as) that he said:

"People are of three types: The scholar, the student and the dust. Thus we are scholars and our Shias, students; and the rest of the people are dust."3

I say: Since praying is guarding of respect of His Eminence in his presence and absence, it is incumbent on the believer to arrange for it because His Eminence is out of our sight and present with his Ahle Bayt. And I have versified in Persian as follows:

O one who is out of sight, come to us

In your anticipation are all the people

My views are not concealed from you

You are present in the group but absent from the gathering.

Before this also we had mentioned some relevant points on this matter.

1. Biharul Anwar; Vol. 2, Pg. 44
2. Biharul Anwar; Vol. 2, Pg. 43

3. Khisaal, Vol. 1, Pg. 123

85. Reward of honoring a great personality

Since various points about this have been mentioned in this book there is no further need for explanation.

86. Inclusion in the party of the Imams (as)

Since praying for our master, the Master of the Time (aj) is a type of helping His Eminence with the tongue, this effect is also related to it. Thus it is mentioned in the blessed saying of the Holy Prophet (S) that Imam Husain (as) reiterated on the eve of Aashura:

"My grandfather informed me that: My son, Husain would be slain in Taff Kerbala, homeless, alone and thirsty. Thus one who helps him, has helped me and has helped his son, Qaim. And one who helps us verbally, shall be with us in our party on the Judgment Day."[1]

1. Maali as-Sibtain quoting from Irshaad al-Quloob from the book Noorul Ain

87. Elevation of ranks in Paradise

That which proves this is a traditional report mentioned in *Tafseer* of Imam Hasan Askari (as) in a lengthy tradition of the Holy Prophet (S) that he said:

"If you want Muhammad and Ali to elevate your status with the Almighty Allah you must have regard for our Shias and followers and you must try to fulfill the needs of the believers. Because when Allah, the Mighty and the High admits the group of you, our Shias and followers, His caller will announce in Paradise: O my servants, enter Paradise in peace. Then they would divide them according to their love for the Shias of Muhammad and Ali and their fulfillment of the rights of brothers in faith. Thus as much one had love for the Shias and who fulfilled their rights, their stations in Paradise will be as much elevated so that there would be some of them living in palaces and gardens at a distance equal to that traveled in 500 years."[1]

I say: We mentioned previously that *Dua* for our master, the Master of the Time (aj) is fulfillment of many important rights of His Eminence upon us. In addition to it, with regard to fulfilling the needs it is also mentioned in his holy *Tawqee* that: "Pray more for early reappearance as in it lies your deliverance..." and also praying more in this regard would be a source of increase in love for His Eminence because the improvement of the circumstances of the Shias is connected to the reappearance of His Eminence as mentioned again and again in this book.

1. Tafseer Imam Askari, Pg. 155

88. Security from a bad accounting

Since this *Dua* is a type of doing good to the kinsfolk of Muhammad (S) and Allah, the Mighty and the High has said:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

***"And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning."* (*Qur'an, Surah Raad 13:21*)**

Shaykh Kulaini has mentioned in *Usool Kafi* through authentic chain of narrators from Safwan Jammal that he said:

"There was an altercation between His Eminence, Abu Abdillah Sadiq (as) and Abdullah bin Hasan; and it developed into a serious row, such that people gathered to watch. Thus it continued in this manner till night fell and they all went back to their houses. Next morning on way to an errand I saw His Eminence, Abu Abdillah Sadiq (as) at the door of Abdullah saying: "O maid-servant, ask Abu Muhammad Abdullah bin Hasan to come out." The narrator says: So he came out asked: "O Abu Abdullah, what has brought you here early in the morning?" He replied: "Last night I recited a verse in the book of Allah, the Mighty and Sublime that had me worried." Abdullah asked: "Which verse?" He replied: Allah, the Mighty and Sublime has said:

"And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning."

Abdullah said: 'You are right, it is as if I have never seen this verse in the Book of Allah, the Mighty and Sublime.' After that they embraced each other and wept."[1]

In that same book through authentic chain of narrators it is narrated from Umar bin Yazid that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) about the verse:

“And those who join that which Allah has bidden to be joined.”

He replied: “It is revealed about doing good to the kinsfolk of Aale Muhammad (S) and about your kinsfolk.” After that His Eminence (aj) said: “One should not say about anything that: It is about only one topic.”[2]

In *Tafseer Burhan* through his own chain of narrators it is narrated from Muhammad bin al-Fuzail that Abul Hasan Moosa bin Ja’far said:

“Indeed, the relationship to Aale Muhammad (S) says clinging to the *Arsh*: O Lord, join one who keeps me joined and cut off one who dissociates with me. And it is effective with every relationship and this verse is revealed about Aale Muhammad and all those who have made a pledge with them.”[3]

Also quoting from Ayyashi it is narrated from Umar bin Maryam that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) about the verse:

“And those who join that which Allah has bidden to be joined.”

He replied: “It is about all relationships and its ultimate interpretation is related to us.”[4]

I say: From these traditional reports, it is clear that attachment to Imam (as) is a cause of security from a difficult accounting and thus two points remain to be discussed:

First: Explanation that attachment will be effected through *Dua*.

Second: The proof that the implication of attachment is absolute good and favor in any way it might be. Whether it be through the tongue or in any other way. And *Dua* is the best type of favor through the tongue and that which proves it, is a traditional report mentioned in *Usool Kafi* through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that Amirul Momineen (as) said:

“Join your relationships even if it be by a greeting.”[5]

Also through authentic chain of narrators it is narrated from Ishaq bin Ammar that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “Indeed, *Sile Rahem* (doing good to the kinsfolk) and doing good makes the accounting easy and erases sins, so do good to your relatives and do good to your brothers, even it be through greeting or replying to greeting.”[6]

As for the meaning of hardship in accounting: It means a complete and detailed accounting as mentioned in *Tafseer Burhan* through authentic chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that he said to a man:

“So-and-so, what did you do with your brother?” He replied: “May I be sacrificed on you, I had an account with him, so I took my rights completely.” Imam Abu Abdillah Sadiq (as) said: “Tell me about the statement of the Almighty Allah: ‘And they fear an evil accounting’, so you think that they fear that He will do injustice to them or oppress them? No, by Allah they are afraid of a complete and detailed accounting (*Istiqsa*).”7

In *Kafi* also it is narrated from another chain that:

“No, by Allah, they do not fear except a complete accounting, thus Allah, the Mighty and Sublime named it bad accounting and one who has taken a detailed account has done bad.”8

A similar tradition is narrated from Ayyashi also.

The meaning of ‘detailed accounting’ (*Istiqsa*) in the interpretation of this verse is as follows: In *Burhan* it is narrated from Ayyashi from Hisham bin Salim that His Eminence, Abu Abdillah Sadiq (as) said regarding the statement of Allah, the Mighty and the High:

“...and fear the evil reckoning.”

It is so because their sins would be taken into account while their good deeds would not be counted, and this is *Istiqsa*.”9

Tabarsi has also narrated from Hisham bin Salim from His Eminence, Abu Abdillah (as) that he said:

“The evil accounting is that their sins will be taken into account and their good deeds will not be counted and this is *Istiqsa*.”10

I say: This tradition and others like it prove that the effect of some sins is preventing good deeds from being accepted. Like traditions that have come on the punishment of omitting Prayer, not paying *Zakat* and disobeying parents etc. while these are by no means sins.

1. Kafi; Vol. 2, Pg. 155
2. Kafi; Vol. 2, Pg. 156
3. Tafseer Burhan; Vol. 2, Pg. 288
4. Tafseer Burhan; Vol. 2, Pg. 289
5. Kafi; Vol. 2, Pg. 155
6. Kafi; Vol. 2, Pg. 157
7. Tafseer Burhan; Vol. 2, Pg. 289
8. Kafi; Vol. 5, Pg. 100
9. Tafseer Burhan; Vol. 2, Pg. 289
10. Tafseer Burhan; Vol. 2, Pg. 290

89. Getting the highest stations of martyrs

Among the effects of this *Dua* is that one would become eligible for the highest stations of martyrs in *Qiyamat*. It is mentioned in *Minhajur Rishaad*from His Eminence, Abul Hasan Moosa bin Ja'far (as) in a tradition:

"…Among the highest levels of the martyrs on the Judgment Day are for those who have helped the Almighty Allah and His Messenger in their absence and those who have defended Allah and His Messenger."

I say: The point of evidence derived from this tradition is that as we have mentioned a number of times, praying for an early reappearance of our master, the Master of the Time (aj) and helping him is same as helping the Messenger of Allah (S).

90. Getting the intercession of Lady Fatima (as)

That which proves this is a traditional report mentioned in the third volume of *Biharul Anwar* quoting from *Tafseer Furat bin Ibrahim* in a lengthy tradition from the Holy Prophet (S) that he said:

"After that Jibraeel will say: O Fatima, mention your demand. She will say: O Allah, my Shias. Allah, the Mighty and the High would say: I have forgiven them. Then she says: O Lord, Shias of my sons. The Almighty Allah will say: I have forgiven them also. Then she says: O Lord, followers of my Shias. At that time the Almighty Allah will say: Go, as all those who have taken refuge with you will be in Paradise. It is the time when all the people would be wishing they were Fatimids (followers of Fatima Zahra)…"[1]

Without any doubt, praying for an early reappearance of our master, the Master of the Time (aj) is the most prominent type of taking refuge in the chief of the ladies (Fatima). In addition, it is a sign of Shiaism and love to Ahle Bayt (as). Thus it would indeed make one eligible for this precious benefit.

Twelve Conclusions

We should know that fulfilling the wishes of a believer is among the best of the deeds and it is an act liked most by Allah, the Mighty and the High. And many rewards and good effects of it are stated in traditions recorded from the Purified Imams (as).

It is clear that as much a believer is important and of high status as much is the reward of fulfilling his wishes. And the implication of wish is something that the believer has asked for from among lawful

things. Like something through which harms may be removed from him or something religious or worldly that may benefit him.

Since praying for an early reappearance of our master, the Master of the Time (aj) is something that His Eminence has asked from believers – as mentioned in his *Tawqee* quoted at the beginning of this section – that he said:

"And pray more for early reappearance as in it lies your deliverance."

It can be said with utmost certainty that rewards ordained for fulfilling the needs of a believer will be there for one who performs this act also. Because there is no difference whether the Imam (as) says: Give me water, or do so-and-so good deed. Or that he says: Pray for so-and-so. In both the cases it is a request or demand and this much is clear. But we quote here twelve effects and benefits of this important act that are in addition to the honors and effects mentioned before thus taking their total to a hundred and two.

First: Reward Of Performing Hajj Of The House Of Allah

That which proves this matter is a traditional report mentioned in *Usool Kafi* through authentic chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that he said:

"One who sets out to fulfill the need of his Muslim brother and makes effort in it, then if the Almighty Allah decrees that need to be fulfilled at his hands, Allah, the Mighty and Sublime writes for him the reward of a Hajj, an Umrah and a month spent in *Etekaf* in Masjidul Haraam and fasting during that time. But if he makes effort but the Almighty Allah has not decreed that need to be fulfilled at his hands, Allah, the Mighty and Sublime (still) gives him a reward of a Hajj and an Umrah."[2]

Also it is narrated from His Eminence that:

"Indeed, in my view fulfilling the need of a believer is better than performing twenty Hajjs in each of which the person spends a hundred thousand dinars or dirhams."[3]

I say: Perhaps the difference in reward is due to the difference in level of needs or the person who is in need.

Second: Reward of Umrah

Third: Reward of Etekaf

Third: Reward of *Etekaf* (minimum of three days' stay in Jame Masjid of the city for worship) of two months in Masjidul Haraam.

Four: Reward Of Fasting For Two Months

These are proved by the traditions quoted above.

Five: Acceptance Of His Intercession In Qiyamat

Such as Thiqatul Islam Kulaini has mentioned in *Usool Kafi* through his own chain of narrators from Mufaddal from His Eminence, Abu Abdillah Sadiq (as) that he said:

"O Mufaddal, listen to what I say and know that it is the truth and act upon it and inform your elder brothers about it. I asked politely: May I be sacrificed on you, who are my elder brothers? He replied: Those who are inclined to fulfill the needs of their brothers. Then he said: One who fulfills a need of his brother-in- faith, Allah, the Mighty and Sublime fulfills his hundred thousand wishes on the Judgment Day. The first of which is Paradise and He would allow his relatives, acquaintances and brothers to enter Paradise, provided they are not *Nasibis* (enemies of Ahle Bayt)..."[4]

Sixth: Fulfillment Of A Hundred Thousand Wishes In Qiyamat

The above traditions prove this.

Seventh: Reward Of Seventy Circumambulations Of Kaaba

It is better than ten circumambulations of the Sacred House.

It is mentioned in *Usool Kafi* through authentic chain of narrators from Aban bin Taghlib that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: "For one who performs seven rounds of Kaaba, Allah, the Mighty and Sublime writes 6000 rewards and six thousand of his sins are erased. Ishaq bin Ammar adds: And fulfills 6000 of his needs. He said: Then Imam (as) said: Fulfilling the need of a believer is better than a round and another round... till he counted ten rounds."[5]

Eighth: Reward Of Emancipating A Slave

As mentioned in the same book through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"And in my view going out to fulfill the needs of a Muslim is better than emancipating a thousand slaves or sending a thousand saddled and bridled horses in the path of Allah (Holy war)."[6]

In the same book through his own chain of narrators it is narrated from Muhammad bin Marwan from His Eminence, Abu Abdillah Sadiq (as) that he said:

“For one who goes out to fulfill the need of his believer brother, ten rewards are noted and ten sins would be erased and he will be elevated ten ranks. And except this I don’t know that he said: And this act is equal to emancipating ten slaves and better than ten months of *Etekaf* in the Masjidul Haraam.”[7]

I say: It is clear thus that the reward related to going out to help a believer, is for taking an initiative in this regard. Thus in fact, the reward is for this only. On the basis of this, the original reward of fulfilling the need of a believer would also be there for him although it will not stop at taking the initiative.

As for the difference with the previous tradition – in which the reward of *Tawaf* is mentioned – it can be due to difference in the levels of need or it can be due to difference in the levels of the believers. Or it can be of the good deeds and sins or we can say that: The reward mentioned in the tradition is related to the prefaces and fulfillment of needs although the person does not actually fulfills the need and the reward that was mentioned in the previous tradition is with regard to the preface and also the fulfillment of the need. And Allah knows best and He is Knowing.

Ninth: Reward Of Sending A Thousand Saddled And Bridled Horses In The Path Of Allah, The Mighty And The High

As was mentioned in the previous tradition.

Tenth: Support Of 75000 Angels

In *Usool Kafi* through his (author’s) own chain of narrators it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“For one who steps forward to fulfill the needs of a Muslim brother, the Almighty Allah sends 75000 angels to shade him, and he does not take a single step but that they write good deeds for him and remove his sins and exalt his ranks. Thus when he completes the fulfillment of need, Allah, the Mighty and Sublime writes for him the reward of a Hajj and an Umrah.”[8]

Eleventh: Reward Of Serving The Lord For A Thousand Years

There is a traditional report that Shaykh Sadooq has narrated through his own chain of narrators from the father of the world, Amirul Momineen (as) from the Messenger of Allah (S) that he said:

“One who tries to fulfill the need of his believer brother in a matter that has sanction of Allah, the Mighty and Sublime and there is divine permission in it, he is like one who has served Allah, the Mighty and Sublime for a thousand years in such a way that not for a blink of the eye has he disobeyed Him.”[9]

Twelfth: Reward of 9000 years of fasting and praying

There is a traditional report that Shaykh Mahdi Fatooni has mentioned in *Nataij al-Akhbaar wa Nawafij al-Anhaar* of Shaykh Tusi through his own chain of narrators from Maimoon bin Mahran that he said:

I was in the company of my master, His Eminence, Husain bin Ali (as) when a man arrived and asked: "O Son of Allah's Messenger, I owe an amount of money to someone who wants me imprisoned due to its non-repayment." He said: "By Allah, I don't have any money that I could have given you." He said: "Then talk to him (to leave me)." The Imam said: "I don't have any influence with him but I have heard my father from my grandfather, the Messenger of Allah (S) a tradition that he said: One who tries to fulfill the need of a believer brother is like one who has worshipped the Almighty Allah for nine thousand years, fasting during the days and praying during the nights."[10]

Here, through the *Tawfeeq* of the Almighty Allah I conclude this volume with a few reminders.

Some Reminders

First: The rewards mentioned and the benefits stated above could be obtained by praying in any language and in any manner since the traditional reports are general and they have not specified any particulars.

Second: Most of these honors can be gained by praying more for early reappearance of our Maula Qaim (aj) because His Eminence has said: "Pray for my reappearance."

Third: The perfection of these effects is possible through gaining dominance in piety and purity of the self from evils and sins. To say more on this is not our intention. Thus this much is sufficient and I pray to the Almighty Allah to hasten the reappearance of the Imam who is hidden from our sight and may He include us among his companions through His mercy and kindness.

1. Biharul Anwar; Vol. 8, Pg. 54
2. Kafi; Vol. 2, Pg. 198
3. Kafi; Vol. 2, Pg. 193
4. Kafi; Vol. 2, Pg. 192
5. Kafi; Vol. 2, Pg. 194
6. Kafi; Vol. 2, Pg. 197
7. Kafi; Vol. 2, Pg. 196
8. Kafi; Vol. 2, Pg. 197
9. Kamaluddin, Vol. 2, Pg. 541
10. Biharul Anwar; Vol. 74, Pg. 315

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